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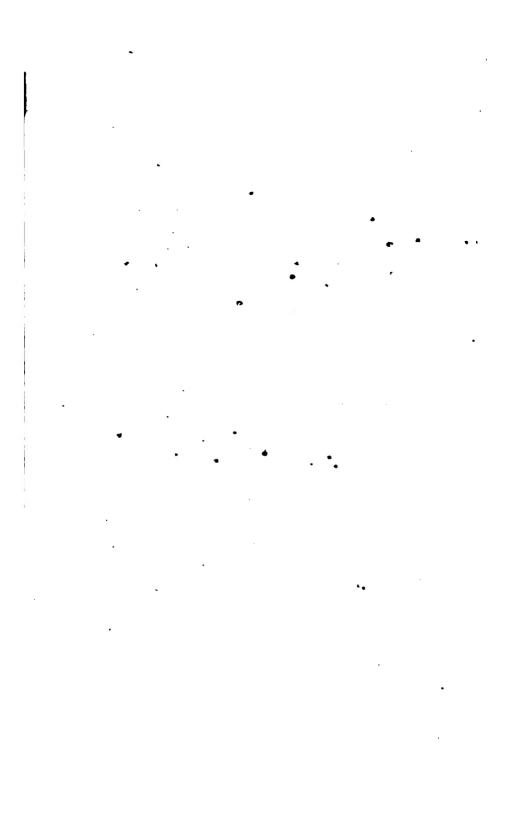




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ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT

ENGLISH NOTES.

BY

THE REV. EDWARD BURTON, D. D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.

VOL. I.

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PREFACE.

IT is perhaps hardly possible to produce a commentary upon the scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of schools, to the younger members of our universities, and to the candidates for holy orders, the anxious wishes of the editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament:

and unless the work is intended for circulation on the continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language: and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation rather than an objection, that the commentary has no pretensions to be considered *learned*.

I have studied conciseness of expression to a degree which many persons will perhaps consider faulty: but it was not my intention to write dissertations, or to balance one elaborate argument against another. I have been satisfied with giving the result of opinions, and sometimes with adding two or more different interpretations, without deciding in favour of any. In almost every instance I have given the names of the commentators: and the reader who wishes for more information will thus be able to know where it is to be found. In order to render the present work more useful in this respect, and to make up in some measure for its own deficiencies, I have added a list of all the writers whose names are mentioned in the notes, together with the titles of their works. This list will be found at the end of the second volume.

The text of the present edition is taken from that of Mill, which was printed at Oxford in 1707. Though

the received text, as it is called, of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions, which appeared in the last century, have differed from one another to a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830, I have thought it better to do the same. The reader will however find frequent mention of various readings in the notes. I have examined with no small labour and attention the copious materials which have been collected by Griesbach; and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's Criseos Griesbachianæ in N. T. Synopsis: and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the

common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of de for kai, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.

Editions of the Greek Testament with marginal references have not often been printed. Curcellæus set the example: and his selection of references (though not so copious as those in the margin of our English Bibles) was followed in the small edition, alluded to above, which was published at Oxford in 1828. In the reprint of this edition, which was partly printed under my direction in 1830, these marginal references were given more accurately. A careful verification of them led to the detection of several errors: and having verified them again myself for the present edition, I may perhaps venture to say, that their accuracy may be depended upon. Several have been omitted altogether: for though Curcellæus professed to refer only to passages which were strictly parallel, the resemblance is often imaginary, and the references are perplexing to the printer and the reader, without being of any real use. The number of them might perhaps be reduced still further without any disadvantage.

There is one use, which I wish the reader to make of these marginal references, which it is necessary to state in this place. They often save the insertion of a note: as when a quotation is made from the Old Testament, and the passage is set down in the margin: in these cases, the marginal reference is sufficient, unless the manner in which the passage is quoted requires some remark. So also in the Gospels, where there are many parallel passages which agree almost to the letter. I have not thought it necessary to repeat the explanation: and if the reader should find a passage in Mark or Luke, which seems to want illustration, but which is passed over in the notes, he will perhaps find what he requires in the parallel place of Matthew, which is indicated in the margin. It is obvious, that this plan prevents much needless repetition, and is not really inconvenient to the reader.

I would also point out, that in other cases, where the notes may seem to be deficient, information may be obtained by consulting the Index. This is of two kinds. The first contains a list of the most remarkable Greek terms, which are explained in the notes: and the second is an Index of facts and proper names. In many instances, where a word is apparently passed over without any explanation, it will be found, by a reference to the Index, that it had occurred in a former place, and had there received some illustration.

In referring to the works of Philo, Josephus, or the Fathers, I have frequently, for the sake of concise-

ness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.*, vol. I. or vol. II.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΑΙΟΝ.

S. MATTHEW.

THE call of Matthew to be a disciple is mentioned in Matt. ix. 9. Mark ii. 14. Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxviii. 8. xxviii. 15. and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

TO KATA MATOAION

ΕΥΑΓΓΕΛΙΟΝ.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. These words serve as a title, not to the whole Gospel, but only to the genealogy. Camerarius, Er. Schmidius, Raphel, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in

the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, Hor. Heb. ad l. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab) and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

et 5. 2. et

Agg. 1. 1.

ει Reg. 11.8 Σολομών δε ένεννησε των 'Ροβοάμ' 'Ροβοάμ δε 7 43. et 14. 31. et 15. 8. εγεννησε τον 'Αβιά' 'Αβιά δε εγεννησε τον 'Ασά. 1 Par. 3. 10. h' Ασὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ Ἰωσαφὰτ δὲ ἐγέν-8 h 1 Reg. 15. νησε τον Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τον Ὁζίαν. 8. 16, 24. i'Οζίας δὲ ἐγέννησε τον Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέν-9 et 21. 1. 1 2 Reg. 15. νησε τον "Αχαζ' "Αχαζ δε εγεννησε τον 'Εζεκίαν. 7,38. et 16. L'Εζεκίας δε εγέννησε τον Μανασσή Μανασσής δε 10 26.23.et 27. εγέννησε τον 'Αμών. 'Αμών δε εγέννησε τον 'Ιω-1 2 Reg. 20. σίαν 1 Ιωσίας δε εγέννησε τον Ιεγονίαν και τους 11 18, 24. αδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλώνος. 1 Par. 3. 14, ας. 2 Ρω. " Μετά δε την μετοικεσίαν Βαβυλώνος, Ίεχονίας εγέν- 12 33. 20, 25. νησε τον Σαλαθιήλ. Σαλαθιήλ δε ενέννησε τον Ζο-30, 34 et ροβάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν ᾿Αβιούδ ᾿Αβι- 13 ^{2 Par. 36 1}, του 'Αζώρ. 'Αζώρ δὲ έγέννησε του Σαδώκ Σαδώκ 14 το 1 Par. 3. δε εγεννησε τον 'Αχείμ. 'Αχείμ δε εγεννησε τον 17, 19. 1 Esdr. 3. 2.

8. Matthew omits three generations here. Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Olian) I Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth: see I Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See I Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ. Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. But this would make fifteen generations in the second series.

As it is, there are only thirteen generations in the third series: so that 'lexcorian, in ver. 11, is perhaps to be taken for Jehoiakim; and 'lexcorias, in v. 12, for Jeconiah, which makes the numbers and the generations right. Eusebius, Gomarus, F. Lucas, Spanheim, Yardley, Wolfius.

12. According to I Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2. Nehem. xii. I. See Houbigant. Merà ri)v metockeo íav does not mean, after the captivity was ended, but after it was begun, i. e. during the captivity.

15 Έλιούδ. 'Ελιούδ δὲ ἐγέννησε τὸν 'Ελεάζαρ' 'Ελεάζαρ δὲ ἐγέννησε τὸν Ματθάν Ματθὰν δὲ ἐγέννησε 16 τὸν 'Ιακώβ. 'Ιακώβ δὲ ἐγέννησε τὸν 'Ιωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἡς ἐγεννήθη 'ΙΗΣΟΥΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αὶ γενεαὶ ἀπὸ ᾿Αβραὰμ ἔως Δαβὶδ, γενεαὶ δεκατέσσαρες καὶ ἀπὸ Δαβὶδ ἔως τῆς μετοικεσίας Βαβυλώνος, γενεαὶ δεκατέσσαρες καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἔως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

18 ^aΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. ^a Luc. 1. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἡ συνελθεῦν αὐτοὺς, εὐρέθη ἐν γαστρὶ

19 ἔχουσα ἐκ Πνεύματος ἀγίου. ο'Ιωσὴφ δὲ ὁ ἀνὴρ αὐ- ο Deut. 24.
τῆς, δίκαιος ὧν, καὶ μὴ θέλων αὐτὴν παραδειγματί-

20 σαι, έβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὅναρ ἐφάνη αὐτῷ λέγων, "Ἰωσὴφ, υίὸς Δαβὶδ, μὴ φοβη- "θῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου τὸ γὰρ

21 " έν αὐτη γεννηθὲν έκ Πνεύματός έστιν άγίου. ^Pτέξ- Pluc.1.31.

" εται δὲ υίον, καὶ καλέσεις το ὄνομα αὐτοῦ Ἰησοῦν Αct. 4. 12. et 10. 43. et 13. 38, 39.

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen.xxxviii. 24. Perhaps, however, εὐρίθη is not to be taken literally, and εὐρίσκεσθαι is often used simply for εἶναι. Pulairet. See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut, xxii, 23, 24.

Ibid. Aixaios. Some render

it justus, others lenis.

20. παραλαβείν γυναϊκα is properly to receive a wife from her parents. Raphel, Rosenmuller, Elsner.

21. Ἰησοῦν. ΣΨΝΤ from צΨη salvavit. The Jews generally write the name των. Philo Judæus explains Ἰησοῦς to mean σωτηρία κυρίου. De Nom. Mutat. vol. I. p. 597. It is said properly to signify, Qui aliquem angustiis circumseptum in spatium

"αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρ"τιῶν αὐτῶν." Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ 22
τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγον
«Ες». 7.14. τος, ' ' Ίδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται 23
' υἰὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ 'Εμμανουήλ'
ὅ ἐστι μεθερμηνεύομενον, μεθ ἡμῶν ὁ Θεός. Διε- 24
γερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς
προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβε
τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἔως οὖ 25
ἔτεκε τὸν υἰὸν αὐτῆς τὸν πρωτότοκον καὶ ἐκάλεσε τὸ
ὅνομα αὐτοῦ ἸΗΣΟΥΝ.

*Luc. 2. 3, *ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς 2
4, 6. Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ,
μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,

et libertatem copiosissimam educat. Valckn. ad 1 Cor. i. 1. See Wolfius ad 1.

22, 23. Irenæus makes this a continuation of the speech of the angel, "Et adjecit suadens "ei, Hocautem totum factum est," &c. IV. 23. 1. p. 259. So does Theophylact. See xxvi. 56.

Theophylact. See xxvi. 56.

22. "να πληρωθή. This preposition often denotes the event, and not the cause. See Mark iv. 22. John ix. 3. 39. x. 17. Rom. xi. 11, 32. 2 Cor. vii. 12. Gal. v. 17. We find in Josephus, ταῦτα δ' ἐπράττετο κατὰ τὴν τοῦ Θεοῦ βοῦλησω, ἴνα λάβη τέλος ἄ προεφήτευσεν 'Αχίας. Απtig. VIII, 8. 2. p. 444.

tiq. VIII. 8. 2. p. 444.
23. καλίσουσι. In LXX and Hebrew καλίσοις.

24, 25. Some have connected καὶ παρέλαβε τὴν γυνᾶικα αὐτοῦ with ἔως οὖ ἔτεκε, and have read καὶ οὐκ ἐγίνωσκεν αὐτὴν in a pa-

renthesis. Heinsins. Theophylact compares Gen. viii. 7. σὐχ ὑπέστρεψεν ἔως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς. See also 2 Sam. vî. 23. Matt. v. 18. xxiv. 34. xxvi. 29. 1 Tim. iv. 13. Glassius, Philol. Sacr. p. 457. Wolfius.

25. Τον πρωτότοκον. Luke also has this expression, ii. 7, which is probably used with reference to the law about the firstborn, Exod. xiii. 2. and we cannot argue from it that Mary had any other child. See Suicer in v.

CHAP. II.

1. Bethlehem was distant 35 stadia from Jerusalem. Justin Martyr, Apol. I. 34. p. 65.

Ibid. The father of Herod was Antipater, an Idumæan; his mother was an Arabian.

Ibid. ἀπὸ ἀνατολῶν may be coupled either with μάγοι (east-

2 λέγοντες, "Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰου" δαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῆ ἀνα3 " τολῆ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ." ᾿Ακούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
4 Ἱεροσόλυμα μετ' αὐτοῦ καὶ συναγαγὰν πάντας τοὺς
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ'
5 αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
" Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται

6 " διὰ τοῦ προφήτου, ' b Καὶ σὺ, Βηθλεξμ γῆ Ἰούδα, b Mich. 5.2. " οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα 42.

ουσαμως ελαχιστή ει εν τοις ηγεμοσίν 1000α. 43

" έκ σοῦ γὰρ έξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ

ern magi,) or with mapeyévovro (came from the east.) Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called kings, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, Hist, de Manichée, vol. I. p. 324. Hyde, Relig. Vet. Pers. p. 382. Wolfius ad L.

 There is a remarkable passage concerning the brilliancy of this star in Ignatius

ad Eph. 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. I. p. 48. 154. 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii.

41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus Spicileg. Evang. p. 180.

5. Compare John vii, 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read καὶ σὺ, Βηθλεὶμ, οἶκος Ἐφραθὰ, ολιγοστὸς εἶκ. τ. λ. without σὐδαμῶς. The Syriac has, Num parva es? Epiphanius gives two readings, vol. II. p. 35. See Wolfius.

4. πάντας τους ἀρχυρεῖς. Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. γραμματεῖς τοῦ λαοῦ. It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law. e Psal. 72.

to. Esa. 60. 6.

" του λαόν μου τον Ίσραήλ." Τότε Ήρώδης 7 λάθρα καλέσας τους μάγους, ηκρίβωσε παρ' αυτών τον γρόνον του φαινομένου αστέρος, και πέμψας 8 αύτους είς Βηθλεέμ είπε, "Πορευθέντες ακριβώς " έξετάσατε περί του παιδίου έπαν δε εύρητε. " ἀπαγγείλατέ μοι, ὅπως κάγω ἐλθων προσκυνήσω " αὐτώ." Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- 9 θησαν καὶ ἰδού, ὁ άστηρ, ὁν εἶδον έν τῆ ἀνατολῆ, προηγεν αυτούς, έως έλθων έστη έπάνω οδ ην το παιδίου. ίδοντες δε τον άστερα, εχάρησαν χαράν με- 10 γάλην σφόδρα: καὶ έλθόντες είς την οἰκίαν, εύρον 11 το παιδίον μετά Μαρίας της μητρός αὐτοῦ, καὶ πεσόντες προσεκύνησαν αύτώ, καὶ ἀνοίξαντες τοὺς θησαυρούς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, γρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ' 12 όναρ μη άνακάμψαι προς Ἡρώδην, δι άλλης όδοῦ ανεχώρησαν είς την χώραν αὐτῶν.

'Αναχωρησάντων δε αύτων, ίδου, άγγελος Κυρίου 13 φαίνεται κατ' όναρ τῷ Ἰωσήφ, λέγων, "Έγερθεὶς " παράλαβε το παιδίον καὶ την μητέρα αὐτοῦ, καὶ " φεύγε είς Αίγυπτον, καὶ ἴσθι ἐκεῖ ἔως αν είπω σοί. " μέλλει γὰρ Ἡρώδης ζητείν τὸ παιδίον, τοῦ ἀπο-" λέσαι αυτό." Ο δε έγερθεις παρέλαβε το παιδίον 14

11. The olkias. If this is to be taken literally, it rather confirms the notion of Epiphanius, as stated at ver. 2, for Jesus was born, not in a house, but in a stable. But see note at

Luke ii. 7.
Ibid. «υρον. The reading is

probably eldor.

Ibid. The Fathers were fond of shewing that these gifts were

offered to Christ, as king, as God, and as man. Irenæus, p. 184. Clem. Alex. p. 206, Origen. cont. Cels. 1. 60.

13. τοῦ ἀπολίσαι αὐτό. We must understand everer, of which there are numerous instances in the New Testament. See iii. 13. xi. I. xiii. 3. xxi. 32. They are very common in S. Luke.

14. Sozomen says that they

καὶ την μητέρα αυτοῦ νυκτὸς, καὶ άνεγώρησεν εἰς 15 Αίγυπτον, ακαί ην έκει έως της τελευτης 'Ηρώδου' 40se. 11.1. ίνα πληρωθή το ρηθέν ύπο του Κυρίου διά του προφήτου, λέγοντος, 'Έξ' Αίγύπτου έκάλεσα τον 16 ' υίον μου.' Τότε 'Ηρώδης, ίδων ὅτι ἐνεπαίχθη ὑπὸ των μάγων, έθυμώθη λίαν, και άποστείλας άνειλε πάντας τους παίδας τους έν Βηθλεέμ και έν πάσι τοις ορίοις αυτής, από διετούς και κατωτέρω, κατά 17 του χρόνου ου ήκρίβωσε παρά των μάγων. Τότε έπληρώθη το ρηθέν ύπο Ίερεμίου του προφήτου. 18 λέγοντος, Φωνή έν 'Ραμά ήκούσθη, θρήνος καὶ Jer. 31.15. ' κλαυθμός καὶ όδυρμός πολύς, 'Ραχήλ κλαίουσα ' τὰ τέκνα αὐτης καὶ οὐκ ήθελε παρακληθηναι, ὅτι 19' ούκ εἰσί. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ίδοὺ, άγγελος Κυρίου κατ' όναρ φαίνεται τω 'Ιωσήφ έν 20 Αίγύπτω, λέγων, "Έγερθείς παράλαβε το παιδίον

went to Hermopolis in Egypt, and adds some fabulous accounts. V. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, Hor. Heb. ad l. See Strauchius, de Ægyptiaco Servatoris exilio.

15. Herod died of a loathsome disease, aged 70 years,

having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8.), and others to Hosea (xi. 1.) (In Num. Hom. xvii. 6. p. 339.) In Hosea the LXX read καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τίκυα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κίκληται νίδε μου. For the ap-

plication of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. I. p. 798, 799. 809. vol. II. p. 118. 123. 125. 127. 131. 140.

Ibid. and durrous kai karwripw. All who were under one full year. This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. δτι ολκ ελσί. Bos and Alberti supply λέγουσα before ότι, as in Gen. xxxvii. 34. For ολκ ελσα signifying mortuum esse, v. Alberti ad l.

" καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσ" ραήλ τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν
" τοῦ παιδίου." 'Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 21
καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.
ἀκούσας δὲ ὅτι ᾿Αρχέλαος βασιλεύει ἐπὶ τῆς Ἰου- 22
δαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ ὅναρ, ἀνεχώρησεν
εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατώκησεν 23
εἰς πόλιν λεγομένην Ναζαρέτ ὅπως πληρωθῆ τὸ ἡηθὲν διὰ τῶν προφητῶν, "Οτι Ναζωραῖος κληθήσεται.

«Marc. 1.4. «'EN δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάν- 3 νης ὁ βαπτιστὴς, κηρύσσων ἐν τῆ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων, '' Μετανοεῖτε' ἤγγικε γὰρ ἡ βα- 2

20. ψυχὴν is life, as in vi. 25. John x. 24. See note at 1 Cor. ii. 14. It seems to convey our meaning of the word soul in x. 28.

Archelaus the title of king, but only that of ethnarch; and only half his father's territories. The other half was divided between his brothers Philip and Antipas. Josephus, de Bel. Jud. II. 6. 3. He was banished after nine years. Ibid. 7. 3. See xiv. 9.

Ibid. For exe, denoting motion to a place, v. Elsner, Obs.

23. It will be observed that Matthew does not quote any particular prophet, but the prophets; and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The

words are generally referred to Judg. xiii. 5. Naζiρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying a Branch. See Wolfius. Matthew certainly uses the term, not for a Nazarete, but an inhabitant of Nazareth.

CHAP. III.

 Έν δὶ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem. Vol. II. p. 258, 294, 299.

2. It will be observed that Matthew writes, the kingdom of heaven, where the other Evangelists write, kingdom of God. 3 '' σιλεία τῶν οὐρανῶν." ⁶ οὕτος γάρ ἐστιν ὁ ἡηθεὶς ὑπὸ Επ. 40.3. 'Ησαίου τοῦ προφήτου, λέγοντος, 'Φωνὴ βοῶντος Luc. 3.4. ' ἐν τῆ ἐρήμω, 'Ετοιμάσατε τὴν ὁδὸν Κυρίου' εὐ-

4 ' θείας ποιείτε τὰς τρίβους αὐτοῦ.' 'Αὐτὸς δὲ ὁ «Marc. 1.6. ' Ιωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ ἡ δὲ τροφὴ αὐτοῦ ἡν ἀκρίδες καὶ μέλι ἄγριον.

5 ^d Τότε έξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ ΔΜΑΤΕ. 1.5. πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.
6 καὶ έβαπτίζοντο ἐν τῶ Ἰορδάνη ὑπ' αὐτοῦ, ἐξομολο-

7 γούμενοι τὰς άμαρτίας αὐτῶν. 'Ἰδὼν δὲ πολλοὺς 12.34.ct τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ 3.7. Rom. βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, ''Γεννήματα ἐχιδνῶν, ἱ Thess. 1.

Both expressions mean the reign of the Messiah, of which there was then a general expectation.

3. & vy lphup. Some persons have coupled these words with érocudoure.

Ibid. Instead of τὰς τρίβους αὐτοῦ, the LXX read τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Palairet considers this to be said by John of himself. See John i.

4. ἀπὸ τριχῶν καμήλου. Josephus writes — ἀπειλεῦν, ὡς ἀντὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἐαυταῖς ἐκ τριχῶν πεποιημένας. De Bel. Jud. I. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρίς to be a vegetable, as in Eccles. xii. 5. and some have explained ἀκρίδες to be ἀκρέμονες βοτανῶν ἡ ψυτῶν; but Casaubon has prov-

ed that locusts are eaten. Exerc. XIII. See the Dissertations of Buthnerus and Rabe, in the Critici Sacri: also Lightfoot ad l. Wetstein, Wolfius.

- 6. Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.
- Raphel completely refutes the notion of Olearius, that ἐπὶ τὸ βάπτισμα signifies against, or in opposition to his baptism. ad l. See also Krebsius, Wolfius.

Ibid. Γεν. ἐχιδνῶν. Compare Isaiah xiv. 29. lix. 5.

Ibid. Daparaiw. From Description of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Zaddovkajov. The Sad-

ι τίς υπέδειξεν ύμιν φυγείν άπο της μελλούσης «Luc. 3.8. " οργής; «ποιήσατε ουν καρπους άξιους της μετα- 8 h Joh. 8.39. 6 νοίας h καὶ μη δόξητε λέγειν έν έαυτοις, Πατέρα ο Αετ. 13. 26. .. έχομεν τον 'Αβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται

" ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῶ

17. 19. Joh. " Αβραάμ. Ιήδη δε καὶ ή άξινη προς την ρίζαν των 10 15. 6. " δένδρων κείται παν ούν δένδρον μη ποιούν καρ-

" που καλου, εκκόπτεται καὶ είς πύρ βάλλεται.

k Marc. 1.8. 66 k έγω μεν βαπτίζω ύμας έν ύδατι είς μετάνοιαν 11 Lue 3. 16. 6 ο δε οπίσω μου ερχόμενος, ισχυρότερός μου έστιν, Act. 1. 5. ct ... οὐ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι αὐτὸς 16. et 19.4. ι ύμας βαπτίσει έν Πνεύματι αγίω και πυρί. 10ύ 12 Luc. 3. 17.

> ducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is pro-

bably καρπου άξιου.

9. δύναται. This was the first intimation of the equality between Jews and Gentiles.

10. ""Hôη est intendendi, non " temporis adverbium, ut in hac " phrasi, οὐ τῶν ἀγεννῶν μόνον, " άλλ' ήδη καὶ τῶν εὖ γεγονότων." Raphel, ad I. He translates non de kal quinctiam; so also Wolfius.

11. Matt. iii. 11. où oùk elpì ໂκανδς τὰ ὑποδήματα βαστάσαι,

Mark i. 7. ov obe slui leards, κύψας λύσαι τὸν Ιμάντα τῶν ὑποδημάτων αὐτοῦ,

Luke iii. 16. od obe elul leards

λύσαι τὸν Ιμάντα τῶν ὑποδημάτων αὐτοῦ.

Acts xiii. 25. ov ove elul afios τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, h δε αναξίαν μεν είναι και ποδών άψασθαι των έκείνου έλεγεν. Antiq. VI. 13. 8. Plautus calls servants sandaligerulos. Aul. III. 5. 28. and in Terence we read. "Accurrunt servi, soccos de-" trahunt." Heaut. I. 1. 72. See Wolfius,

Ibid. The words sal mupi do not occur in Mark i. 8. John i. 33. nor in Acts i. 5. and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. III. p. 139.) so also Alberti,

- " τὸ πτύον ἐν τῆ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν
- " άλωνα αυτού, και συνάξει τον σίτον αυτού είς την
- " άποθήκην, το δε άγυρον κατακαύσει πυρί άσβέστω."
- 13 Tότε παραγίνεται ὁ Ἰησούς άπὸ της Γαλιλαίας m Marc. 1. έπὶ τον Ἰορδάνην προς τον Ἰωάννην, τοῦ βαπτισθη-21.
- τη ναι ύπ' αύτοῦ, ὁ δὲ Ἰωάννης διεκώλυεν αύτον, λέγων,
 - " Έγω γρείαν έγω ύπο σού βαπτισθήναι, και σύ
- 15 " έρχη πρός με;" 'Αποκριθείς δε ό Ίησους είπε πρός αύτον, "Αφες άρτι ούτω γαρ πρέπον έστιν ήμιν
 - " πληρώσαι πάσαν δικαιοσύνην." τότε άφίησιν
- 16 αὐτόν. "Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς "Joh.1.33. άπὸ τοῦ ὕδατος καὶ ἰδοὺ, ἀνεώχθησαν αὐτῶ οἱ οὐρανοί, καὶ είδε τὸ Πνεθμα τοῦ Θεοῦ καταβαίνου
- 17 ώσεὶ περιστεράν, καὶ έρχομενον ἐπ' αὐτόν. οκαὶ ίδου, ο 12.18. φωνή έκ των ουρανών λέγουσα, " Ουτός έστιν ὁ νίος Εσα. 42. 1. " μου ο άγαπητος, έν ω εὐδόκησα."

Luc. 9. 35. 2Pet. 1. 17.

Olearius : but most commentators understand it of the appearance of fire which accompanied the effusion of the Spirit.

12. alwa is here used for the corn on the floor, the winnowing of which is expressed by διακαθαριεί. Raphel.

Ibid. axupov. Raphel says that this does not mean chaff, but the straw. So Hammond, Wolfius.

- 13. It has been thought that Jesus was baptized in compliance with Exod. xxix. 4. See Wolfius.
- 15 'Amospibele eine. This is generally said to be an Hebraism. Raphel brings instances from classical writers. See note at Mark i. 4.

16. ώσεὶ περιστερών. The

meaning perhaps is, not that there was a visible appearance like a dove; but that the appearance which was seen, whether of fire or any thing else, hovered and descended like a dove. Hammond, Alberti. See Luke iii. 22.

17. These words seem to be spoken with a reference to Isaiah xlii. 1. which is quoted by the pseudo-Athanasius, idoù ό παις μου ό άγαπητός, έν ώ εὐδόκησεν ή ψυχή μου θήσω τὸ πνεθμά μου ἐπ' αὐτόν. (Dial. III, de Trin, p. 520.) and nearly so by Didymus de Trin. p. 116. See xii. 18.

Ibid, dyangros appears to be used for an only son in Gen. xxii. 2. 12. 16. See Suicer. in v. et Heinsius, Exerc, Sacr. p.

102, 762.

*Τότε ὁ Ἰησοῦς ἀνήγθη εἰς τὴν ἔρημον ὑπὸ τοῦ 4 a Marc. 1. 12. Luc. 4. Πνεύματος, πειρασθήναι ὑπὸ τοῦ διαβόλου. καὶ νη- 2 στεύσας ημέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, υστερον έπείνασε, και προσελθών αυτώ ο 3 πειράζων είπεν, "Εί υίδς εί τοῦ Θεοῦ, είπε ίνα οἰ b Dent. 8.3. " λίθοι οὖτοι ἄρτοι γένωνται." b'O δὲ ἀποκριθεὶς 4 είπε, "Γέγραπται, 'Οὐκ ἐπ' ἄρτω μόνω ζήσεται " ανθρωπος, αλλ' έπὶ παντὶ ρήματι έκπορευομένω " διὰ στόματος Θεοῦ." Τότε παραλαμβάνει αὐτὸν 5 ο διάβολος είς την άγιαν πόλιν, καὶ ιστησιν αὐτον cPsal. 91. έπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, "Εἰ6 " υίὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται " γαρ, "Ότι τοις άγγελοις αὐτοῦ έντελείται περί σοῦ, " καὶ ἐπὶ γειρῶν ἀροῦσί σε, μήποτε προσκόψης πρὸς " λίθον τὸν πόδα σου.'" «Εφη αὐτῶ ὁ Ἰησοῦς, 7 d Deut. 6. " Πάλιν γέγραπται, 'Οὐκ ἐκπειράσεις Κύριον τὸν

CHAP. IV.

- 1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.
- 2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the Devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.
- 5. Jerusalem is called the holy city in Isaiah xlviii. 2. Dan. ix. 24. 1 Mac. ii. 7. and by Josephus, Antiq. IV. 8. 12. Philo Judæus calls it lερόπολις, de Special. Leg. vol. II. p. 308.
- 5. πτερύγιον. Eusebius certainly understood an high part of the temple. Hist. Eccles. II. 23. Reland supposed it to mean a portico. Antiq. Heb. VIII. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood the summit of the temple. Josephus speaks of the ἀμέτρητον βυθὸν of the valley immediately below the temple. Antiq. XV. II, 5. See Wolfius.
- 7. Πάλω, on the other hand. This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

8 " Θεόν σου." Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὅρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ 9 λέγει αὐτῷ, " Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν

10 " προσκυνήσης μοι." εΤότε λέγει αὐτῷ ὁ Ἰησοῦς, e Deut. 6.

" Υπαγε, Σατανα γέγραπται γάρ, Κύριον του 20.

" Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύ11 " σεις." Τότε ἀφίησιν αὐτὸν ὁ διάβολος καὶ

ίδου, άγγελοι προσήλθον καὶ διηκόνουν αὐτώ.

12 ''ΑΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, 1 Marc. 1.
13 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν εκαὶ καταλιπὼν τὴν Lnc. 3. 19.
Ναζαρὲτ, ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν πα- Joh. 4.43.
ραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, 30. 31.

14 ίνα πληρωθή το ρηθέν διὰ Ἡσαΐου τοῦ προφήτου,

15 λέγοντος, 6 η Τη Ζαβουλών καὶ γη Νεφθαλείμ, όδον η Εsa.9.1,2.

8. delicorow. So Polybius says that Hannibal pointed out (trodelicorow) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, oratione depingere, describere. See Olearius, Wolfins.

Ibid, τοῦ κόσμου. Luke writes της οἰκουμένης. See note ad l.

10. Zaravâ. From the Hebrew po odio habere, omni studio ac conatu adversari alicui.

Ibid. μόνφ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Phari-

sees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1. 12.) and then again to Jerusalem at the passover, (John ii. 13.) See Van Til's Dissertations de Joannis incarceratione.

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1. xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the Hebrew, but the LXX is very different. See Wolfius. ' θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθ-

' νῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, 16

καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιὰ θανάτου, φῶς

ε ανέτειλεν αὐτοῖς.

13. 2. et 10. ' Απὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, 17. Ματο. 1. ' Μετανοείτε' ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν."

κ Marc. 1. κ Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς 18
16. Luc. 5. Γαλιλαίας, εἰδε δύο ἀδελφοῦς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἢσαν γὰρ
ἀλιεῖς. καὶ λέγει αὐτοῖς, " Δεῦτε ὀπίσω μου, καὶ 19
" ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων." οἱ δὲ εὐθέως 20
ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβὰς 21
ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοῦς, Ἰάκωβον τὸν
τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν

τῶ πλοίω μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-

15. θαλάσσης. The sea of Galilee. Vitringa ad Is. l. c.

Ibid. πέραν τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: πέραν has been considered to mean at the end of. L. de Dicu.

17. ηρέατο, i. e. in Galilee: he had already preached in Judgea.

Ibid. ἤγγικε. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of

Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41, &c. They had before been disciples of John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. άλιεύειν ἄνθρωπον is used by Solon apud Stobæum XCIII.

21. Ζεβεδαίου, 1721.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note ad l.

22 τίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἡκολούθησαν αὐτῷ.

23 ¹Καὶ περιηγεν ὅλην την Γαλιλαίαν ὁ Ἰησοῦς, δι-¹ Marc. ι. δάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων ^{23. Luc. 4.} τὸ εὐαγγέλιον της βασιλείας, καὶ θεραπεύων πᾶσαν ²⁴ νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπηλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην την Συρίαν καὶ προσήνεγ-καν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις

νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονίζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς καὶ
25 ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὅχλοι
πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ

πολλοί απο της Γαλιλαίας και Δεκαπολεως, και Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

5 'ΙΔΩΝ δὲ τοὺς ὅχλους ἀνέβη εἰς τὸ ὅρος καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων,

3 " • Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν • Luc. 6. 20.

4 " έστιν ή βασιλεία τῶν οὐρανῶν. Εμακάριοι οἱ πεν- Luc.6.21.
Εsa. 61. 2.

5 " θοῦντες " ὅτι αὐτοὶ παρακληθήσονται. "μακάριοι Paal. 37. " οἱ πραεῖς" ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν, 11.

24. See Bartholinus de morbis biblicis. p. 62. Deylingius, Observ. Sacr. part II. p. 283.

25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Bochart and Lightfoot.

CHAP. V.

 μαθηταί. Some persons have thought that the sermon on the Mount is misplaced by VOL. I. S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi.13.

5. κληρονομήσουσι τὴν γῆν. This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthy Canaan, so shall the meek in the heavenly Canaan.

d Luc. 6. 21. 36 d μακάριοι οἱ πεινώντες καὶ δινώντες την δικαιο- 6 0 6, 14, " έλεήμονες ότι αυτοί έλεηθήσονται, μακάριοι οί 8 Marc II. 25. Ιας. 2. " καθαροὶ τῆ καρδία ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. 1 Psal. 24. " μακάριοι οἱ εἰρηνοποιοί " ὅτι αὐτοὶ υἰοὶ Θεοῦ κλη- 9 14. 1 Cor. 16 θήσονται, 8 μακάριοι οι δεδιωγμένοι ένεκεν δι-10 1 Joh. 3. 2. 66 καιοσύνης στι αυτών έστιν ή βασιλεία τών ουε ι Pet. 3.
14. 2 Tim. 66 ρανών. Β μακάριοί έστε, ὅταν ὀνειδίσωσιν ὑμᾶς ι ι h Luc. 6.22. " καὶ διώξωσι, καὶ είπωσι πῶν πονηρον ρημα καθ 1 Pet. 4. 14. 66 ύμων ψευδόμενοι, ενεκεν έμου. Εχαίρετε καὶ άγαλ - 12 Jac. 1. 2. ναε. 1. 2. ... λιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐραinfr. 23.34, ει νοις· ούτω γὰρ εδίωξαν τους προφήτας τους προ " ὑμῶν. ι κ Υμείς έστε το άλας της γης έαν δε το άλας 13 k Marc. 9. 50. Luc. " μωρανθή, έν τίνι άλισθήσεται; είς ούδεν ισχύει 14. 34. " έτι, εί μη βληθήναι έξω, και καταπατείσθαι ύπο 1 Philip. 2. " των ανθρώπων. 1 Υμείς έστε το φώς του κόσμου. 14 " ου δύναται πόλις κρυβήναι επάνω όρους κειμένη

m Marc. 4. " ^mοὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν 15
21. Lnc. 8.
16. et 11. " μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι
33.
ⁿ 1 Pet. 2. " τοῖς ἐν τῆ οἰκίᾳ. ⁿοὕτω λαμψάτω τὸ φῶς ὑμῶν 16
12. " ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν

" τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν " τὸν ἐν τοῖς οὐρανοῖς.

11. διώξωσι is said by Raphel to mean, in this verse, lite ac judicio persequi, though not in

the verse preceding.

13. Ypeis. This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. μωρανθη. So Luke xiv.

34. Mark writes aralov yenna, ix. 50. Martial speaks of fatua beta. XIII. 10. The Hebrew word Dr signifies fatuus, stultus, and also insipidus.

16. οὐτω, in the same manner. Ibid. όπως ἔδωσιν. See note

at i. 22.

- 17 " Μή νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον
 - " ή τους προφήτας ούκ ήλθον καταλύσαι, άλλά
- 18 " πληρώσαι. "άμην γαρ λέγω ύμιν, έως αν παρέλθη "Luc. 16.
 - " ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ
 - " παρέλθη ἀπὸ τοῦ νόμου, ἔως ἀν πάντα γένηται.
- 19 " Pôs έὰν οὐν λύση μίαν τῶν έντολῶν τούτων τῶν PJac. 2. 10.
 - " έλαχίστων, καὶ διδάξη ούτω τους ανθρώπους, έλά-
 - " χιστος κληθήσεται έν τῆ βασιλεία τῶν οὐρανῶν.
 - " ος δ' αν ποιήση και διδάξη, ούτος μέγας κληθή-
- 20 " σεται έν τῆ βασιλεία τῶν οὐρανῶν. ٩λέγω γὰρ 923,25,26
 - " ύμιν, ὅτι ἐὰν μὴ περισσεύση ἡ δικαιοσύνη ὑμῶν 39.
 - " πλείον των γραμματέων καὶ Φαρισαίων, οὐ μὴ
- 21 " εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ' Ηκού- Εχοd. 20.
 - " σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις ος 13. Deut. 5.

17. τον νόμον ἢ τοὺς προφήτας.
Any thing written by Moses or
the prophets. Though the result of Christ's coming was to
put an end to great part of the
Law, still even this was a completion of the Law: for Moses
foretold that it would be so.

18. lôra ev. It will be remembered that the Jod is the smallest Hebrew letter. See

Lightfoot ad 1.

Ibid. xepala. Philo Judæus speaks of a man κατὰ συλλαβήν μᾶλλον δὲ καὶ κεραίαν ἐκαστὴν ἀργυρολογῶν. Adv. Flaccum. Vol. II. p. 536. Kepala probably signifies a line, or stroke, i. e. the component part of a letter. L. de Dieu. See Wolfius.

 Hombergius understood λύση to mean, shall esplain: but he is refuted by Krebsius,

Alberti, Elsner.

Ibid. Not one of these least

commandments, as in our version, the Vulgate, Beza, &c. but one of the least of these commandments. Knatchbull, Castellis, Alberti. See xxv. 40. where our version is right.

Ibid. The kingdom of God, or of heaven, in almost every place means the gospel dispensation, the kingdom of Christ here on earth. See xxi. 43. Luke xxi.

31.

20. γραμματίων. These were the persons who read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ü. 4. xxü. 35.

21. 'Hrovaate. Traditione ac-

cepistis. Lightfoot.

Ibid. rois apxalors might be either the dative or ablative. We find aven in the dative af-

* 1 Joh. 3.

" δ' αν φονεύση, ένοχος έσται τῆ κρίσει. 'Έγως

" δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὁργιζόμενος τῷ ἀδελφῷ

" αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῆ κρίσει ος δ' αν εἴπη " τῶ ἀδελφῶ αὐτοῦ, ῥακὰ, ἔνοχος ἔσται τῷ συνεδ-

" ρίω ος δ αν είπη, μωρε, ενοχος εσται είς την

" γέενναν τοῦ πυρός. Έὰν οὖν προσφέρης τὸ δῶρόν ε

" σου ἐπὶ τὸ θυσιαστήριον, κάκεῖ μνησθῆς ὅτι ὁ

" ἀδελφός σου έχει τὶ κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶ-2

" ρόν σου έμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε,

" πρώτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε

" ἐλθὼν πρόσφερε τὸ δῶρόν σου. "ἴσθι εὐνοῶν τῷ Ξ

" ἀντιδίκφ σου ταχὺ, ἔως ὅτου εἶ ἐν τῆ ὁδῷ μετ'

" αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῆ,

1

t Luc. 12.

ter ἐρρήθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγυπτίοισι εἴρηται, by the Egyptians: ὡς καὶ πρότερόν μοι εἴρηται, by me. Raphel prefers this construction; and Lightfoot considers ἐρρέθη τοῦς ἀρχαίοις to mean, vetus est traditio. See also Krebsius, Wolfius, Palairet.

22. cisj is perhaps to be expunged from the text. See

Wolfius, Mill.

Ibid. v\(\textit{n}\) xplore. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακὰ, in Syriac, signifies κατάπτυστος, and L. de Dieu derives it from a Syriac word, signifying to spit: but the Hebrew γ is vanus, inanis.

Ibid. To ouvedpio, the San-

hedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid. yeevvav. This word is formed from לי vallis Hinnomi. The valley was on the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῆ ὁδῷ. i. e. as you are going with him to the magistrate. See Luke xii. 58.

- " καὶ ὁ κριτής σε παραδώ τῶ ὑπηρέτη, καὶ εἰς φυ-
- 26 6 λακήν βληθήση, άμην λέγω σοι, ου μη έξέλθης
 - ι έκείθεν, έως αν αποδώς τον έσχατον κοδράντην.
- 27 " Ηκούσατε ότι ἐρρέθη τοις ἀργαίοις. Ον μοι- " Exod. 20.
- 28 " χεύσεις. "Έγω δε λέγω υμίν, ὅτι πᾶς ὁ βλέπων 18.
- " γυναϊκα προς το ἐπιθυμήσαι αὐτής, ήδη ἐμοίχευ- *Job. 31.1.
- 29 " σεν αυτήν έν τη καρδία αυτού. Γεί δε ο οφθαλμός γ 18. 8.
 - " σου ὁ δεξιὸς σκανδαλίζει σε, έξελε αὐτὸν καὶ 45, 47.
 - " βάλε άπο σου συμφέρει γάρ σοι ίνα άπόληται
 - " έν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου
- 30 4 βληθή είς γέενναν. καὶ εί ή δεξιά σου χείρ σκαν-
 - " δαλίζει σε, εκκοψον αυτήν και βάλε άπο σου
 - " συμφέρει γάρ σοι ίνα απόληται εν των μελών
 - " σου, καὶ μη ὅλον τὸ σῶμά σου βληθη εἰς νέ-
 - " EVVav. z Dent. 24. 1. infr. 19.
- 31 66 2 Ερρέθη δε, ότι δς αν απολύση την γυναίκα 7. Marc. 32 " αὐτοῦ, δότω αὐτῆ ἀποστάσιον. Ἐγὰ δὲ λέγω 16. 18.
- - " ὑμῖν, ὅτι ος ἀν ἀπολύση τὴν γυναῖκα αὐτοῦ, πα- « Lev. 19. " ρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι 12. Εχοδ. 20.7. Deut.
- 33 " καὶ δε ἐὰν ἀπολελυμένην γαμήση, μοιχᾶται. "Πά- 5.11. et 23. Num.

26. Rodpartyr. From the Latin quadrans, the fourth part of the as.

27. The words rois dovaious are perhaps interpolated here.

29. σκανδαλίζει. Probably from σκάζω, claudico. Σκάνδαλον is a stumblingblock, something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

30 Αποκοπτέον οδν, ώ ψυχή, πειθαρχούσα τῷ διδάσκοντι, τήν σεαυτής χείρα και δύναμω κ. τ. λ. Philo Judæus, de Somniis, Vol. 30. 3. I. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. amorrágiov. The form of this writing may be seen in Lightfoot and L. de Dieu ad l. See also Selden, de uxore Ebræa, III. 18.

32. & an amodion. The reading is probably πῶς ὁ ἀπολύων.

Ibid. ἀπολελυμένην. This probably means a woman who is divorced thus illegally.

" λιν ηκούσατε ότι έρρέθη τοις άρχαίοις, Ούκ έπιορ-

" κήσεις, αποδώσεις δὲ τῷ Κυρίφ τους όρκους σου.

«Jac. 5. 12. 66 " Ένω δε λένω υμίν μη ομόσαι όλως μήτε έν τω 34

" ουρανώ, ότι θρόνος έστι του Θεού μήτε έν τη γη, 35

b Ps. 48. 2. " στι υποποδιόν έστι των ποδών αυτού bunte είς

" Ίεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασι-

" λέως. μήτε έν τη κεφαλή σου ομόσης, ότι ου δύ- 36

" νασαι μίαν τρίχα λευκήν ή μέλαιναν ποιήσαι.

" έστω δε ο λόγος ύμων, ναὶ ναὶ, οῦ οῦ τὸ δε πε- 37

c Exod. 21. 66 ρισσον τούτων έκ τοῦ πονηροῦ έστιν. 6'Ηκού- 38 24. Deut.

19.21. Lev. " σατε ότι έρρέθη, 'Οφθαλμον αντί όφθαλμού, καὶ 24. 20.

αρτον, 20. " οδόντα αντι οδόντος. "Ενω δε λέγω υμίν μη αν- 39

22. et 24. 29. Luc. 6. " τιστήναι τῶ πονηρῶ άλλ ὅστις σε ραπίσει ἐπὶ 29. Rom.

" την δεξιάν σου σιαγόνα, στρέψον αυτώ και την 12. 17, 19. ΄ την δεξιαν σου σιαγονά, στη 1 1 Cor. 6. 7. ΄ άλλην' καὶ τῷ θέλοντί σοι κριθήναι καὶ τὸν χι-40

" τῶνά σου λαβείν, ἄφες αὐτῶ καὶ τὸ ἱμάτιον καὶ 41 3.9.

> 33. έπιορκήσεις. For the two meanings of this word, to swear with a mental reservation, and to violate the oath when taken. see Raphel.

34. The profane custom of the Jews of that day is shewn by Philo, who says, alla kal παραλαβέτω τις, εί βούλεται, μή μήν το άνωτάτω και πρεσβύτατον εὐθύς αίτων, άλλά γην, ήλιον, ἀστέρας, ούρανον, τον σύμπαντα κόσμον. De Spec. Leg. vol. II. p. 271. See also Lightfoot ad l. Zeltner, de jurumentis Hebræorum veterum, and Wolfius ad 1. The Jews thought that they might swear by any thing, if they did not use the name of God. Our Saviour shews, that all these oaths implied the presence of God.

36. où dúvaga. This perhaps means, thou canst not create one white or black hair. Læscher. Strom. p. 34.

37. ἐκ τοῦ πονηροῦ ἐστιν.
There is some evil motive for it: if there were not, men would be satisfied with a simple affirmation or denial.

38. If we look to the places referred to, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual.

40. κριθήναι. Το go to law. See 1 Cor. vi. 1, 6.

Ibid. Luke transposes the order of xirws and luários. vi. 29. The xirov was the inner garment, and therefore Luke is probably right. Tertullian writes-" non modo non reti" όστις σε άγγαρεύσει μίλιον εν, υπαγε μετ' αυτοῦ

42 6 δύο. ετῷ αἰτοῦντί σε δίδου καὶ τὸν θέλοντα ἀπὸ Deut. 15.

43 " σοῦ δανείσασθαι μη ἀποστραφης. Ηκούσατε 6. 35.

" ότι ἐρρέθη, 'Αγαπήσεις του πλησίου σου, καὶ 18.

44 " μισήσεις τον έχθρον σου. δ'Εγω δε λέγω υμίν, ε Liic. 6. 27, &c. Rom.

" άγαπατε τους έχθρους υμών, ευλογείτε τους κατα- 12. 14, 20.

" ρωμένους υμάς, καλώς ποιείτε τους μισούντας Luc. 23.34.
Λεί. 7. 60.

" ύμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζώντων ι Cor. 4.13.

45 " ύμας, καὶ διωκόντων ύμας " ὅπως γένησθε νίοὶ τοῦ

" πατρός ύμων του έν ούρανοις, ὅτι τὸν ἥλιον αὐτοῦ

" άνατέλλει έπὶ πονηρούς καὶ άγαθούς, καὶ βρέχει

46 " έπὶ δικαίους καὶ άδίκους. "έὰν γὰρ ἀγαπήσητε b Luc. 6.

" τους άγαπωντας ύμας, τίνα μισθον έχετε; ούχὶ 32.

47 " καὶ οἱ τελώναι τὸ αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπά- ¡Lev.11-44.

" σησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν et 19. 2. et 48 " ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὖτω ποιοῦσιν; ἱἔσ- 1 Pet. 1. 15.

" nendi tusicam, sed amplius " et pallium concedendi." p. 420.

41. αγγαρεύσει, from αγγαροι, a Persian word, signifying government messengers or couriers. The Jews particularly objected to the duty of furnishing posts for the Roman government: and Demetrius, wishing to conciliate the Jews, promised among other things, seleve de μηδε αγγαμεύεσθαι τὰ Ιουδαίων ύπο-Çiyia. (Josephus, Antiq. XIII. 2.3.) Hence our Saviour specifies this as a burden: and in the same manner Epictetus says, as & dryapela il, kal στρατιώτης επιλάβηται, άφες, μη αντίτεινε, μηδε γύγγυζε. See Matt.

XXVII. 32.

42. asocrpatis. This form of the verb signifies to turn away from, as in Heb, xii. 25.

44. empeafore, Calumniantium. Casaubon. Vid. 1 Pet. iii.
16. For the precepts of the heathen upon this duty, see Gataker ad Anton. p. 267, 317.

45. Compare Job xxv. 3, in the Hebrew.

46. τελῶναι, properly portitores, not publicani: the latter
were generally men of rank,
who farmed different branches
of the revenue; the former
were inferior persons who collected the money. See Salmasius, de fænore Trapezit. p. 253.
Burmannus, de vectigalibus P.
R.

" εσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ " ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

" ΠΡΟΣΕΧΕΤΕ την έλεημοσύνην υμών μη 6 " ποιειν έμπροσθεν των ανθρώπων, προς το θεαθήναι

" αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ

*Rom. 12. " πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ***Οταν οὖν ποιῆς 2
8.
" ἐλεημοσύνην, μὴ σαλπίσης ἔμπροσθέν σου, ὧσπερ

" οἱ ὑποκοιταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς

" ρύμαις, ὅπως δοξασθώσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν

" λέγω ὑμῖν, ἀπέγουσι τὸν μισθὸν αὐτῶν. σοῦ δὲ 3

" ποιούντος έλεημοσύνην, μη γνώτω ή άριστερά σου

b Luc. 14. " τί ποιεῖ ἡ δεξιά σου, bοπως ἢ σου ἡ ἐλεημοσύνη 4

" έν τῷ κρυπτῷ. καὶ ὁ πατήρ σου ὁ βλέπων έν τῷ

" κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶς "ὅταν προσεύχη, οὐκ ἔση ώσπερ οἱ ὑποκριταὶ, ὅτι

" Φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις

" τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἀν

" Φανῶσι τοῖς ἀνθρώποις ἀμὴν λέγω ὑμῖν, ὅτι ἀπέ-

" χουσι τον μισθον αὐτῶν. Σὺ δὲ ὅταν προσεύχη, 6

" εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν

48. τέλειοι. Luke writes olκτίρμονες. vi. 36.

CHAP. VI.

1. ἐλεημοσύνην. There is reason to think that δικαιοσύνην is the true reading. The same Hebrew word contains both meanings. Mill, Olcarius, Pfaffius. See 2 Cor. ix. 9.

Ibid. εἰ δὲ μήγε, sc. προσέχετε μὴ ποιείν. It may generally be translated, otherwise: see ix. 17.

ἀπέχουσε τὸν μισθὸν αὐτῶν.
 They receive their reward in this life, us it is explained by Ori-

gen, vol. I. p. 228. 'Απέχειν is used simply for ἔχειν by Josephus, ἀλλ' ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον. De Bel. Jud. I. 30. 6. And by Plutarch, ὁ γὰρ ἐν γάμω παρορῶν τὸ καλὸν, οὐ τέκνων ἔνεκα δῆλός ἐστιν ἀλλ' ἡδονῆς ἀγόμενος γυναῖκα, τόν τε μισθὸν ἀπέχει. See Philip. iv. 18

5, ἐστῶτες. This was not meant as any particular characteristic of ostentatious prayer: it was the ordinary custom. See Mark xi. 25. Luke xviii. 11, 13.

" σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ.

" καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώ-

7" σει σοι έν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βατ-

" τολογήσητε, ωσπερ οἱ έθνικοί δοκοῦσι γὰρ ὅτι

8 " έν τῆ πολυλογία αὐτῶν εἰσακουσθήσονται. μὴ οὖν

" όμοιωθήτε αὐτοῖς οἶδε γὰρ ὁ πατήρ ὑμῶν ὧν

9" χρείαν έχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὔτως «Luc. 11.

" οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὁ ἐν τοῖς 2.

10 " ουρανοίς, άγιασθήτω το ὄνομά σου έλθέτω ή βα-

" σιλεία σου γενηθήτω το θέλημά σου, ως έν οὐ-

11 " ρανφ, καὶ ἐπὶ τῆς γῆς τον ἄρτον ἡμῶν τον ἐπιού-

12 " σιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὁφειλή-

The words ἐν τῷ φανερῷ are perhaps an interpolation

7. βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δευτερώσης λόγον ἐν τῷ προσευχῷ σου. and the practice of the Jews may be seen by the Mischna, where it is said, Omnis, qui preces accumulat, exauditur. (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the Critici Sacri, and Wolfius.

9. Our Father who is in heaven was a common form in the Jewish prayers. Lightfoot ad l, who shews that our Saviour took most of this prayer from received forms. So also Witsius de Orat. Domin. and Schrader. Orat. Domin. historice et dogmatice proposita.

derived it from ovoia. Thus Origen understands the living bread, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (Vol.

I. p. 249.) So also Theophylact. Jerom translates it, Supersubstantialis, qui super omnes substantias sit. Pfeisfer, Quod substantia, i. e. natura hominis maxime est congruum et sufficiens. So L. de Dieu. Hackspanius has observed, that emovoror is sufficient, as mepiovoios is more than sufficient. See Alberti. Others have derived it from êntivat, as Origen explains it, τον άρτον τον ολκείον του μελλον-Tos alwos. See the Dissertation of Pfeiffer in the Critici Sacri. Lightfoot derives it from emiva, and interprets it panem crastinum provide, et da nobis hodie, ne soliciti simus de crastino. So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αlτούμενος άμαρτημάτων, συγγίνωσκε καl σύτός τοίς είς σε πλημμελούσων ότι άφέσει άντιδίδοται άφεσις. Philo Judæus, Fragment. p. 670. " ματα ήμων, ώς καὶ ήμεῖς ἀφίεμεν τοῖς ὀφειλέταις

" ἡμῶν καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν, ἀλλὰ 13 " ρύσαι ήμας από του πονηρού. ὅτι σου ἐστιν ή βα-" σιλεία καὶ ή δύναμις καὶ ή δόξα εἰς τοὺς αἰῶνας. e Marc. 11. " αμήν. e' Εαν γαρ αφητε τοις ανθρώποις τα πα- 14 25. Ecclus. 28. 2. " ραπαπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ " ύμων ὁ οὐράνιος: [έὰν δὲ μὴ ἀφητε τοῖς ἀνθρώποις 15 f 18. 35. " τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφή-" σει τὰ παραπτώματα ύμῶν. "Όταν δὲ νηστεύητε, 16 " μη γίνεσθε ώσπερ οι υποκριται σκυθρωποί άφα-" νίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως Φανῶσι τοῖς " άνθρώποις νηστεύοντες" άμην λέγω ύμιν, ὅτι ἀπ-" έγουσι τὸν μισθὸν αὐτῶν. Σὰ δὲ νηστεύων ἄλειΨαί 17 " σου την κεφαλην, και το πρόσωπον σου νίψαι. " όπως μη φανής τοις άνθρώποις νηστεύων, άλλα τώ 18 " πατρί σου τῶ ἐν τῶ κρυπτῶ καὶ ὁ πατήρ σου ὁ " βλέπων έν τῷ κρυπτῷ, ἀποδώσει σοι έν τῷ Φα-**"** ν€ρφ̂.

8 19. 21. " 8 Μὴ θησαυρίζετε ὑμῶν θησαυροὺς ἐπὶ τῆς γῆς, 19 1 Tim. 6. 6, " ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διο-9, 18, 19. Heb. 12. 5.

13. ἀπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance "ab homine malo, "et ab occursu malo, ab af- fectu malo, a socio malo, a vicino malo, a Satana de- structore &c." Lightfoot ad l.

Ibid. Ore note K. T. A. This doxology has been thought by many commentators to be an interpolation, and is rejected by the Completensian, Erasmus, Grotius, Mill, Wetstein, Gricsbach, Hohols, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σης καὶ βρῶσις. Scultetus and Casaubon understood this to mean σης βρῶσκουσα. But from the words οῦτε σης οῦτε βρῶσις, in v. 20, they would seem to be two different things. Βρῶσις is generally taken to mean rust: L. de Dieu understands the eating or consumption of food, or the blight which comes upon corn.

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27
20 " ρύσσουσι καὶ κλέπτουσι: θησαυρίζετε δὲ ὑμῖν θησαυ-
  " ρούς έν ούρανω, όπου ούτε σης ούτε βρώσις άφανί-
  " (ει. καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτου-
21 " σιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ
22 " ή καρδία ύμων. " Ο λύγνος τοῦ σώματός έστιν ὁ όφ- h Luc. 11.
  " θαλμός εαν ουν ο οφθαλμός σου απλούς η, όλον το
23 " σωμά σου φωτεινον έσται έαν δε ο οφθαλμός σου
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" πονηρος ή, όλον το σωμά σου σκοτεινον έσται. εί ουν

" τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον;

24 " Ο υδείς δύναται δυσί κυρίοις δουλεύειν ή γαρ τον Luc. 16.

" ένα μισήσει, καὶ τὸν ἔτερον ἀγαπήσει, ἡ ένὸς ἀν-

" θέξεται, καὶ τοῦ έτέρου καταφρονήσει. οὐ δύνασθε

25 " Θεφ δουλεύειν καὶ μαμμωνά. Διὰ τοῦτο λέγω Είμε. 12. " ὑμῶν, μὴ μεριμνᾶτε τῆ ψυχῆ ὑμῶν, τί φάγητε καὶ 6. ι Tim.6. " τί πίητε μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησ θ ε. γ. Psal. 55.

" οὐχὶ ή ψυχὴ πλείόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα

26 " τοῦ ἐνδύματος: Ιέμβλέψατε εἰς τὰ πετεινὰ τοῦ 1 Job. 38.41. Psal. 147. 9. Luc. 12.

22. So Epicharmus, καθαρόν αν τον νουν έχης, απαν το σωμα καθαρός εί.

22, 23. άπλοῦς - πονηρός. These epithets apply rather to the mind and heart than to the eye: and what our Saviour here says of the eye, he means to be applied to the mind and heart.

24. There is no tautology in this verse. "Either he will "love the one, and actually "hate the other: or though "he may love both, he will "attach himself to the one, "and pay little or no atten-"tion to the other, i. e. he " will shew more love to one "than to the other." Casaub.

Raphel. Wolfius.

Îbid. "Mammonas est, se-" cundum Judaicam loquelam, " qua et Samaritæ utuntur, cu-" pidus et plus quam oportet ha-" bere volens: secundum autem " Hebraicam adjunctive dici-" tur Mam: vel significat gu-" losum, id est, qui non possit "a gula continere." Irenæus. p. 183. It is a Syriac word, and signifies an idol. It should probably be written μαμωνά.

25. μη μεριμνατε. Do not distress yourselves.

Ibid. Ouxl ή ψυχή. If God gave us our life, and created the body, it is much less for him to provide food and raiment.

- " οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ
- " συνάγουσιν είς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ
- " ουράνιος τρέφει αυτά ουχ ύμεις μαλλον διαφέρετε
- " αὐτῶν; Τίς δὲ έξ ύμῶν μεριμνῶν δύναται προσ- 27
- " θείναι έπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ένα; καὶ περὶ 28
- " ένδύματος τί μεριμνάτε; καταμάθετε τὰ κρίνα τοῦ
- " άγρου, πως αυξάνει ου κοπια, ουδέ νήθει λέγω 20
- " δὲ ὑμῖν, ὅτι οὐδὲ Σολομων ἐν πάση τῆ δόξη αὐτοῦ
- " περιεβάλετο ως εν τούτων. εί δε τον χόρτον του 30
- " άγροῦ, σήμερον ὄντα, καὶ αύριον εἰς κλίβανον βαλ-
- " λόμενον, ὁ Θεος ούτως ἀμφιέννυσιν, οὐ πολλώ
- " μαλλον ύμις, όλιγοπιστοι; μη οδν μεριμνήσητε, λέ-31
- " γοντες, Τί φάγωμεν, η τί πίωμεν, η τί περιβαλώ-
- " μεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ 32
- " ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων
- " άπάντων. ζητείτε δὲ πρώτον τὴν βασιλείαν τοῦ Θεοῦ 33
- " καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
- " τεθήσεται ύμιν· μη οὐν μεριμνήσητε εἰς την αὔ- 34
- a Luc.6.37, " ριον ή γὰρ αὖριον μεριμνήσει τὰ ἐαυτῆς. ἀρκετὸν 38. Ps. 41. " τῆ ἡμέρα ἡ κακία αὐτῆς.

" "ΜΗ κρίνετε, ίνα μη κριθητε. έν ώ γαρ κρίματι 7

38. Ps. 41. 2. Rom. 2. 1. et 14. 3, 4, 10, 13. Jac. 4. 11, 12. Marc. 4. 24.

27. ἡλικίαν, which is generally interpreted stature, is said to mean age by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the amaryllis lutea is intended, which covers the face of the country in autumn. Palairet would read, κατομάθετε τὰ κρίνα τοῦ ἀγροῦ. πῶς αὐξάνες;

31, 32. "Οτε γουστάξει τόμε. ρον, κάθησθε κ)

ριον, πόθεν ψε

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gospels, but which resembles this: alτείσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμίν προστεθήσεται. See Fabricius Cod. Apoer, N. T. p. 329.

34. aprerov. For this being in the neuter gender, see Posselius, Syntax. Reg. 3. and Vechner. Hellenol. 1. 15.

CHAP. VII.

1. ivo μή. See note at i. 22.

" κρίνετε, κριθήσεσθε και έν ώ μέτρω μετρείτε, άν-

3 " τιμετρηθήσεται ύμιν. "Τί δε βλέπεις το κάρφος b Luc.6.41.

" το έν τω όφθαλμω του άδελφου σου, την δε έν

4 " τῷ σῷ ὀΦθαλμῶ δοκὸν οὐ κατανοείς; ἡ πῶς ἐρείς

" τῷ ἀδελφῷ σου, "Αφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ

" όφθαλμοῦ σου καὶ ίδου, ή δοκὸς έν τῶ όφθαλμῶ

5 " σου: ὑποκριτὰ, ἔκβαλε πρώτον την δοκον ἐκ τοῦ

" όφθαλμοῦ σου, καὶ τότε διαβλέψεις έκβαλεῖν τὸ

6" κάρφος έκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ

" δώτε τὸ ἄγιον τοις κυσί: μηδὲ βάλητε τους μαρ-

" γαρίτας ύμων έμπροσθεν των χοίρων, μήποτε κα-

" ταπατήσωσιν αύτους έν τοις ποσίν αύτων, καί

7" στραφέντες ρήξωσιν ύμας. Aiτείτε, και δοθήσεται 0 21. 22.

" υμίν ζητείτε, καὶ ευρήσετε' κρούετε, καὶ ἀνοιγή- 24. Luc.

8" σεται υμίν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ Ιο. 14. 13.

9" ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. Δ*Η et 15. 7. et

" τίς έστιν έξ ύμων ἄνθρωπος, ον έαν αιτήση ο νίος 1.5.6. 3.22.

10 " αὐτοῦ ἄρτον, μη λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν 11.

11 " ίχθυν αίτήση, μη όφιν έπιδώσει αύτῷ; εἰ οὐν

" ύμεις, πονηροί όντες, οίδατε δόματα άγαθα διδόναι

" τοις τέκνοις ύμων, πόσω μαλλον ὁ πατηρ ύμων ὁ

" έν τοις ούρανοις δώσει άγαθα τοις αιτούσιν αυτόν;

12 " · Πάντα οὖν ὅσα ἀν θέλητε ἵνα ποιῶσιν ὑμιν οἱ ἄν - · 22, 40.

" θρωποι, ούτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς οὖτος γάρ Τοb. 4. 16.

" έστιν ο νόμος καὶ οἱ προφηται.

10. Gal. 5.

3. Our Saviour here used a there is a discretion to be used:

Lightfoot ad L

5, 6. If these verses are connected, it is thus: 5, If ye will reform yourselves, ye may reprove other persons for their sins: 6, and yet even in this

common Jewish proverb. See the instructions and admonitions of the gospel must not be cast away upon the obstinate and incorrigible. Clarke.

> 9. audownos is emphatical here: Who is there among yourselves, even an human being?

47.

" Εἰσέλθετε διὰ της στενής πύλης ότι πλατεία 12 f Luc. 13. 24. " ή πύλη, καὶ εὐρύγωρος ή όδος ή απάγουσα είς την " ἀπώλειαν, καὶ πολλοί είσιν οἱ εἰσεργόμενοι δι' αὐ-" της "στι στενη η πύλη, και τεθλιμμένη η όδος η απά- 14 " γουσα είς την ζωήν, και ολίγοι είσιν οι ευρίσκοντες ε Mich. 3. " αυτήν. "Προσέχετε δέ από των ψευδοπροφητών, 15 5. 2 Tim. " οίτωες έργονται προς ύμας έν ένδύμασι προβάτων. 3. 5. " έσωθεν δέ είσι λύκοι άρπαγες, από των καρπών 16 " αὐτῶν ἐπιγνώσεσθε αὐτούς μήτι συλλέγουσιν " ἀπὸ ἀκανθών σταφυλήν, ἡ ἀπὸ τριβόλων σύκα; " hουτω παν δένδρον αγαθόν καρπούς καλούς ποιεί° 17 h 12.33. Luc. 6. 43, "τὸ δὲ σαπρον δένδρον καρπούς πονηρούς ποιεί. " ου δύναται δένδρον άγαθον καρπούς πονηρούς 18 " ποιείν, ούδε δενδρον σαπρον καρπούς καλούς ποι-" είν. παν δένδρον μη ποιούν καρπον καλόν, έκκόπ - 10 1 2. 10. Joh. 15. 2, « τεται καὶ εἰς πῦρ βάλλεται, ἄραγε ἀπὸ τῶν καρπῶν 20 " αὐτῶν ἐπιγνώσεσθε αὐτούς. " kΟυ πας ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσε - 21 k Hos. 8, 2, Luc. 6. 46. Rom. 2. 13. " ται είς την βασιλείαν των ουρανων άλλ' ο ποιών Jac. 1. 22. " το θέλημα του πατρός μου του έν ουρανοίς. πολλοί 22 " έρουσί μοι έν έκείνη τη ημέρα, Κύριε, Κύριε, ου τῶ " σφ ονόματι προεφητεύσαμεν, και τω σω ονόματι " δαιμόνια έξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις 1 25.12, 41. " πολλάς έποιήσαμεν; Ικαὶ τότε ὁμολογήσω αὐτοῖς, 23 Luc. 13. 26. " ότι οὐδέποτε έγνων ύμᾶς ἀποχωρεῖτε ἀπ' έμοῦ οἰ 13. 2. " έργαζόμενοι την ανομίαν. "Πας ουν όστις ακούει 24 m Luc. 6.

re 'n be- find this narrow way.
wav who 17. ἀγαθὸς and σαπρὸς are
pre 'to apposed in Eph. iv. 29.

" μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοι" ώσω αὐτὸν ἀνδρὶ Φρονίμω, ὅστις ώκοδόμησε τὴν

25 " οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν καὶ κατέβη ή βροχὴ,

" καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ

" προσέπεσον τῆ οἰκίᾳ ἐκείνη, καὶ οὐκ ἔπεσε' τεθε26" μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων

" μου τοὺς λόνους τούτους καὶ μὴ ποιῶν αὐτοὺς.

" ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ψκοδόμησε τὴν

27 " οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον καὶ κατέβη ἡ βροχὴ,

" καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ

" προσέκοψαν τη οἰκία ἐκείνη, καὶ ἔπεσε καὶ ἡν ἡ

28 " πτώσις αὐτῆς μεγάλη." "Καὶ εγένετο ὅτε συνετέ- " Marc. 1. λεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, εξεπλήσσοντο 32.

29 οἱ ὅχλοι ἐπὶ τῆ διδαχῆ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὅρους, ἠκολούθη2 σαν αὐτῷ ὅχλοι πολλοί· *καὶ ἰδοὺ, λεπρὸς ἐλθὼν * Marc. 1.
προσεκύνει αὐτῷ λέγων, "Κύριε, ἐὰν θέλης, δύνα- τος. 5. 12.
3 " σαί με καθαρίσαι." καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων, "Θέλω, καθαρίσθητι." καὶ 4 εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. Εκαὶ λέγει αὐτῷ Εστ. 14.
ὁ Ἰησοῦς, "Όρα μηδενὶ εἴπης ἀλλ' ὕπαγε, σεαυ" τὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὁ "προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς."

CHAP. VIII.

 Luke says that this was ἐν μιὰ τῶν πόλεων, v. 12, but it was probably in the suburbs, and apparently of Capernaum, v. 5.

v. 5.
3. Tertullian notices the fact
of Jesus touching the leper contrary to the command of Moses, (Lev. v. 3.) and considers
it a proof of his being more

than human. Theophylact has the same remark.

4. ^{*}Oρa, μηθενὶ είπης. This silence was only enjoined upon him until he was cured. Witsius, Meletem. p. 350.

sius, Meletem. p. 350. Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. els µaprúpios avrois. As a witness or proof to them that I do not destroy the law of

d Luc. 7. 1. d Είσελθόντι δέ τω Ίρσου είς Καπερναούμ, προσ-5 ηλθεν αυτώ έκατόνταργος παρακαλών αυτόν, και λέ-6 γων, "Κύριε, ὁ παις μου βέβληται έν τη οικία πα-" ραλυτικός, δεινώς βασανιζόμενος." και λέγει αυτώ ? ό Ίησους, "Ένω έλθων θεραπεύσω αὐτόν." καὶ 8 άποκριθείς ο έκατόνταργος έφη, "Κύριε, οὐκ εἰμὶ " ίκανος ίνα μου ύπο την στέγην εἰσέλθης άλλά " μόνον είπε λόγον, καὶ ἱαθήσεται ὁ παις μου, καὶ ? " γαρ έγω ανθρωπός είμι ύπο έξουσίαν, έγων ύπ " έμαυτον στρατιώτας και λέγω τούτω, Πορεύθητι, " καὶ πορεύεται καὶ άλλω, Ερχου, καὶ έργεται καὶ " τω δούλω μου, Ποίησον τούτο, καὶ ποιεί." 'Ακού- 10 σας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, "'Αμήν λέγω ύμιν, οὐδὲ έν τῶ Ίσραήλ το-" σαύτην πίστιν εδρον. ελέγω δε ύμιν, ότι πολλοί 11 e Mal. 1. II. Luc. 13. 28, 29. " άπο άνατολών καὶ δυσμών ήξουσι, καὶ άνακλιθήσον-13.42.50. 6 ται μετὰ ᾿Αβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἐν τῆ 22. 13. et " βασιλεία των ουρανων foi δε υίοι της βασιλείας 12

> Moses. See x. 18. Or the words may be coupled with deifor, shew thyself to the priest, as a proof that thou art cured. The latter is preferred by Hombergius, Alberti. Els µ. en' avτούς, in Luke ix. 5, is a differ-

ent expression.

24. 51. et 25. 30. Luc. 13.28.

> 5. According to Luke vii. 3, the centurion did not go himself, but sent elders of the Jews to Jesus: and when Jesus was not far from the house, he sent some of his friends, 6. "A qui-" busdam vocat ". Oppius, " patria I Cod. Apoc

6. δ πα

2, 3, calls him doulos, but in 7 ό παίς μου.

8. μόνον είπε λόγον. Palairet would render it, say but one word: but the true reading

seems to be λόγφ.
9. και γάρ. The centurion reasoned thus: If I can have my orders executed by merely speaking a word, how much more canst thou?

Ibid. ind ifovoiav. He probably meant by this, that he himself was bound to obey the word of his superior officer.

12. ol vini. The Jews were children of the kingdom, but not necessarily heirs. God had " ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον' ἐκεῖ ἔσ13 "ται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων." καὶ εἶπεν
ὁ Ἱησοῦς τῷ ἐκατοντάρχῳ, ""Υπαγε, καὶ ὡς ἐπίστευ" σας γενηθήτω σοι." καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῆ ἄρα ἐκείνη.

14 ^g Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε κ Marc. 1. τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, 38.

15 καὶ ήψατο της χειρὸς αὐτης, καὶ άφηκεν αὐτην ὁ

16 πυρετός καὶ ἡγέρθη, καὶ διηκόνει αὐτοῖς. ^b Όψίας ^b Marc. 1. δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους 40. πολλούς καὶ ἐξέβαλε τὰ πνεύματα λόγφ, καὶ πάντας

17 τοὺς κακῶς ἔχοντας ἐθεράπευσεν ˙ὅπως πληρωθη το˙ Esa. 53-4.
ρηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 'Αὐ' τὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους
' ἐβάστασεν.'

18 'Ιδών δὲ ὁ Ἰησοῦς πολλοὺς όχλους περὶ αὐτὸν,

adopted them, and in right of that adoption they might have inherited: but they lost their inheritance by their misconduct

12. Josephus says of snicides, τούτων μὲν ὅδης δέχεται τὰς ψυχὰς σκοτιώτερος. De Bel. Jud. III. 8, 5. The phrase of outer darkness is probably used in opposition to the lights which are supposed metaphorically to be burning in the room where the guests are seated (ἀνακλιθήσονται.) See xxii. 13.

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to remember the Lord. Strom. VII. p. 869. The Martyrologies call vol. 1,

her Perpetua: Simeon Metaphrastes, Joanna: others, Concordia. See a Dissertation of J. F. Mayerus, de Conjugio Petri.

15. alrois. There seems more authority for reading alros.

16. 'Owigs. Mark i. 32, and Luke iv. 40, add, as the sum was setting, i. e. when the Sabbath was over. (Compare Mark i. 21 and 29. Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. Oὖτος τὰς άμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁδυνᾶται. LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

έκέλευσεν απελθείν είς το πέραν. και προσελθών το 57. είς γραμματεύς είπεν αὐτώ, "Διδάσκαλε, ἀκολου-" θήσω σοι, ὅπου ἐὰν ἀπέρχη." Καὶ λέγει αὐτῷ 20 ο Ίπσους. " Αι άλωπεκες Φωλεους έχουσι, καὶ " τὰ πετεινὰ τοῦ ουρανοῦ κατασκηνώσεις ὁ δὲ νίὸς " του άνθρώπου ούκ έχει, που την κεφαλήν κλί-" νη." "Ετερος δε των μαθητων αυτού είπεν αυτώ, 21 "Κύριε, επίτρεψον μοι πρώτον απελθείν και θά-" ψαι τὸν πατέρα μου," 'Ο δὲ Ἰησοῦς εἶπεν αὐτώ, 22 " 'Ακολούθει μοι, καὶ άφες τους νεκρούς θάθαι τους 1 Marc. 4. " έαυτῶν νεκρούς." 1 Καὶ έμβάντι αὐτῷ εἰς τὸ πλοῖ- 23 ον, ηκολούθησαν αυτώ οι μαθηταί αυτού. και ίδου, 24 22. σεισμός μέγας έγένετο έν τη θαλάσση, ώστε το πλοίον καλύπτεσθαι ύπο των κυμάτων αύτος δέ έκάθευδε, καὶ προσελθόντες οι μαθηταὶ αυτοῦ ήνει- 25 ραν αυτόν, λέγοντες, "Κύριε, σώσον ήμας, άπολ-

> 18. els ro népay. To the other side of the lake of Genesaret. See v. 23, 28. Capernaum was at the northern extremity of the lake.

> 20. This was probably said to warn the scribe of what he must expect if he followed Je-

8118.

Ibid. νίδε του ἀνθρώπου. It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64. and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews under-stood it to mean the Messiah: and from Luke xxii. 69, 70. that they - d the Son of nine as the

21. Clement of Alexandria says that this disciple was Philip. Strom. III. p. 522. Tertullian appears to have thought him one of the twelve. De Idolol. 12. de Baptismo. 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer. vol. II. p.

Ibid. Tous verpous. This means persons devoted to this world. and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Je-

24. καλύπτεσθαι. Was being covered, or beginning to be covered.

26 " λύμεθα." Καὶ λέγει αὐτοῖς, "Τί δειλοί ἐστε, ὀλι" γόπιστοι;" τότε ἐγερθεῖς ἐπετίμησε τοῖς ἀνέοις
27 καὶ τῆ θαλάσση, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ
ἄνθρωποι ἐθαύμασαν λέγοντες, "Ποταπός ἔστιν οδ" τος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
" αὐτῷ;"

28 ^M Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν Marc. 5.
τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζό- 16.
μενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν,
ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης:
29 καὶ ἰδοὺ, ἔκραξαν, λέγοντες, "Τί ἡμῖν καὶ σοὶ, Ἰησοῦ
" υὶὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
30 " ἡμᾶς;" ³Ην δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων
31 πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν
λέγοντες, "Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελ32 " θεῖν εἰς τὴν ἀγέλην τῶν χοίρων." Καὶ εἶπεν αὐτοῖς,

28. Γεργεσηνών. Mark v. 1, and Luke viii. 26, write radaρηνών. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (Vol. IV. p. 140. 141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνών, Matthew Γαδαρηνών, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (Vita, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both ci-

Ibid. δύο δαιμονιζόμενοι. Mark

and Luke only mention one.
29. It ἡμῶν καὶ σοί; For this phrase see Raphel. It seems to mean, What is there in common to thee and us?

Ibid. πρὸ καιροῦ. Before the time appointed of God for our final judgment. Clarke. See 2 Pet. ii. 4. Jude 6.

30. μακράν ἀπ' αὐτῶν. Mark and Luke have ἐκεῖ. The Vulgate, "non longe."

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, συστρόφος μὲν ἡ χώρα. De Bel. Jud. I. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

Luc. 5. 18.

" Υπάνετε." Οι δε έξελθόντες απήλθον εις την αγέλην των γοίρων καὶ ἰδοὺ, ώρμησε πάσα ή ἀγέλη των γοίρων κατά τοῦ κοπιινοῦ εἰς την θάλασσαν, καὶ ἀπέθανον έν τοις ὕδασιν, οι δε βόσκοντες ἔφυγον, καὶ 33 απελθόντες είς την πόλιν, απήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων, καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλ- 34 θεν είς συνάντησιν τω Ἰησού καὶ ιδόντες αυτον. παρεκάλεσαν όπως μεταβή από των όρίων αὐτων.

*ΚΑΙ έμβας είς τὸ πλοῖον διεπέρασε καὶ ήλθεν Ο a Marc. 2. 1. είς την ιδίαν πόλιν, και ιδού, προσέφερον αυτώ πα- 2 ραλυτικον έπὶ κλίνης βεβλημένον καὶ ἰδων ὁ Ἰησους τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, "Θάρσει. " τέκνον, άφέωνται σοὶ αἱ άμαρτίαι σου." Καὶ ἰδού, 3 τινές τών γραμματέων είπον έν έαυτοις, "Οδτος " βλασφημεί." καὶ ἰδών ὁ Ἰησούς τὰς ἐνθυμήσεις 4 αὐτῶν, εἶπεν, " Ίνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν " ταις καρδίαις ύμων; τι γάρ έστιν εύκοπώτερον, 5 " είπειν, 'Αφέωνται σοι αι άμαρτίαι' ή είπειν, Ένει-" ραι καὶ περιπάτει; "Ινα δὲ εἰδητε, ὅτι ἐξουσίαν ἔχει 6 " ὁ νίὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι άμαρ-" τίας," (τότε λέγει τῷ παραλυτικῷ,) " Έγερθεὶς ἄρον " σου την κλίνην, και έπαγε είς του οίκον σου." Και τ έγερθείς απήλθεν είς τον οίκον αυτού, ιδόντες δε οί 8

ı.

^{32.} This is perhaps the strongest proof of the actual presence of evil spirits in the demoniacs. Men might perhaps be subject to fancy, but an herd of swine could not C-

sided there, iv. 13. See also John ii. 12.

^{2.} This is told more at length by Mark ii. 3, and Luke v. 18. Ibid. appears is the perfect assive indicative. Schmidius, Wellins.

^{4.} Now. For the difference Aween die and edes, see Aeachies. p. 543.

δχλοι έθαύμασαν, καὶ έδόξασαν τὸν Θεὸν, τὸν δόντα έξουσίαν τοιαύτην τοις ἀνθρώποις.

9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον ^b Marc. 2.
καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, ^{14. Luc. 5.}
καὶ λέγει αὐτῷ, "'Ακολούθει μοι·" καὶ ἀναστὰς ἡκο-

10 λούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν
τῆ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ
ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
11 αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς
αὐτοῦ, "Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτω-

12 " λῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;" 'Ο δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, "Οὐ χρείαν ἔχουσιν οἱ ἰσχύ-

13 " οντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. επορευθέντες ε 12.7.
" δὲ μάθετε τί ἐστιν, ' Ελεον θέλω, καὶ οὐ θυσίαν' ιΤim.1.15.
" οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς

" εἰς μετάνοιαν."

8. τοις ἀνθρώποις. Either for men, i. e. for the good of men: or to men, i. e. to one who is a man.

9. τελώνιο». A place on the banks of the lake, where the customs were received for goods

carried by water.

10. iv rŷ okia. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast: see ii. 15. v. 22: but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.

13. Έλεος θέλω ή θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former; the Pharisees boasted of the latter.

Ibid. I came not to call righteous men to my kingdom, but I
came to call sinners to repentance. It matters not whether
we take δικαιούς ironically or
no. Jesus came only to call
those persons who felt that
they needed repentance.

"Τότε προσέρχονται αυτώ οι μαθηταί 'Ιωάννου λέ- 14 d Marc. 2. 18. Luc. 5. γοντες, " Διατί ήμεις και οι Φαρισαίοι νηστεύομεν .8.8. " πολλά, οί δὲ μαθηταί σου οὐ νηστεύουσι;" Καὶις είπεν αυτοίς ο Ίπσους, "Μη δύνανται οι υίοι του " νυμφώνος πενθείν, έφ' όσον μετ' αὐτών έστιν ο " νυμφίος: έλεύσονται δε ήμεραι όταν απαρθή απ' " αυτών ο νυμφίος, και τότε νηστεύσουσιν, ούδεις 16 " δὲ ἐπιβάλλει ἐπίβλημα ράκους ἀγνάφου ἐπὶ ἰματίω " παλαιώ" αίρει γάρ το πλήρωμα αύτοῦ ἀπὸ τοῦ " ιματίου, και χείρον σχίσμα γίνεται, ούδε βάλλου-17 " σιν οίνον νέον είς άσκους παλαιούς εί δε μήγε. " ρήγνυνται οι άσκοι, και ο οίνος έκχειται, και οι άσ-" κοι απολούνται άλλα βάλλουσιν οίνον νέον είς ασ-" κούς καινούς, και άμφότερα συντηρούνται."

15. Tillemont observes, that what is said here of the bride-groom, would remind John's disciples of what John himself had said of Christ. (John iii. 20.) Memoires, tom. I. p. 168. Yioi rov reppensions of the bridegroom. See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

10. To this was a roise, to the piece which can used to fill up the cld clath, when and real terms takes away still every to the ald clath. See Alberti.

- union of new as a suitable, so that my

that my

"ing and rejoicing, by fasting while they have the enjoyment of my immediate presence." Clarke.

17. See Job xxxii. 19. The direct were made of leather. The true reading is probably authorspot.

18. δρχων. Mark says, είς των δρχων. Ματκ κούματι 'láειρος. v. 22. Irenæus spenks of "summi sacerdolis filia." p. 408.

Ibid. Leyen ore. Herodotus uses a similar phrase in II. 115. Xenophon Cyrop. III. p. 51.

Ibid. Are iredespress. She was not dead when her father first went to Jesus. See Mark

19" σου ἐπ' αὐτὴν, καὶ ζήσεται." Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἡκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδοὺ, γυνὴ αἰμορροούσα δώδεκα ἔτη, προσελθούσα ὅπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἰματίου 21 αὐτοῦ. ἔλεγε γὰρ ἐν ἐαυτῆ, "Ἑὰν μόνον ἄψωμαι 22" τοῦ ἰματίου αὐτοῦ, σωθήσομαι." 'Ο δὲ Ἰησοῦς ἐπι-

στραφείς καὶ ἰδων αὐτην, εἶπε, " Θάρσει, θύγατερ' ή " πίστις σου σέσωκέ σε." καὶ ἐσώθη ή γυνη ἀπὸ τῆς

23 ώρας έκείνης. Καὶ έλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδων τοὺς αὐλητὰς καὶ τὸν ὅχλον

24 θορυβούμενον, λέγει αὐτοῖς, "'Αναχωρεῖτε' οὐ γὰρ " ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει." καὶ κατε-

25 γέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὅχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἡγέρθη τὸ κοράσιον.

v. 23. 35. Luke writes driftvyorkev, was dying, in viii. 42;
and it appears in 49, that he
agreed with Mark. Wolfius
thinks that she was on the
point of death when her father
left his house, and he now assumed her to be dead; my
daughter has by this time died;
so also Dr. Clarke.

20. Eusebius says that this woman was of Cæsaren Philippi, where he had seen brazen statues of her and Jesus. (Hist. Eccles. VII. 18.) Sozomen says that the statue of Jesus was thrown down in the reign of Julian, but was put up again in the church, where it remained to his day. (V. 21.) The miracle, however, seems to have been worked at Capernaum. Tertullian makes the same remark upon her touching Jesus,

as at viii. 3. Her name was said to be Veronica. See Fabricius, Cod. Apoc. p. 252.

Ibid. *spaσniδov. She may have thought that there was virtue in the φυλακτήρια, (see xxiii. 5.) which were sometimes written upon the border of the garment. See xiv. 36.

22. The woman was cured

22. The woman was cured before Jesus spoke to her. See Mark v. 29. Luke viii. 44.

23. αὐλητάς. When it was reported at Jerusalem that Josephus was dead, he tells us, πλείστοις μισθούσθαι τοὺς αὐλητὰς, οἱ θρήνων ἐξῆρχον αὐτοῖς. De Bel. Jud. III. 9. 5. See Lightfoot ad l. Geierus, de luctu E-bræorum. V. 16.

24. obx inibave. The tense is still strictly appropriate: she was not dying at the time when her father thought she was dying.

καὶ ἐξῆλθεν ἡ φήμη αὖτη εἰς ὅλην τὴν γῆν ἐκεί- 26 νην.

Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἡκολούθησαν 27 αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, " Ἐλέησον " ἡμᾶς, υἱὲ Δαβίδ." Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσ- 28 ῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, " Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;" Λέγουσιν " αὐτῷ, Ναὶ, Κύριε." Τότε ἡψατο τῶν ὀφθαλμῶν αὐ- 29 τῶν, λέγων, " Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν" καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί καὶ ἐνεβριμή- 30 σατο αὐτοῖς ὁ Ἰησοῦς, λέγων, " Ὁρᾶτε μηδεὶς γι- "νωσκέτω." οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ 31 τῆ γῆ ἐκείνη.

f Luc. 11.

^τΑὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ 32 ἄνθρωπον κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος 33 τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὅχλοι, λέγοντες, "Οὐδέποτε ἐφάνη οὔτως ἐν τῷ Ἰσ-

π 12. 24. " ραήλ." εΟί δὲ Φαρισαῖοι ἔλεγον, " Έν τῷ ἄρχοντι 34 Ματς. 3. 23. " τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια."

h 4. 23.
 h ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ 35
 h μας. 6. 6.
 h μας. 73. 22. τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ

1 Marc. 6. λαφ̂. i ίδων δὲ τοὺς ὅχλους, ἔσπλαγχνίσθη περὶ 36 34. Num. 27. 17. αὐτων, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ώσεὶ πρό-Zech. 10. 2.

27. viè Δαβίδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

36. See Numbers xxvii. 17, where the L'
βατα, vir
Philo

Vol. II. p. 385. See I Kings xxii. 17. Jer. xxiii. 1—4. l. 6. Ibid. ἐκλελυμένοι. There is more authority for reading ἐσκυλμένοι. For the meaning of σκύλλειν see Mark v. 35. Luke ii. 6. viii. 49. Ἐκλελυμένοι binbly means tired, exhausted

37 βατα μὴ ἔχοντα ποιμένα. τότε λέγει τοις μαθηταις Luc. 10. αὐτοῦ, "'Ο μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται 35.

38 " ολίγοι δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, "ὅπως ἐκβάλη ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ."

10 ' Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ' Marc. 3. ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὅστε Luc. 9. 1. ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ 2πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ 'Ανδρέας ὁ ἀδελφὸς αὐτοῦ ' Ἰάκωβος ὁ 3τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ Φίλιππος, καὶ Βαρθολομαῖος Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης ' Ἰάκωβος ὁ τοῦ 'Αλφαίου, καὶ Λεββαῖος 4ὁ ἐπικληθεὶς Θαδδαῖος Σίμων ὁ Κανανίτης, καὶ Ἰούδας ' Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

in body or mind, as in xv. 32. Mark viii. 3. Gal. vi. 9. Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμένοι), and faint for want of food (ἐκλενμένοι.) The whole refers to the want of able teachers.

38. ἐκβάλη perhaps means, send quickly. See John x. 4.

Chap. X.

1. Eusebius says that this was not long after the beginning of his preaching. Hist. Eccles. I. 10.

Ibid. θεραπεύειν, as well as ἐκβάλλειν, seems to belong to ἐξουσίαν πν. ἀκαθάρτων, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20. Έξουσίαν governs a genitive in

John xvii. 2. Rom. ix. 21.

- πρῶτος Σίμων. That πρῶτος merely means a priority of order, see Hackspanius ad l.
- 3. Βαρθολομαίος. בר תלמי the son of Talmai. See note at John i. 46.

Ibid. גוּפְּאָפּסי, called also Judas in Luke vi. 16. Acts i. 13. Lebbæus may come from a lion: or from Lebba, a town of Galilee.

- 4. Κανανίτης. L. de Dieu says that this does not mean an inhabitant of Canaan, which is Χαναναίος, but he derives it from [2] zelotes, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called Zηλωταί, or Kannαί. (Elench. Trihær. c. 1.)
 - 4. Ἰσκαριώτης. Probably of

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, πα-ς ραγγείλας αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ- "θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε Ακτ. 13. 46. " πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο- 6

m 15. 24.
Act. 13. 46. " m πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο- 6
n 3. 2. et 4. " λωλότα οἴκου Ἰσραήλ. η πορευόμενοι δὲ κηρύσσετε, 7
17. Luc. 9.
2. et 10. 9. " λέγοντες, "Οτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

" ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκ-8
" ροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,

ο Marc.6.8." δωρεὰν δότε. ο Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυ-9
et 22: 35. " ρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, ρμὴ πήραν 10
7.8. 1 Cor. " εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ
9.7. 1 Tim.
5. 18. " ῥάβδον ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ

Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71. xii. 4. some MSS. read ἀπὸ Καρνώτου. Origen observes that Iscariot means exsuffocatus. Vol. III. p. 895, NODN. See Lightfoot ad l. who says that the word might also be NOON. Theophylact adds, that he was also called Simon, which was the name of his father: see John vi. 71. xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preach-

ed to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

9, 10. Braunius quotes a Jewish saying, "Ne ingrediatur" montem templi cum baculo "suo, nec cum calceis suis, nec "cum crumena sua." De Vestitu Sac. Heb. p. 482.

10. μηδὲ ὑποδήματα. According to Mark vi. 9, they were to be ὑποδεδεμένους σανδάλια, so that they were to wear sandals, but not shoes, (Lightfoot:) or perhaps it means, that they were to carry no shoes except those which they wore. Beza, Newcome. Hackspanius makes δύο refer to ὑποδήματα as well as to χιτῶνας. See Luke xxii. 35.

Ibid. μηδε βάβδον. Mark says, ΐνα μηδεν αΐρωσιν εἰς όδὸν, εἰ μὴ βάβδον μόνον. vi. 8. Luke, μήτε βάβδως, ix. 3; so that it is probable we are also to read βάβδους in Matt.

δους in Matt.

Ibid. "Ağıos. See note at 1 Tim. v. 18.

11 " έστιν. Είς ην δ' αν πόλιν η κώμην είσελθητε,

" έξετάσατε τίς έν αὐτη ἄξιός έστι κάκει μείνατε.

12 " έως αν έξέλθητε. είσερχόμενοι δε είς την οικίαν,

13 " ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ἢ ἡ οἰκία ἀξία, ἐλ-

" θέτω ή εἰρήνη ὑμῶν ἐπ' αὐτήν ἐὰν δὲ μὴ ἡ ἀξία.

14 " ή εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ^qκαὶ ος q Marc. 6. " ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούση τοὺς λόγους 5. et 10.16. Αct. 13. 51.

" υμών, έξεργόμενοι της οἰκίας η της πόλεως έκείνης, et 18.6.

15 " έκτινάξατε τον κονιορτον των ποδων ύμων. Τάμην 11.24.

" λέγω ύμιν, ανεκτότερον έσται γη Σοδόμων και Γο-

" μόρρων εν ήμερα κρίσεως, ή τη πόλει εκείνη.

16 " 'Ιδού, έγω αποστέλλω ύμας ώς πρόβατα έν Luc. 10. 3.

" μέσω λύκων γίνεσθε οὖν φρόνιμοι ώς οἱ ὄφεις, 19.

17 " καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ

" των ανθρώπων παραδώσουσι γαρ ύμας είς συνέ-

"δρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν

18 " υμας· t καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ! Marc. 13.

" ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 12. 11, 12.

19 " " ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς " Luc. 21.

" ἡ τί λαλήσητε δοθήσεται γὰρ ὑμῶν ἐν ἐκείνη τῆ ½ Tim, 4. ²⁰ ωρα τί λαλήσετε ου γαρ υμεις έστε οι λαλουν- 16, 17.

11. τίς ἄξιός ἐστι, who is deserving that you should abide with him. Elsner. Wolfius.

Ibid. έξέλθητε. Ye go out of

14. δε έὰν μὴ δέξηται for έάν τις μη δέξηται. See Raphel.

17. Beware of these men.

Palairet.

Ibid. ev rais συναγωγαίς. Compare xxiii. 34. Acts xxii. 19. xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues were also judges of the people. Biscoe, p. 111. Lightfoot ad l.

18. αὐτοῖς, against them. Hackspanius: but I should rather understand our Saviour to mean, ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the presence both of Jews and Gentiles. See viii. 4.

20. οὐ γὰρ κ.τ.λ. It is not you only that speak, but &c. Wolfius.

" τες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λα
* Μίσὸ. 7. " λοῦν ἐν ὑμῦν. * Παραδώσει δὲ ἀδελφὸς ἀδελφὸν 21
5, 6. Luc. " εἰς θάνατον, καὶ πατὴο τέκνον καὶ ἐπαναστήσον-

" ται τέκνα έπὶ γονείς, καὶ θανατώσουσιν αϊτούς.

7 24. 13. " 7 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὰ ὅνομά 22 Marc. 13. " μου ὁ δὲ ὑπομείνας εἰς τέλος, οὕτος σωθήσεται. 21. 17.

" ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῆ πόλει ταύτη, φεύ- 23
" νετε εἰς τὴν ἄλλην, ἀμὴν νὰο λένω ὑμῦν, οὐ μὴ

" γετε εις την αλλην. αμην γαρ λεγω υμιν, ου μη " τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, εως αν ελθη δ

 2 Luc. 6. 40. " υίὸς τοῦ ἀνθρώπου. 2 Οὐκ ἔστι μαθητης ὑπὲρ τὸν 24 Joh. 13. 16. " διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

" άρκετὸν τῷ μαθητῆ ΐνα γένηται ὡς ὁ διδάσκαλος 25

12. 24. " αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν

Ματς.3. 22.

Luc. 11. 15. " οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσφ μᾶλλον

Ibid. τὸ Πνεῦμα τοῦ πατρός. This seems to be the first promise of the Spirit whom the Father was to send. See John xiv. 26. xv. 26. Acts i.

21. This relates to the first Christians.

22. This verse is connected with ver. 18. *Hombergius*. See Acts xxviii. 22.

Ibid. ὁ ὑπομείνας. Olearius thinks this means, He that shall survive to the destruction of Jerusalem, shall be provided with means of escape. For τέλος, vid. xxiv. 6.

23. τελέσητε. Raphel and Krebsius say that this verb means peragrare. Έκπεραίνειν has the same sense in Xen. Hellen. IV. 5. 8. We might say in English, you will not finish the cities. The coming of the Son of man may mean the

destruction of Jerusalem, as in c. xxiv. which happened A. D. 72, at which time the gospel had not been preached in all the cities of Judea. But the passage may have a secondary meaning, that the Jews will not be converted to Christianity till the end of the world. See Rom. xi. 25. Our Saviour means to say, You may reconcile it to yourselves to flee from one city to another, because you will have an opportunity of preaching the gospel in the city to which you flee.

24. You must expect this persecution, because the disciple must not hope to be better treated than his master.
25. The disciple should be well contented if he is not treated worse than his master.

25. Βεελζεβούλ. This was an idol worshipped at Ekron.

26 " τοὺς οἰκιακοὺς αὐτοῦ; ^b Μὴ οὖν φοβηθῆτε αὐτούς. ^b Marc. 4.
" οὐδὲν γάρ ἐστι κεκαλυμμένον, ὁ οὐκ ἀποκαλυφθή- 17. et 12. 2.
27 " σεται καὶ κρυπτὸν, ὁ οὐ γνωσθήσεται, ὁ λέγω

υς " σεται· καὶ κρυπτόν, ὁ οὐ γνωσθήσεται. ὁ λέγω " ὑμιν ἐν τῆ σκοτίᾳ, ἐἰπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ

28 " οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ μὴ

" φοβηθητε άπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ

" ψυχὴν μὴ δυναμένων ἀποκτείναι φοβήθητε δὲ

" μαλλον τον δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπο-

29 " λέσαι ἐν γεέννη. Οὐχὶ δύο στρουθία ἀσσαρίου " πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν

30 " ἄνευ τοῦ πατρὸς ὑμῶν ο ὑμῶν δὲ καὶ αἱ τρίχες τῆς c Luc. 21.

31 " κεφαλής πασαι ήριθμημέναι εἰσί. μὴ οὖν φοβηθήτε 34. 2 Sam.

32 " πολλών στρουθίων διαφέρετε ύμεις. ${}^{\rm d}$ Πας οὐν ${}^{\rm d}$ Marc. 8. " ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ – ${}^{\rm 38.~Luc.~9.}_{\rm 26.~et~12.8.}$

" πων, ὁμολογήσω κάγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ 2 Tim. 2. Αρος.

33 " πατρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ αν ἀρνήση-^{3.5.}
" ταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι

" αὐτὸν κὰγὰ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐ-

2 Kings i. 3. בַעַל זְברּב. See Wolfus.

27. els rò oss. Lightfoot says that this is an allusion to the custom in the synagogues, where the reader did not speak out loud, but whispered in the ear of another person, who addressed the people. Ad Matt. iv. 23. et ad l. So also Hammond.

29. ἀσσαρίου, from the Latin As.

Ibid. ἐπὶ τὴν γῆν. Origen reads εἰς παγίδα. Vol. I. p. 794. and so apparently did Irenæus. II. 26. 2.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν.

So οῦτι ἄνευ θεοῦ ήδε γε βουλή. Hom. Od. β'. 372.

30. ἠριθμημέναι may mean held in great account, like the Latin phrase, in numero habere.

31. πολλών. Markland proposed πολλώ (ad Lys. 30. p. 600.) which is the reading of some MSS. Valcknaer once approved of it, (Schol. ad Luc. xii. 7.) but afterwards changed. (Schediasm. p. 362.)

32, 33. Polybius uses άρνηθηναι φόην for to deny a knowledge of singing: and όμολογείν, to profess a knowledge of it. IV.

20. II.

41.

e Luc. 12. " ρανοίς. 'Μη νομίσητε ὅτι ηλθον βαλείν εἰρήνην 34 49,51, &c. " έπὶ τὴν γῆν' οὐκ ἦλθον βαλεῖν εἰρήνην, άλλὰ μά-

f Mich. 7.6. " γαιραν. Τηλθον γαρ διγάσαι ανθρωπον κατα τοῦ 35

" πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐ-

" της, καὶ νύμφην κατὰ της πενθεράς αὐτης καὶ 36

⁸ Luc. 14. " έχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. ⁸ O φι- 37 26.

" λών πατέρα η μητέρα ύπερ έμε, ούκ έστί μου άξιος

" καὶ ὁ φιλῶν υίὸν ἡ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί " μου άξιος. h καὶ ος οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ 38

i 16. 25. Marc. 8. 35. " εύρων την ψυχην αὐτοῦ, ἀπολέσει αὐτήν καὶ ὁ Luc. 9. 24. απολέσας την ψυχην αύτοῦ ἔνεκεν έμοῦ, εύρήσει Job. 12.25. " αὐτήν. " Ο δεχόμενος ύμᾶς, έμε δέχεται καὶ ὁ 40

Luc. 10. 16. " έμε δεχόμενος, δέχεται τον αποστείλαντά με. ο δε- 41 Job. 13. 20.

" γόμενος προφήτην είς ὄνομα προφήτου, μισθον προ-

" φήτου λήψεται καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα

1 Marc. 9. " δικαίου, μισθον δικαίου λήψεται 1καὶ δς έὰν πο- 42 " τίση ένα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον

" εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπο-

" λέση τὸν μισθὸν αὐτοῦ."

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων Ι Ι τοις δώδεκα μαθηταίς αυτού, μετέβη έκειθεν του διδάσκειν καὶ κηρύσσειν έν ταις πόλεσιν αυτών.

34. This is said with reference to the divisions which Christianity caused in families during the first ages.

37. See Deut. xxxiii. 9.

39. εύρών. A person who finds a treasure values it very highly; and thus εύρων is used for putting a great value upon any thing. So also if a person

does not value any thing, he is apt to lose it, and thus anoxious is used for disregarding a thing. The immediate application is to the first Christians in the time of persecution.

CHAP. XI.

1. τοῦ διδάσκειν. See note at ii. 13.

2 ^m O ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ m Luc. 7. ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,

3 εἶπεν αὐτ $\hat{\varphi}$, " Σ \hat{v} εἶ \hat{o} ερχόμενος, $\hat{\eta}$ ετερον προσδο-

4 " κῶμεν ;" Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,

" Πορευθέντες ἀπαγγείλατε Ἰωάννη, α ἀκούετε καὶ

5 " βλέπετε· "τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- " Esa. 35. s. et 61. I.

" πατοῦσι λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι 5. et 61. 1.

6 " νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται καὶ

" μακάριός έστιν, δς έὰν μὴ σκανδαλισθη έν έμοί."

7° Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν Luc. 7. τοῖς ὄχλοις περὶ Ἰωάννου, "Τί ἐξήλθετε εἰς τὴν 24.

" έρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευό-

8 " μενον; άλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μα-

" λακοις ιματίοις ημφιεσμένον; ιδού, οι τὰ μαλακὰ

9 " φορούντες, έν τοις οίκοις των βασιλέων εισίν. άλλὰ

" τί εξήλθετε ίδειν; προφήτην; ναὶ, λέγω ύμιν, καὶ

10 " περισσότερον προφήτου' ^Pοὖτος γάρ ἐστι περὶ οὖ ^P Mal. 3. 1. Marc. 1. 2. " γέγραπται, 'Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν Luc. 7. 27.

2. ἀκούσας. He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14. John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. Mayerus, Ecloga Evangel. ad Dominic. III. Advent.

5. VERPOL EYELPOUTAL. No such miracle has as yet been recorded by S. Matthew: but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. μακάριός κ. τ. λ. This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theo-

phylact ad Luc. vii. 23.

 "Κάλαμος ἐπ' ὅχθη παρα-" ποταμία πεφυκώς καὶ πρὸς πᾶν " τὸ πνέον σαλευόμενος." Lucian. Hermotim. It means, Did you go out to see a mere nothing?

" Hinc etiam κομψη illa
 " χλαινὶς καὶ μαλακοὶ χιτωνίσκοι
 " ab æmulis adversariisque pro " bro (Demostheni) data." Aul.

Gell. I. 5.

9. περισσότερον προφήτου. This means a prophet and something more: John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. 'Ιδού έξαποστέλλω τον άγ-

" μου πρὸ προσώπου σου, ος κατασκευάσει την οδόν

" σου ξμπροσθέν σου.' 'Αμὴν λέγω ὑμῶν, οὐκ ἐγή- 11

" γερται έν γεννητοίς γυναικών μείζων Ίωάννου τοῦ

" βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῆ βασιλεία τῶν

q Luc. 16. " οὐρανῶν μείζων αὐτοῦ ἐστιν. αἀπὸ δὲ τῶν ἡμερῶν 12

" Ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτι, ή βασιλεία τῶν

" οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

" πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου 13 $^{\text{r}}$ Mal. 4. 5. " προεφήτευσαν $^{\text{r}}$ καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν 14 $^{\text{luc. 1. 17.}}$ " 'Ηλίας ὁ μέλλων ἔρχεσθαι. $^{\text{loc}}$ ὁ ἔχων ὧτα ἀκούειν, 15 $^{\text{hoc. 2. 7.}}$ " ἀκούετω. $^{\text{t}}$ Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ; 16

" ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ

γελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. LXX. Matthew, Mark, and Luke exactly agree.

11. γυναικών. Theophylact observes, that by this word Jesus excepted himself, because he was born of a virgin.

Ibid. ὁ μικρότερος. Some persons have supposed our Saviour to mean himself: in which case ἐν τῆ β. τῶν οὐρανῶν is connected with μείζων ἐστίν. but he who now appears inferior is greater than him in the kingdom of heaven. The usual construction is, however, the best; The meanest preacher of the gospel in the kingdom of the Messiah has a greater and more excellent office and ministry than he. Clarke.

12. βιάζεται. Some interpret it actively, tota vi se insinuat. See Luke xvi. 16. Erasmus, Vitringa. Others explain the passage to mean, regno calorum vis infertur, i. e. men endea-

vour with the greatest eagerness to enter the church. Hammond, Le Clerc, Wolfius, Krebsius.

Ibid. βιασταὶ is well explained by Raphel, quia in regnum calorum irrumpunt βία τῶν Φαρισαίων καὶ τῶν λοιπῶν Ἰουδαίων: or it may merely denote the earnestness with which they pressed in. Chemnitius, Olearius. The whole passage seems to mean, that John had begun to preach a spiritual religion, encouraging repentance and holiness, and that many had been persuaded by him and by Jesus.

- 13. Until the time of John the Baptist every thing was prophetical. The prophecies then began to be accomplished.
- 14. 'Hhias. Surenhusius quotes the Talmud as teaching, "Eliam venturum non esse "ipsam Eliæ personam, sed "alium ei factis similem."

17 " προσφωνούσι τοις έταιροις αυτών, και λέγουσιν,

" Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὡρχήσασθε ἐθρηνήσαμεν

18" ύμιν, καὶ οὐκ ἐκόψασθε. ἡλθε γὰρ Ἰωάννης μήτε ἐσ-

19 " θίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον έχει. ήλ-

" θεν ο υίος του ανθρώπου έσθίων και πίνων, και λέ-

" γουσιν, Ίδου, ανθρωπος φάγος και οινοπότης, τελω-

" νων φίλος και άμαρτωλών, και έδικαιώθη ή σοφία

20 " άπο των τέκνων αυτής." "Τότε ήρξατο ονειδίζειν " Lnc. 10. τας πόλεις, έν αις έγενοντο αι πλείσται δυνάμεις αυ-

21 τοῦ, ὅτι οὐ μετενόησαν. "Οὐαί σοι, Χοραζίν, οὐαί,

" σοι Βηθσαϊδάν, ὅτι εἰ έν Τύρω καὶ Σιδώνι έγένον-

" το αι δυνάμεις αι γενόμεναι έν ύμιν, πάλαι αν έν

22 " σάκκω καὶ σποδώ μετενόησαν. πλην λέγω ύμιν,

" Τύρω καὶ Σιδώνι ἀνεκτότερον ἔσται ἐν ἡμέρα κρί-

23 " σεως, η υμίν. *Καὶ συ, Καπερναούμ, η έως τοῦ × Thren. 4. " ουρανοῦ ὑψωθεῖσα, ἔως ἄδου καταβιβασθήση ὅτι 6.

17. So Æsop, fab. XXXIX. ότε ηθλουν, ούκ ώρχεισθε. Α similar proverb is found in the Talmud. Vid. Wolfius.

18. μήτε άρτον έσθίων, μήτε οίνον πίνων. Luke vii. 33.

19. καὶ ἐδικαιώθη κ. τ. λ. This is the remark of Christ upon the calumnies of those who rejected him: and he means to say, that though his doctrine was despised and not understood by the Scribes and Pharisees, yet the wisdom of it was acknowledged and proved by those who embraced it. The children of wisdom mean the publicans and others who flocked to the preaching of Christ: for dixagov in this sense, vid. Luke vii. 29, 35. xvi. 15; and for and put for VOL. I.

ύπο, vid. xvi. 21, xxvii. q. Mark viii. 31. Luke xvii. 25. Acts ii. 22. Rev. xii. 6. See Wolfius.

21. Xopaţiv. Some have proposed to read xwoa Ziv, country of Zin, because no such place as Chorazin is mentioned in any ancient writer, See Wolfius, who shews, however, that Xopaçiv is the true reading. It is said to be the same as Harosheth, Judg. iv. 2.

Ibid. Byoaidà, from Ina domus piscium. It was a town on the lake of Gennesaret: but it is doubted whether it is the same as that mentioned in Luke ix. 10.

23. The reading is probably ή έως του ουρανού ύψώθης, ή έως

gdov.

" εί έν Σοδόμοις έγένοντο αι δυνάμεις αι γενόμεναι έν " σοὶ, ἔμειναν αν μέγρι της σήμερον, ηπλην λέγω 24

" ύμιν, ότι γη Σοδόμων ανεκτότερον έσται έν ημέρα

2 Luc. 10. " κρίσεως, ή σοί." 2'Εν έκείνω τω καιρώ άποκριθείς 25 21.

ό Ἰησούς είπεν, "Έξομολογούμαί σοι, πάτερ, κύ-

" ριε του ουρανού και της γης, ότι απέκρυψας ταυτα

" άπο σοφών καὶ συνετών, καὶ άπεκάλυψας αυτά

" νηπίοις, ναὶ, ὁ πατήρ, ὅτι οῦτως ἐγένετο εὐδοκία 26 " έμπροσθέν σου. "Πάντα μοι παρεδόθη ύπο του 27

a 28, 18, Joh. 1. 18. 3. 35. 6.46. " πατρός μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υίὸν, εἰ 10. 15. 13. " μὴ ὁ πατήρ' οὐδὲ τὸν πατέρα τὶς ἐπιγινώσκει, εἰ

" μη ὁ νίὸς, καὶ ὧ ἐὰν βούληται ὁ νίὸς ἀποκαλύνται.

" Δεύτε πρός με πάντες οι κοπιώντες και πεφορτισ- 28 " μένοι, κάγω άναπαύσω ύμας. " άρατε τον ζυγόν 29 b Zach. Q. q. Philip. " μου έφ' ύμας, και μάθετε ἀπ' έμου, ὅτι πραός είμι 2. 7, 8. Jer. 6. 16.

" καὶ ταπεινὸς τη καρδία καὶ ευρήσετε ανάπαυσιν

c 1 Joh. 5. 3. " ταις ψυχαις ύμων. " ο γαρ ζυγός μου χρηστός, και 30 " το φορτίον μου έλαφρον έστιν."

d'EN έκείνω τω καιρώ έπορεύθη ὁ Ίησους τοις 12 d Marc. 2. 23. Luc. 6. σάββασι διὰ τῶν σπορίμων οι δὲ μαθηταὶ αὐτοῦ 23. 25. έπείνασαν, καὶ ήρξαντο τίλλειν στάχυας καὶ έσθίειν. οί δε Φαρισαίοι ιδόντες είπον αυτώ, "Ίδου, οι μαθη- 2 " ταί σου ποιούσιν, ο ούκ έξεστι ποιείν έν σαβ-

> 25. Efouologovua. See note through the corn-fields. Wolfins. at Luke xxii. 6.

26. vai, ori. Subaud. ¿ξομολογούμαι e v. 25. Palairet.

28. πεφορτισμένοι. Laden with the burden either of sins or of rites and ceremonies.

CHAP. XII. 1. διὰ τῶν σπορίμων, along or

by the side of the corn-fields. Palairet. Or, along the paths

Ibid. oraxvas. Ears of barley. See note at Luke vi. 1.

2. The Pharisees objected. because it was the Sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the Sabbath. See Lightfoot ad I.

3 " βάτφ." 'Ο δὲ εἶπεν αὐτοῖς, "Οὐκ ἀνέγνωτε τί " ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ'

4 " αὐτοῦ; $^{\circ}$ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ $^{\circ}$ I Sam.21.

" τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὖς οὐκ ἐξὸν $^{25.30.}$ et 4 μη αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μη τοῖς Lev. $^{24.5}$,

την αυτφ φαγείν, ουθε τοις μετ αυτου, ει μη τοις Lev. 24.5, 9, et 8.31. 5 " ίερεῦσι μόνοις; '*Η οὐκ ἀνέγνωτε ἐν τῷ νόμῷ, ὅτι Νιμ. 28.

" τοις σάββασιν οι ιερείς έν τῷ ιερῷ τὸ σάββατον 9.

6" βεβηλούσι, καὶ ἀναίτιοί εἰσι; λέγω δὲ ὑμῖν, ὅτι

7 " τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. ε εἰ δὲ ἐγνώκειτε τίε 9. 13. Ose. 6. 6

" έστιν, 'Ελεον θέλω καὶ οὐ θυσίαν,' οὐκ αν κατε-

8 " δικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστι καὶ τοῦ

" σαββάτου ὁ υίὸς τοῦ ἀνθρώπου."

- 9 h Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν h Marc. 3.1. Luc. 6. 6. 10 αὐτῶν. i καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χείρα ἔχων ξηράν i Luc. 13. καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, "Εἰ ἔξεστι τοῖς Joh. 9. 16.
 - 3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread on the Sabbath.

4. εί μὴ for αλλά, as in Luke iv. 27. John v. 19. 1 Cor. vii. 17. Gal. i. 7. Rev. ix. 4.

- 5. οὐκ ἀνέγνωτε ἐν τῷ νόμῳ. Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath. See Numb. xxviii. o.
- 6. You will perhaps say that this is not a profanation, because done in the temple: but I say unto you, that there is here a person greater than the temple, and what he permits cannot be a profanation.
- 7. "Eleov. Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.
- 8. κύριος γὰρ κ. τ. λ. This is connected with ἀναιτίους: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. Καὶ after ἐστι is perhaps an interpolation.

9. This was on another sabbath. Luke vi. 6.

10. ἐπηρώτησαν. According

E 2

" σάββασι θεραπεύειν;" ΐνα κατηγορήσωσιν αὐτοῦ.
Ο δὲ εἶπεν αὐτοῖς, "Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ιι

" δς έξει πρόβατον εν, καὶ ἐὰν ἐμπέση τοῦτο τοῖς

" σάββασιν είς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ έγε-

" ρεῖ ; πόσφ οὖν διαφέρει ἄνθρωπος προβάτου ; ὧστε 12

" έξεστι τοῖς σάββασι καλῶς ποιεῖν." Τότε λέγει τῷ 13 ἀνθρώπῳ, "Εκτεινον τὴν χεῖρά σου" καὶ ἐξέτεινε,

κ Marc. 3.6. καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. κ Οἱ δὲ Φαρι- 14 Luc. 6. 1 ι. Joh. 10. 39. σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, et 11. 53.

ὅπως αὐτὸν ἀπολέσωσιν. 'Ο δὲ Ἰησοῦς γνοὺς ἀνε-15 χώρησεν ἐκεῖθεν' καὶ ἡκολούθησαν αὐτῷ ὅχλοι πολ-λοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας' καὶ ἐπετίμησεν 16 αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν' ὅπως πλη-17 ρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

1 3. 17. et 17. 5. Esa. 42. 1.

' Ἰ Ἰδοὺ, ὁ παῖς μου, ὂν ἡρέτισα' ὁ ἀγαπητός μου, εἰς ιδ

· αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ 19

' έρίσει, οὐδὲ κραυγάσει' οὐδὲ ἀκούσει τις ἐν ταῖς

* πλατείαις την φωνήν αὐτοῦ, κάλαμον συντετριμμέ- 20

• νον οὐ κατέαξει, καὶ λίνον τυφόμενον οὐ σβέσει τως

to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For el signifying num? utrum? see Luke xiii. 23. xiv. 3. xxii. 49, 67. Acts i. 6.

11. According to the Talmud, if a beast fell into a pit of water on the Sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. Antiq. Heb. p. 484.

15. δχλοι πολλοί. See Mark iii. 7, 8. 18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. *piow seems to mean the gospel dispensation. Hammond, Wolfius. So also in ver.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. ἔως ἀν ἐκβάλη εἰς νίκος τὴν κρίσιν, usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor dis21 ' αν ἐκβάλη εἰς νῖκος τὴν κρίσιν. καὶ ἐν τῷ ὀνόματι ' αὐτοῦ ἔθνη ἐλπιοῦσι.'

22 ^m Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς m Luc. 11. καὶ κωφός καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν

23 καὶ κωφον καὶ λαλείν καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὅχλοι καὶ ἔλεγον, "Μήτι οὐτός ἐστιν ὁ

24 " viòs Δαβίδ;" "Οί δὲ Φαρισαῖοι ἀκούσαντες εἶπον, " 9- 34- Ματς. 3- 22. " Οὐτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βε- Luc. 11. 15-

25 " ελζεβοὺλ ἄρχοντι τῶν δαιμονίων." Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, " Πᾶσα βασιλεία μερισθεῖσα καθ ἑαυτῆς ἐρημοῦται' καὶ

" πασα πόλις η οικία μερισθείσα καθ έαυτης ου

26 " σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκ-" βάλλει, ἐφ' ἐαυτὸν ἐμερίσθη πῶς οὐν σταθήσεται

27 " ή βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκ-" βάλλω τὰ δαιμόνια, οἰ νίοὶ ὑμῶν ἐν τίνι ἐκβάλ-

28 " λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ " ἐγὰ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄοα

29 " έφθασεν έφ' ύμας ή βασιλεία τοῦ Θεοῦ. ἡ πῶς

" δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ " τὰ σκεύη αὐτοῦ διαρπάσαι, έὰν μὴ πρῶτον δήση

cesserit. Krebsius. But see the

meaning of κρίσω in ver. 18. 23. δ vibs Δαβίδ; They meant by this, Is he not the Messiah?

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions the Scribes from Jerusalem.

25. Πᾶσα — οὐ. When πᾶs is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδείε. See xxiv. 22. Mark xiii.

20. Luke i. 37. xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22. Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub: but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἔφθασεν κ.τ.λ. The kingdom of God is come before you

are aware of it.

" τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει: " 'Ο μη ών μετ' έμου, κατ' έμου έστι' και ο μη συν- 30

ο Marc. 3. " άγων μετ' έμου, σκορπίζει. ο Διὰ τοῦτο λέγω 31 28, 29. Luc. 12. 10. " ὑμιν. Πᾶσα ἀμαρτία καὶ βλασφημία ἀφ**εθήσεται** ι Joh. 5.16. Τοις ἀνθρώποις ἡ δὲ τοῦ Πνεύματος βλασφημία

" οὐκ ἀφεθήσεται τοῖς ἀνθρώποις, καὶ ος αν είπη 32

" λόγον κατὰ τοῦ υίοῦ τοῦ ἀνθρώπου, ἀφεθήσεται

" αὐτώ ος δ αν είπη κατά τοῦ Πνεύματος τοῦ άγίου,

" οὐκ ἀφεθήσεται αὐτῶ, οὕτε ἐν τούτω τῷ αἰῶνι οὕτε " έν τῶ μέλλοντι. ^Ρἢ ποιήσατε τὸ δένδρον καλὸν, 33

^{p γ. 1}γ. " ἐν τῷ μέλλοντι. ^r η ποιησωις ... Luc. 6. 43, " καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἡ ποιήσ**ατε τὸ δέν-**

" δρον σαπρον, καὶ τὸν καρπὸν αὐτοῦ σαπρόν ἐκ

9 3. 7. et 23. 33. Luc. 6. 45.

et 10. 26.

" γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ⁹Γεννήματα 34

30. 'Ο μή ὧν μετ' έμοῦ, κατ' έμοῦ ἔστι. This is meant as a general assertion, and applied by Jesus to himself: if I do not promote the kingdom of Satan, (which you see that I do not) I must be against it. Grotius, Raphel. It does not therefore contradict Mark ix. 40, which is of special application to the immediate case.

31. ἀφεθήσεται. Pardon may be obtained for every sin, if the sinner will repent and have faith in the death of Christ.

Ibid. ή τοῦ Πν. βλασφημία. This is in allusion to the Jews attributing our Saviour's miracles to evil spirits, whereas they were worked έν πνεύματι Θεοῦ (v. 28.). So long as they held such thoughts of Jesus, they could not have faith in his atonement; and without such faith they could not be forgiven.

32. ἀφεθήσεται αὐτῷ. i. e. he

may be forgiven, if he afterwards believes in Christ: but whoever continues to denv Jesus to be the Christ, and consequently to deny his atonement, cannot be forgiven. There is no difficulty in this passage, if we consider that this blasphemy of the Jews was virtually a denial of Christ's atonement.

Ibid. ούτε έν τούτφ κ. τ. λ. This was a phrase with the Jews to express that a thing should never be done. Hackspanius. For the meaning of alw see Titus i. 2.

33. Our Saviour says this with reference to himself and his own works: either speak of the tree as good, and its fruit as good; or speak of the tree and its fruit as both being evil. It is a dilemma, in which he places the Jews. Theophylact, Beza, Schmidius, Raphel, Palairet.

" έγιδνών, πώς δύνασθε άγαθα λαλείν, πονηροί όν-

" τες: έκ γὰρ τοῦ περισσεύματος της καρδίας τὸ

35 " στόμα λαλεί. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ

" θησαυρού της καρδίας έκβάλλει τὰ άγαθά καὶ ό

" πονηρος άνθρωπος έκ τοῦ πονηροῦ θησαυροῦ έκ-

36 " βάλλει πονηρά, λένω δε ύμιν, ὅτι πῶν ρῆμα ἀρ-

" γον, ο έαν λαλήσωσιν οι άνθρωποι, αποδώσουσι

37" περὶ αὐτοῦ λόγον ἐν ἡμέρα κρίσεως. ἐκ γὰρ τῶν

" λόγων σου δικαιωθήση, καὶ έκ των λόγων σου κα-

" ταδικασθήση."

38 Τότε απεκρίθησαν τινές των γραμματέων καὶτ 16. 1. Φαρισαίων, λέγοντες, " Διδάσκαλε, θέλομεν ἀπὸ σοῦ Luc. 11. 16,

39 " σημείον ίδειν." 'Ο δε άποκριθείς είπεν αυτοίς, " Γε-100, 1, 22.

" νεά πονηρά καὶ μοιχαλίς σημείον έπιζητεί καὶ ση-

" μείον ου δοθήσεται αυτή, εί μη το σημείον Ίωνα

40 " του προφήτου. " ώσπερ γαρ ην Ίωνας έν τη κοιλία Jon. 1.17.

" του κήτους τρείς ήμέρας και τρείς νύκτας, ούτως

35. Casaubon points out the of judgment. addition of the article before dyaθà, and not before πονηρά. The good man has evilthoughts, but he singles out the good: the bad man has nothing but evil thoughts to put forth. The words ris kapilias appear to be

interpolated. 36. dpyóv. So Pythagoras apud Stobeum XXXIV. 11. αίρετώτερον σοι έστω λίθον είκη βαλλειν, ή λόγον αργόν. The Jewish phrase was TIT בשלים. It seems to mean a thoughtless, inconsiderate expression: and if words thus spoken are wicked or mischievous, the speaker of them will be called to account at the day

37. For your words, as well as your actions, will help to decide the sentence which is passed upon you.

38. σημείον, ί. ε. έκ τοῦ οδρα-

νοῦ, as in xvi. I.

30. You ask for some visible miraculous sign, which may convince you; but I will not gratify you: and yet there is one more sign which you will see, and of which the history of Jonas was a type: you shall see me rise again to life, after having been part of three days in the grave.

40. κήτους. See Lipenius Thes. Theol. Philol. tom. 1. p.

987. and Wolfius.

et 10. 26.

" έσται ὁ νίὸς τοῦ ἀνθρώπου ἐν τῆ καρδία τῆς γῆς " τρείς ήμέρας καὶ τρείς νύκτας. "Ανδρες Νινευίται 41 t Luc. 11.

32. Ιου. 3. " ἀναστήσονται έν τῆ κρίσει μετὰ τῆς γενεᾶς ταύτης,

" καὶ κατακρινούσιν αὐτήν ὅτι μετενόησαν εἰς τὸ

" 1 Reg. 10. " κήρυγμα 'Ιωνά' καὶ ἰδού, πλείον 'Ιωνά ώδε. " βα- 42 1. 2 Par. 9.
1. Luc. 11. " σίλισσα νότου έγερθήσεται έν τη κρίσει μετὰ της

" γενεας ταύτης, και κατακρινεί αυτήν " ότι ήλθεν έκ

" των περάτων της γης ακούσαι την σοφίαν Σολο-

* Luc. 11. " μώντος καὶ ίδου, πλείου Σολομώντος ώδε, *" Όταν 43 24.

" δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου.

" διέρχεται δι άνύδρων τόπων, ζητοῦν άνάπαυσιν,

" καὶ ούχ ευρίσκει. τότε λέγει, Έπιστρέψω είς τον 44

" οἰκόν μου, ὅθεν ἐξῆλθον καὶ ἐλθὸν εὐρίσκει σχο-

" λάζοντα, σεσαρωμένον καὶ κεκοσμημένον. ⁹ τότε 45 y 2 Pet. 2. 20, 21. Heb. 6. 4 " πορεύεται καὶ παραλαμβάνει μεθ' έαυτοῦ έπτὰ

" έτερα πνεύματα πονηρότερα έαυτοῦ, καὶ εἰσελ-

" θόντα κατοικεῖ έκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀν-

merely means the grave. Hackspanius, Capellus, Wolfius,

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. βασίλισσα νότου, Josephus calls this queen Nicaule, meaning apparently Nitocris. (Antiq. VIII. 6. 2.) The Abyssinians call her Maqueda, Nicolaa, and Belkis. Josephus makes her queen of Egypt and Ethiopia, (ibid. 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyses called Meroe. (Ibid. II. 10, 2.) Many of the ancients,

40. εν τη καρδία της γης who spoke of Ethiopia, meant Arabia, or the country on the Indian Ocean.

> 43-45. This is said with reference to the obstinacy of the Jews in rejecting Jesus: and he quotes the case of em evil spirit on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the

> 43. ἀνύδρων. Psellus says of devils, τοις γάρ μυχαιτάτοις τόποις συνδιαιτώμενα ψυχροίς έσχάτως και ανίκμοις οδσι.

44. σχολάζοντα, unoccupied.

" θρώπου έκείνου χείρονα τῶν πρώτων, οὕτως ἔσται " καὶ τη γενεά ταύτη τη πονηρά."

46 2 Ετι δε αυτού λαλούντος τοις σχλοις, ίδου, ή 2 Marc. 3. μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν έξω, ζη-19.

47 τούντες αυτώ λαλησαι, είπε δέ τις αυτώ, "Ίδου, ή " μήτηρ σου καὶ οἱ ἀδελφοί σου έξω έστήκασι, ζη-

48" τοῦντές σοι λαλησαι." 'Ο δὲ ἀποκριθεὶς εἶπε τῶ είποντι αυτώ, "Τίς έστιν ή μήτηρ μου; καὶ τίνες

49 είσιν οι άδελφοί μου;" Και έκτείνας την χείρα αυτού έπὶ τούς μαθητάς αὐτοῦ, εἰπεν, "Ίδοῦ, ἡ μήτηρ μου

50" καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἀν ποιήση τὸ θέ-

" λημα του πατρός μου του έν ουρανοίς, αυτός μου

" άδελφος και άδελφη και μήτηρ έστίν."

13 "EN δε τη ημέρα έκείνη έξελθων ο Ίησους απο "Marc. 4.1. 2 της οἰκίας, ἐκάθητο παρὰ την θάλασσαν καὶ συνήχ-4, &c. θησαν προς αυτον όχλοι πολλοί, ώστε αυτον είς το πλοίον έμβάντα καθήσθαι καὶ πᾶς ὁ ὅχλος ἐπὶ τὸν α αίγιαλον είστήκει, καὶ έλάλησεν αύτοις πολλά έν παραβολαίς, λέγων, "Ίδου, έξηλθεν ο σπείρων του 4" σπείρειν. καὶ έν τῶ σπείρειν αὐτὸν, α μεν έπεσε " παρά την όδον και ήλθε τὰ πετεινά, και κατέφας " γεν αυτά, άλλα δε έπεσεν επί τὰ πετρώδη, όπου " ούκ είχε γην πολλήν και εύθέως έξανέτειλε, διά 6" το μη έχειν βάθος γης ηλίου δε ανατείλαντος " έκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, έξηράνθη. η " άλλα δε έπεσεν επί τὰς ἀκάνθας, καὶ ἀνέβησαν αί 8" ἄκανθαι, καὶ ἀπέπνιξαν αυτά. άλλα δὲ ἔπεσεν ἐπὶ

CHAP. XIII. nophon, Œcon. XVII. 12. καὶ ἡν ὑλὴ πνίγη συνεξορμώσα τῷ σίύλη δε πολλάκις ύπο των υδάτων τφ; 14.

δήπου συνεξορμά τῷ σίτφ, καὶ 7. ἀπέπνιξαν. Compare Xe- παρέχει πνιγμών αὐτῷ. Again, τί,

" την γην την καλην, καὶ έδίδου καρπον, ο μεν έκα-" τὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. ο ὁ ἔχων ώτα 9 " ἀκούειν, ἀκουέτω," Καὶ προσελθόντες οἱ μαθηταὶ 10 είπον αὐτῶ. " Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς:" ^c Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Οτι ὑμῶν δέδοται 11 c 16. 17. ι Cor. 2. 10. 1 Το μυστήρια της βασιλείας των οὐρανων, " έκείνοις δε ου δέδοται. Ιδοτις γαρ έχει, δοθήσεται 12 d 25, 20. Marc. 4. 25. " αὐτῷ, καὶ περισσευθήσεται "ὅστις δὲ οὐκ ἔχει, καὶ Luc. 8. 18. et 19. 26. " ο έγει. αρθήσεται απ' αὐτοῦ. διὰ τοῦτο έν παραβο- 13 " λαις αὐτοις λαλώ, ὅτι βλέποντες οὐ βλέπουσι καὶ e Esa. 6. 9. " ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι, e καὶ ἀνα- 14 Marc. 4. 12. Marc. 4. 12. Luc. 8. 10. " πληρούται ἐπ' αὐτοῖς ἡ προφητεία 'Ησαΐου, ἡ λέ-Rom 11.8. βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη 15 " γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ἀσὶ βαρέως " ήκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν. " μήποτε ίδωσι τοις όφθαλμοις, και τοις ώσιν ακού-" σωσι, καὶ τῆ καρδία συνῶσι, καὶ ἐπιστρέψωσι, καὶ " ἰάσωμαι αὐτούς.' 'Υμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, 16 f 16. 17. Luc. 10. 23, " ὅτι βλέπουσι καὶ τὰ ἀτα ὑμῶν, ὅτι ἀκούει. ἀμὴν 17 " γαρ λέγω ύμιν, ὅτι πολλοὶ προφηται καὶ δίκαιοι " έπεθύμησαν ίδειν α βλέπετε, και ούκ είδον και g Marc. 4. " ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. " ^gΎμεῖς οὖν 18

10. of μαθηταί. Mark says that the multitude, as well as the disciples, asked this.

Luc. 8. 11, &c.

12. δ ἔχει. Luke writes δ δοκεῖ ἔχειν. viii. 18.

13. Demosthenes quotes the proverb, όρῶντας μὴ όρᾶν καὶ ἀκούουτας μὴ ἀκούειν. I cont. Aristogit. p. 797. Βλέπουτες here may allude to the people see-

ing the miracles, and decouptes to their hearing the preaching of Jesus.

14. Beside Isaiah vi. 9, see Jer. v. 21. Ezek. xii. 2.

17. ἐπεθύμησαν. This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

19" ακούσατε την παραβολήν τοῦ σπείροντος. Παντός " ακούοντος τον λόγον της βασιλείας και μη συν-" ιέντος, έρχεται ὁ πονηρὸς καὶ άρπάζει τὸ έσπαρμέ-" νον έν τη καρδία αὐτοῦ οὖτός έστιν ὁ παρὰ τὴν 20 " όδον σπαρείς. 'Ο δε επι τὰ πετρώδη σπαρείς, " οδτός έστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ 21 " χαράς λαμβάνων αὐτόν οὐκ ἔχει δὲ ρίζαν ἐν ἐαυτῷ, " άλλὰ πρόσκαιρός έστι γενομένης δε θλίψεως η 22 " διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. 'Ο " δε είς τὰς ἀκάνθας σπαρείς, οὖτός έστιν ὁ τὸν " λόγον ακούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου " καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ 23 " ἄκαρπος γίνεται. 'Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν " σπαρείς, οδτός έστιν ο τον λόγον ακούων καὶ συν-" ιῶν δς δη καρποφορεί, καὶ ποιεί ὁ μὲν έκατὸν, ὁ " δὲ ἐξήκοντα, ὁ δὲ τριάκοντα." 24 Αλλην παραβολήν παρέθηκεν αυτοις, λέγων, " ' Ωμοιώθη ή βασιλεία των ουρανών ανθρώπω σπεί-25 " ροντι καλὸν σπέρμα έν τῷ ἀγρῷ αὐτοῦ : ἐν δὲ τῷ

" καθεύδειν τους άνθρώπους, ήλθεν αὐτοῦ ὁ έχθρὸς " καὶ έσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπηλ-26 " θεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποί-27 " ησε, τότε έφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ " οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, " οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;

10. Harros here signifies any

one, as in xviii. 19.

Ibid. ό παρά την όδον σπαρείς. This is not quite a correct expression: it should rather be ό δεχόμενος το παρά την όδον σπαpèv, and so in the other instances. Σπέρμα is put for those receiving the seed in ver. 38.

24. "Αλλην παραβολήν. Α]] these parables relate to the progress of the gospel. See note at v. 19.

" πόθεν οὖν ἔχει τὰ ζιζάνια; 'Ο δὲ ἔφη αὐτοῖς, Έχ- 28

" θρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον

" αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

" Ο δὲ ἔφη, Οὖ· μήποτε συλλέγοντες τὰ ζίζάνια, ἐκ- 29

" ριζώσητε άμα αὐτοῖς τὸν σῖτον. ἀφετε συναυξά-30

" νεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ ἐν τῷ

" καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε

" πρώτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς

" τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς

" την ἀποθήκην μου."

k Marc. 4. 30. Luc. 13. 18.

i 2. 12.

κ' Αλλην παραβολήν παρέθηκεν αύτοις, λέγων, 31

" Όμοία έστιν ή βασιλεία των ουρανών κόκκω σι-

" νάπεως, ον λαβών ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ

" αὐτοῦ ο μικρότερον μέν έστι πάντων τῶν σπερ- 32

" μάτων " όταν δε αὐξηθη, μείζον τῶν λαχάνων ἐστὶ,

" καὶ γίνεται δένδρον, ὧστε έλθεῖν τὰ πετεινὰ τοῦ

" οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐ-

" τοῦ."

1 Luc. 13.

1" Αλλην παραβολην έλάλησεν αὐτοῖς, "'Ομοία 33 " έστὶν ή βασιλεία τῶν οὐρανῶν ζύμη, ην λαβοῦσα " γυνη ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὖ ἐζυ- " μώθη ὅλον."

m Marc. 4. ^m Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς 34
τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς ὅπως πληρωθῆ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος, 35

η Psal. 78. ' η' Ανοίξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι . ' κεκρυμμένα ἀπὸ καταβολῆς κόσμου.'

33. Zárov a NND, unde Syrum NNND sesquimodium. Olearius. Three of these measures made an epha.

35. Φθέγξομαι προβλήματα ἀπ' ἀρχῆς. LXX. The prophet was Asaph, who, in 2 Chron. xxix. 30, is called Asaph the seer.

36 Τότε άφεις τους ὅχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς καὶ προσῆλθον αὐτῷ οἰ μαθηταὶ αὐτοῦ, λέγοντες, "Φράσον ἡμιν τὴν παραβολὴν τῶν ζίζανίων 37 "τοῦ ἀγροῦ." 'Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "'Ο

" σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ νίὸς τοῦ ἀν-

38" θρώπου ο δὲ άγρὸς, ἔστιν ὁ κόσμος τὸ δὲ καλὸν

" σπέρμα, οὐτοί είσιν οἱ νίοὶ τῆς βασιλείας τὰ δὲ

39" ζίζάνια, εἰσὶν οἱ υἰοὶ τοῦ πονηροῦ· °ὁ δὲ ἐχθρὸς ὁ ο Gen. 3.15.
" σπείρας αὐτὰ, ἔστιν ὁ διάβολος· P ὁ δὲ θερισμὸς, Αςτ. 13. 10.

" συντέλεια τοῦ αἰῶνός ἐστιν' οἱ δὲ θερισταὶ, ἄγγελοί μ Αρος. 14.

40 " είσιν. ωσπερ οὖν συλλέγεται τὰ ζίζάνια, καὶ πυρὶ 15. Joel. 3.

" κατακαίεται, ούτως έσται έν τῆ συντελεία τοῦ

41 " αἰῶνος τούτου. ἀποστελεῖ ὁ υίδς τοῦ ἀνθρώπου

" τους άγγέλους αυτού, και συλλέξουσιν έκ της βασι-

" λείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας

42 " την ανομίαν, 9 καὶ βαλούσιν αύτους είς την κάμινον 9 8. 12.

" τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς

43 " τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁτ Sap. 3.7.

" ήλιος, εν τη βασιλεία του πατρος αυτών. 'Ο έχων Dan. 12. 3.

" ώτα ἀκούειν, ἀκούετω.

44 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν "θησαυρῷ κεκρυμμένω ἐν τῷ ἀγρῷ, ον εὐρὼν ἄν-

" θρωπος ἔκρυψε' καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει

" καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν " ἐκεῖνον.

45 "Πάλιν ομοία έστιν ή βασιλεία των ουρανών 46" ανθρώπω έμπορφ, ζητούντι καλούς μαργαρίτας δς

38. νίοί. See note at 2 Thess. of others committing sin.
ii. 3. 45. ζητοῦντι means seeking to
41. πάντα τὰ σκάνδαλα. All purchase. Raphel.
those persons who are the cause

" εύρων ενα πολύτιμον μαργαρίτην, απελθων πέπρακε " πάντα όσα είχε, καὶ ἠγόρασεν αὐτόν.

" Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 47 " σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς

" γένους συναγαγούση· ην, ὅτε ἐπληρώθη, ἀναβι- 48

" βάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συν-

" έλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβα-

25. 32. " λον. • οὕτως ἔσται ἐν τἢ συντελεία τοῦ αἰῶνος• 49

" έξελεύσονται οἱ ἄγγελοι, καὶ άφοριοῦσι τοὺς πονη-

t ver. 42. " ροὺς ἐκ μέσου τῶν δικαίων, tκαὶ βαλοῦσιν αὐτοὺς 50

" εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς " καὶ ὁ βρυγμὸς τῶν ὀδόντων." Λέγει αὐτοῖς ὁ Ἰη- 5 1

σους, "Συνήκατε ταυτα πάντα;" Λέγουσιν αυτώ,

" Ναὶ, κύριε." 'Ο δὲ εἶπεν αὐτοῖς, " Διὰ τοῦτο πᾶς 52

" γραμματεύς μαθητευθείς είς την βασιλείαν των οὐ-

" ρανῶν, ὅμοιός ἐστιν ἀνθρώπφ οἰκοδεσπότη, ὅστις

" ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά."

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς 53

¹ Μαις. 6.1. ταύτας, μετῆρεν ἐκεἰθεν ¹ καὶ ἐλθὼν εἰς τὴν πατρίδα 54

αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῆ συναγωγῆ αὐτῶν, ὧστε
ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, "Πόθεν τούτῷ ἡ

² 12. 46. "σοφία αὖτη καὶ αἱ δυνάμεις; ² οὐχ οὖτός ἐστιν ὁ 55

Joh. 6. 42.

" τοῦ τέκτονος υίός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται " Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς

52. Διὰ τοῦτο. If therefore ye really understand these things, you will remember that every preacher of the gospel must be able to suit his instruction to Jo

able to suit his instruction to all capacities; sometimes teaching in the old way, sometimes in a new.

55. ἀδελφοί. Theophylact

says that they were sons of Joseph by the wife of his brother Clopas. Perhaps they were cousins of Jesus, being sons of Joseph's brother Clopas. Their mother's name was Mary: compare xxvii. 56. John xix. 25.

Ibid. Ἰάκωβος. This is certainly the James mentioned in

56 " καὶ Σίμων καὶ Ἰούδας; καὶ αὶ ἀδελφαὶ αὐτοῦ οὐχὶ "πᾶσαι πρὸς ἡμᾶς εἰσι: πόθεν οὖν τούτω ταῦτα

57 " πάντα;" γ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 'Ο δὲ τ Μακτ. 6.4. 1ησοῦς εἶπεν αὐτοῖς, "Οὐκ ἔστι προφήτης ἄτιμος, Joh. 4. 44. " εἰ μὴ ἐν τῆ πατρίδι αὐτοῦ καὶ ἐν τῆ οἰκία αὐτοῦ."

58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν Marc. 6.5. ἀπιστίαν αὐτῶν.

14 "EN ἐκείνω τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρ- Marc. 6.
2 χης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 7.

" Οὕτός ἐστιν Ἰωάννης ὁ βαπτιστής αὐτὸς ἡγέρθη

" ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αὶ δυνάμεις ἐνερ-

3 " γοῦσιν ἐν αὐτῷ." ^b 'Ο γὰρ 'Ηρώδης κρατήσας τὸν ^b Marc. 6.
17. Luc. 3.

Gal. i. 19, and is supposed to have been bishop of Jerusalem: see Acts xii. 17. xv. 13. xxi. 18; but probably not the same with James the son of Alphæus, one of the twelve, (x. 3.) He was surnamed the Just, and was killed A.D. 62. Josephus, Antiq. XX. 9. 1. Euseb. Hist. Eccles. II. 1. 23. See Luke vi. 16.

Ibid. 'Ιωσῆs. Origen says, that he knew nothing concerning Joses and Simon. Vol. III.

p. 462, 463.

Ibid. Σίμων. He was made bishop of Jerusalem after James, (Eus. Hist. Eccles. III. 11. Constit. Apost. VII. 46.) and was martyred in the reign of Tra-

jan. Eus. III. 32.

Ibid. Ἰούδας. This seems to be the same with Ἰούδας Ἰακώ-βου, Judas the brother of Jumes, mentioned in Luke vi. 16. Acts i. 13. He was therefore one of the twelve; and is said to have succeeded his brother Simon

as bishop of Jerusalem: (Const. Apost. VII. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. Vol. III. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

CHAP. XIV.

1. It would seem from ver.
12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. Ἡρώδης, son of Herod the Great, who killed the innocents. He was called Herod Antipas. See note at Luke

iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

c 21. 26.

Ιωάννην, έδησεν αυτον και έθετο έν φυλακή, δια 'Ηρωδιάδα την γυναϊκα Φιλίππου του άδελφου αυτου. έλεγε γαρ αυτώ ὁ Ἰωάννης, " Ούκ έξεστί σοι 4 " έχειν αυτήν." · Καὶ θέλων αυτον αποκτείναι, έφο-5 Luc. 20. 6. βήθη του όχλου, ότι ώς προφήτην αυτον είγου, γενε-6 σίων δε ανομένων του Ἡρώδου, ώργήσατο ή θυγάτηρο της 'Ηρωδιάδος έν τω μέσω, καὶ ήρεσε τω 'Ηρώδη' οθεν μεθ όρκου ώμολόγησεν αυτή δούναι ο έαν αιτή-7 σπαι. 'Η δέ προβιβασθείσα ύπο της μπρος αυτής, 8

> 3. ἐν φυλακή. He was imprisoned at Machæruns, a fort on the confines of Arabia, Josephus, Antig. XVIII. 5. 2: but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called Herod by Josephus: his name was probably Herod Philip. (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife; but he rather conceived him to be alive. (Vol. III. p. 470, 471.) So says Lightfoot ad l.; and it is confirmed by Josephus. Herod Antipas put away his own wife, daughter of Aretas, king of Arabia Petræa; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod called Philip. See Wolfius.

4. Our efect. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children. απώμοτον ον Ιουδαίοις γαμετάς άδελφῶν ἄγεσθαι. Antiq. XVII. 13.1. The command in Deut. xxv. 5, only extended to the case of eldest sons dying without children.

6. yeveriwy. Some have understood this of the celebration of Herod's accession to the throne: (Heinsius, Relandus:) but it probably meant his birthday. A distinction has been made between yevious and yevέθλια, but apparently without reason. We should probably read yevouévov.

Ibid. θυγάτηρ. Her name was Salome. Josephus, Antig. XVIII. 5. 4. There is a tradition that she met with a mi-

serable death.

8. προβιβασθείσα. Our version says, being before instructed: but perhaps it only means. being put forward. See Acts xix. 33.

" Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰω
9" άννου τοῦ Βαπτιστοῦ." Καὶ ἐλυπήθη ὁ βασιλεὺς,
διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε

10 δοθῆναι' καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν

11 τῆ φυλακῆ. καὶ ἡνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῶ κορασίω καὶ ἤνεγκε τῆ μητρὶ αὐτῆς.

12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰη-

13 σοῦ. ^d καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν ^d Marc. 6.
πλοίφ εἰς ἔρημον τόπον κατ ἰδίαν. καὶ ἀκούσαντες ^{33.} Luc. 9.
οἱ ὅχλοι ἡκολούθησαν αὐτῷ πεζῆ ἀπὸ τῶν πόλεων.

14 Καὶ ἐξελθών ὁ Ἰησοῦς εἶδε πολύν ὅχλον, καὶ ἐσπλαγχνίσθη ἐπ αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρ-

15 ρώστους αὐτῶν. ⁶ Όψίας δὲ γενομένης, προσῆλθον ⁶ Marc. 6. αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, "Ερημός ἐστιν ὁ 12. Joh. 6. " τόπος, καὶ ἡ ὧρα ἦδη παρῆλθεν ἀπόλυσον τοὺς ⁵

" ὅχλους, ΐνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν 16" ἐαυτοῖς βρώματα." Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς,

9. & Barileis. See note at

11. Lightfoot supposes that Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. ad l. Hence some have doubted Machæruns being the place. See Wolfius.

12, τὸ σῶμα. There is good authority for reading τὸ πτῶμα αὐτοῦ.

Ibid. ἔθαψαν. Theophylact says that he was buried at Cæsarea, and his head carried to Emesa.

13. He crossed the sea of

Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. $\pi \epsilon \xi \hat{\eta}$. They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. $\Pi \epsilon \xi \hat{\eta}$ does not mean literally on foot, but by land.

14. ἐπ' αὐτούε. The true reading seems to be ἐπ' αὐτοῖε.

15. 'Owins yeropiers. This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35. Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sun-set.

" Ου γρείαν έγουσιν ἀπελθείν δότε αυτοίς ύμεις " φαγείν." Οι δε λέγουσιν αυτώ, " Ούκ έγομεν 17 " ώδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰγθύας." 'Ο δὲ 18 εἶπε. " Φέρετέ μοι αὐτοὺς ὧδε." 'Καὶ κελεύσας τοὺς 10 1 15. 26. όγλους άνακλιθήναι έπὶ τους γόρτους, καὶ λαβών τους πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν ούρανον, ευλόγησε και κλάσας έδωκε τοις μαθηταις τους άρτους, οι δε μαθηταί τοις όχλοις, καί 20 έφαγον πάντες, καὶ έγορτάσθησαν καὶ ήραν τὸ περισσεύον των κλασμάτων, δώδεκα κοφίνους πλήρεις. οι δε εσθίοντες ήσαν ανδρες ώσει πεντακισχί- 21 λιοι, γωρίς γυναικών καὶ παιδίων. Καὶ εὐθέως ἡνάγ- 22 κασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι είς τὸ πλοίον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, εως οδ « Marc. 6. ἀπολύση τους οχλους. « καὶ ἀπολύσας τους οχλους, 23 46. Joh. 6. ανέβη είς το όρος κατ' ίδιαν προσεύξασθαι. 'Ολίας δε γενομένης, μόνος ην έκει. το δε πλοίον ήδη μέσον 24 της θαλάσσης ήν, βασανιζόμενον ύπο των κυμάτων ην γαρ έναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακή της 25 νυκτός ἀπηλθε πρός αὐτούς ὁ Ἰησούς, περιπατών έπὶ τῆς θαλάσσης, καὶ ιδόντες αυτον οι μαθηταί 26 έπὶ τὴν θάλασσαν περιπατούντα, έταράχθησαν, λέγοντες, ""Οτι φάντασμά έστι" καὶ άπὸ τοῦ φόβου

> 17. Ol δὶ λέγουσω. It was Andrew who said this. John vi. 8.

22. εὐθέως. Because he knew that the multitude had thoughts of forcing him to declare himself a king. John vi. 15.

Ibid. εἰς τὸ πέραν, to the country of Gennesaret, near Caper-

naum.

έκραξαν. εύθέως δε ελάλησεν αυτοίς ο Ίησους, λέγων, 27

25. Τετάρτη φυλακή. The Jews are said to have divided the night into only three parts. When Matthew wrote, they had probably adopted the Roman custom. Krebsius. The fourth watch was from three to six.

28 " Θαρσείτε' έγώ εἰμι, μὴ φοβείσθε." 'Αποκριθείς δὲ αὐτῷ ὁ Πέτρος εἶπε, "Κύριε, εἰ σὺ εἶ, κέλευσόν

29" με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα." 'Ο δὲ εἶπεν, " Ἐλθέ." Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, "Κύριε, σῶσόν

31" με." Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, "'Ολιγόπιστε, εἰς

32" τί έδίστασας;" Καὶ έμβάντων αὐτῶν εἰς τὸ πλοῖον,

33 ἐκόπασεν ὁ ἄνεμος οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, "'Αληθῶς Θεοῦ υίὸς " εἶ."

34 h Καὶ διαπεράσαντες ήλθον είς την γην Γεννησα- h Marc.6.

35 ρέτ. καὶ ἐπιγνόντες αὐτὸν οὶ ἄνδρες τοῦ τόπου ἐκεί53.
νου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

36 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ὑματίου αὐτοῦ καὶ ὅσοι ἤψαντο, διεσώθησαν.

15 ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο- Marc. 7. 1.

27. ἐγώ εἰμι. This phrase is used in a remarkable way in the following places, Mark xiv. 62. John viii. 24, 28, 58. xiii.

32. ἐκόπασεν ὁ ἄνεμος. The same expression occurs in Herodotus, (VII. 191.) and is censured by Longinus as ἄσεμνον

33. Θεοῦ υἰός. The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called the Son of God, see xvi.

16. xxvii. 40.

34. Γεννησαρέτ. Josephus calls this country Γεννησάρ, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. De Bel, Jud. III. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Gennesaret.

CHAP. XV.

1. ol ἀπὸ Ἱεροσολύμων γραμματεις, The Scribes from Jeruλύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, " Διατί 2 " οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν

" πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χείρας αὐτῶν,

" ὅταν ἄρτον ἐσθίωσιν." Ὁ δὲ ἀποκριθεὶς εἶπεν 3 αὐτοῖς, " Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν

k Exod. 20. " τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; k' Ο γὰρ Θεὸς 4
12. Deut.
5. 16. Eph. " ἐνετείλατο λέγων, 'Τίμα τὸν πατέρα σου, καὶ τὴν
6. 2. Exod.
21. 17. Lev. " μητέρα' καὶ, ''Ο κακολογῶν πατέρα ἡ μητέρα,
20. 9. Prov. " θανάτω τελευτάτω' ὑμεῖς δὲ λέγετε, 'Os ἀν εἴπης

" τῷ πατρὶ ἡ τῆ μητρὶ, Δῶρον, ὁ ἐὰν έξ ἐμοῦ ώφελη-

" θης, καὶ οὐ μὴ τιμήση τὸν πατέρα αὐτοῦ ἡ τὴν 6

" μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ

" Θεού διὰ τὴν παράδοσιν ὑμῶν. 'Υποκριταὶ, καλῶς 7

1 Ess. 29. "προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων, ' ΓΕγγίζει 8 7. 6. " μοι ὁ λαὸς οὖτος τῶ στόματι αὐτῶν, καὶ τοῖς χεί-

" λεσί με τιμά. ή δε καρδία αὐτῶν πόρρω ἀπέχει ἀπ'

" έμοῦ. μάτην δὲ σέβονταί με, διδάσκοντες διδασκα-9

m Marc. 7. " λίας, ἐντάλματα ἀνθρώπων.'" καὶ προσκαλε- 10 τάμενος τὸν ὅχλον, εἶπεν αὐτοῖς, "'Ακούετε καὶ συν-

salem. We need not understand that they came at this time from Jerusalem. Raphel, Palairet. See Heb. xiii. 24. Acts xvii. 13: but in Mark vii. 1, it is ελθόντες ἀπὸ Ἱεροσολύμων.

5. This is well explained by Origen, vol. III. p. 488. Similar forms of expression occur in the Mishna, where the sentence is completed by TIDN obligatus est. "But ye say, if "any man say to his father or "mother, The thing, by which "you wished me to benefit you, is dedicated to God,

"[that he is bound by his "vow,] and need not regard "his father or mother." Meinhard (Crit. Sacr.) Compare Prov. xxviii. 24. See Cochus. ad Talmud. p. 273. Masius. L. de Dieu, ad l. Wolfius. Alberti would render the last clause, although he does not honour &c.

6. "Νόμιμα πολλά τινα παρ" έδοσαν τῷ δημῷ οἱ Φαρισαῖοι ἐκ
" πατέρων διαδοχῆς, ἄπερ οὐκ ἀνα" γέγραπται ἐν τοίς Μωύσεως νό" μοις." Josephus, Antiq. XIII.
10. 6.

11" ίετε. οὐ τὸ εἰσεργόμενον εἰς τὸ στόμα κοινοί τὸν

" ἄνθρωπον άλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,

12 " τούτο κοινοί τον άνθρωπον." Τότε προσελθόντες οι μαθηται αυτού είπον αυτώ, "Οίδας ότι οι Φαρι-

" σαίοι ἀκούσαντες τον λόγον ἐσκανδαλίσθησαν;"

13 " Ο δε αποκριθείς είπε, "Πασα φυτεία, ην ούκ "Joh. 15. " έφύτευσεν ο πατήρ μου ο ουράνιος, έκριζωθήσεται.

14 " ο ἄφετε αὐτούς οδηγοί εἰσι τυφλοί τυφλών τυφ-023.16. " λὸς δὲ τυφλὸν ἐὰν ὁδηγῆ, ἀμφότεροι εἰς βόθυνον

15 " πεσούνται." Ρ' Αποκριθείς δε ό Πέτρος είπεν αὐ- P Marc. 7.

16 τῶ, "Φράσον ἡμιν τὴν παραβολὴν ταύτην." 9'Ο 17. δε Ίησους είπεν, " 'Ακμην και ύμεις ασύνετοι έστε;

17" ούπω νοείτε, ότι παν τὸ είσπορευόμενον είς τὸ

" στόμα, είς την κοιλίαν χωρεί, καὶ είς άφεδρωνα

18 " έκβάλλεται; 'τὰ δὲ έκπορευόμενα έκ τοῦ στόματος τ Juc. 3. 6.

" έκ της καρδίας έξέρχεται, κάκεινα κοινοι τον αν- ... Gen. 6.5. 19" θρωπον. "έκ γὰρ τῆς καρδίας ἐξέρχονται διαλο- et 8.21.

11. "Τὴν δὲ δὴ τοῦ στόματος " ήμων δύναμιν άδούσι καὶ γλώττη " και χείλεσιν ένεκα των αναγκαίων " και των αρίστων διεκύσμησαν οί

" διακοσμούντες, ή νύν διατέτακ-" ται, την μέν είσοδον των άναγ-" καίων μηχανώμενοι χάριν, την δέ

" έξοδυν των άμιστων άναγκαίον " μέν γάρ πάν δσον είσερχεται " τροφήν διδόν τῷ σώματι, το δὲ

" λόγων νάμα έξω ρέον και ύπηρε-" τοῦν φρονήσει κάλλιστον καὶ α-

" ριστον πάντων ναμάτων." Plato, Тітачя, р. 74. — " отбрать, " δι' ου γίνεται θνητών μέν, ώς " έφη Πλάτων, είσοδος, έξοδος δ'

" άφθάρτων, επεισέρχεται μέν γάρ " αὐτῷ σίτια καὶ ποτὰ, φθαρτοῦ " σώματος φθαρταί τροφαί λύγοι

" δ' έξίασιν, άθάνατου ψυχής άθά-

" νατοι νόμοι, δι' ων δ λογικός " Bios κυβερναται." Philo Judæus, vol. I. p. 29.

13. The answer of Jesus may be thus paraphrased: Yes, I know that they have taken offence, but it matters not: ye need not fear them; for the time will come, when, like every plant which is not of my Father's planting, they will be rooted out.

16. 'Aruny signifies adhuc in good Greek. Alberti, Raphel,

Palairet.

18, κοινοί τὸν ἄνθρωπον, " Κοιε νον και έθνικον και απαίδευτον " και άσελγη δείκνυσιν αθτόν, σύχι · δὶ ίδιον και κόσμιον και σώφρο-" va." Clem. Alex. p. 198.

" γισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, " ψευδομαρτυρίαι, βλασφημίαι ταῦτά ἐστι τὰ κοι- 20 " νοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις χερσὶ φα- " γεῖν, οὐ κοινοῖ τὸν ἄνθρωπον."

Καὶ έξελθών έκειθεν ὁ Ἰησοῦς ανεχώρησεν είς 21 t Marc. 7. 24. τὰ μέρη Τύρου καὶ Σιδώνος. καὶ ἰδού, γυνή Χανα- 22 ναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῶ, λέγουσα, "Ἐλέησόν με, κύριε, υἱὲ Δαβίδ ή " θυγάτηρ μου κακώς δαιμονίζεται." 'Ο δε ουκ 23 απεκρίθη αυτή λόγον. καὶ προσελθόντες οι μαθηταὶ αὐτοῦ ἡρώτων αὐτὸν, λέγοντες, "'Απόλυσον αὐτὴν, u 10. 5, 6. " ὅτι κράζει ὅπισθεν ἡμῶν." "Ο δὲ ἀποκριθεὶς εἰπεν, 24 Act. 13. 46. Rom. 15.8." Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπο-" λωλότα οίκου Ἰσραήλ." 'Η δὲ ἐλθοῦσα προσ- 26 εκύνει αὐτῶ, λέγουσα, "Κύριε, βοήθει μοι." 'Ο δε 26 αποκριθείς είπεν. " Ούκ έστι καλον λαβείν τον άρτον " των τέκνων, καὶ βαλείν τοίς κυναρίοις." 'Η δέ 27 είπε, "Ναὶ, κύριε καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ

ειπε, " Ναι, κυριε και γαρ τα κυναρια εσσιει απο " των ψιχίων των πιπτόντων από της τραπέζης των " κυρίων αὐτων." Τότε αποκριθείς ὁ Ἰησους εἶπεν 28 αὐτῆ, "³Ω γύναι, μεγάλη σου ή πίστις γενηθήτω

22. Xavavaia. The land of Canaan, properly so called, was by the sea and by the coast of Jordan. Numb. xiii. 29. Mark calls this woman Έλληνὶς, Συροφοίνισσα τῷ γένει. vii. 26. Some of the Canaanites were not driven out. Judg. i. 31, 32.

21. τὰ μέρη, fines. Wolfius.

23. 'AndAuron' Theophylact supposed the disciples to ask Jeans to cure her. See Luke xiii, 12. Schleusner understood it as meaning satisfac ejus pre-

cibus. Our Saviour's answer seems to confirm this.

24. Οὐκ ἀπεστάλη». It was not intended that Jesus himself, during his presence on earth, should preach to any but the Jews.

27. "Εὶ δαῖτες θεῶν εἰσι, καὶ " σιτοῦνται θεοὶ, πάντως που καὶ
" θεράποντες αὐτοῖς εἰσιν, οῖς μέ" λει τοῦ μηδὲ τὰ πίπτοντα τῆς " ἀμβροσίας ἀπόλλυσθαι." Philostrat. Vit. Apollon. I. 19. p.
24. " σοι ως θέλεις." Καὶ ιάθη ή θυγάτηρ αὐτῆς ἀπὸ τῆς ώρας ἐκείνης.

29 *Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἢλθε παρὰ τὴν * Ματε. 7. θάλασσαν τῆς Γαλιλαίας καὶ ἀναβὰς εἰς τὸ ὅρος. 31.

30 ἐκάθητο ἐκεῖ. ⁷καὶ προσῆλθον αὐτῷ ὅχλοι πολλοὶ, ⁷ Esa. 35. ἔχοντες μεθ ἐαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλ- ⁵ λοὺς καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς,

31 ώστε τους όχλους θαυμάσαι, βλέποντας κωφούς λαλούντας, κυλλούς ύγιεις, χωλούς περιπατούντας, καὶ τυφλούς βλέποντας καὶ έδόξασαν τὸν Θεὸν Ἰσραήλ.

32 ² 'Ο δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ²Μως. 8. 1. εἶπε, " Σπλαγχνίζομαι ἐπὶ τὸν ὅχλον, ὅτι ἤδη ἡμέρας " τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.

" καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκ-

33 " λυθῶσιν ἐν τῆ ὁδῷ." Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Πόθεν ἡμῖν ἐν ἐρημία ἄρτοι τοσοῦτοι,

34" ώστε χορτάσαι όχλον τοσοῦτον; Καὶ λέγει αὐ-"τοις ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οι δὲ εἰπον,

35 " Έπτὰ, καὶ ὁλίγα ἰχθύδια." Καὶ ἐκέλευσε τοῖς

36 ὅχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὅχλῳ.

37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν καὶ ἦραν τὸ

29. παρὰ τὴν θάλασσαν, Mark says ἀνὰ μέσον τῶν ὁρίων Δεκα-πόλεως. vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. κυλλούς. This word signifies having lost a limb, in xviii.
8. It would appear, therefore, that Jesus actually restored

limbs which had been lost.

32. ἡμέρος. The true reading seems to be ἡμέρος. The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

περισσεύον των κλασμάτων, έπτα σπυρίδας πλήρεις. οί δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρίς γυ- 38 ναικών και παιδίων.

Καὶ ἀπολύσας τους ὄγλους ἐνέβη εἰς τὸ πλοίον, 39 * 12. 38. καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά. *Καὶ προσελθόν - 16 Luc. 12.54. τες οι Φαρισαίοι και Σαδδουκαίοι, πειράζοντες έπη-

ρώτησαν αυτον σημείον έκ του ουρανού έπιδείξαι αυτοίς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοίς, "'Οψίας γενομένης 2 " λέγετε, Ευδία πυρράζει γαρ ο ουρανός. Και πρωί, 3

" Σήμερον γειμών πυρράζει γαρ στυγνάζων ο ουρανός.

" Υποκριταί, το μέν πρόσωπον τοῦ ούρανοῦ γινώσκετε

" διακρίνειν, τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε:

" ^bγενεα πονηρα καὶ μοιχαλίς σημείον επιζητεί καὶ 4 b 12. 39. Jon. 1. 17. " σημείον ου δοθήσεται αυτή, εί μη το σημείον Ίωνα

" τοῦ προφήτου." Καὶ καταλιπών αὐτοὺς, ἀπηλθε.

c Marc. 8. 14. Luc. 12. I.

«Καὶ έλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέρανς έπελάθοντο ἄρτους λαβείν, ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 6 " 'Οράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων " καὶ Σαδδουκαίων." Οι δε διελογίζοντο εν εαυτοίς τ λέγοντες, "" Οτι άρτους ουκ έλάβομεν." Γνούς δε 68

39. eviBy, The reading seems to be avésn.

Ibid. Mayδaλά. Mark says Δαλμανουθά. viii. 10. Both places were at the southern end of the lake. Some copies read Magedan for Magdala.

CHAP. XVI.

1. σημείου έκ τοῦ οὐρανοῦ. Theophylact seems to give the true meaning, οἶον ηλιον στήσαι, σελήνην, κεραυνούς καταγαγείν, άέρα άλλοιῶσαι, ad Marc, viii, 11.

3. στυγνάζων. Polybius applies στυγνότης to the atmosphere, (IV. 21. 1.) and Pliny

speaks of "cœli tristitiam." Hist. Nat. II. 6.

Ibid. τῶν καιρῶν. The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8. Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark

5. ἐπελάθοντο, perceived that they had forgotten. Boisius.
6. Σαδδουκαίων. Mark writes

Ήρώδου. viii. 15.

7. "Ori does not mean be-

Ίησοῦς είπεν αὐτοῖς, "Τί διαλογίζεσθε έν έαυτοῖς,

9 " ολιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; αοῦπω νοεῖτε, α14. 17. " οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-

συσε μνημονεύετε τους πεντε αρτούς των πεντακίο-

10 " χιλίων, καὶ πόσους κοφίνους ἐλάβετε; ουδε τους οις. 34.

" έπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυ-

- 11 " ρίδας έλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου " εἶπον ὑιῶν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρι-
- 12 " σαίων καὶ Σαδδουκαίων ;" Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαγῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
- 13 ΓΕλθών δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Marc. 8. Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, " Τίνα 18.

" με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώ-

14" που;" εΟὶ δὲ εἶπον, "Οἱ μὲν Ἰωάννην τὸν Βαπ-ει4. 2.

" τιστήν άλλοι δὲ Ἡλίαν ἔτεροι δὲ Ἱερεμίαν, ἡ

- 15 " ἔνα τῶν προφητῶν." Λέγει αὐτοῖς, " Ύμεῖς δὲ
- 16 " τίνα με λέγετε εἶναι;" h'Αποκριθεὶς δε Σίμων h Joh. 6.69. Πέτρος εἶπε, "Σὰ εἶ ὁ Χριστὸς, ὁ νίὸς τοῦ Θεοῦ τοῦ Λει. 8. 37.
- 17 " ζωντος." 'Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, i Joh. 4.

 - " αίμα οὐκ ἀπεκάλυψέ σοι, άλλ' ὁ πατήρ μου ὁ έν 10.
- 18 " τοις ουρανοίς. καγω δε σοι λέγω, ότι συ εί Πέτ-13oh. 1.42.

cause, but is redundant, as is often the case after λέγειν. Palairet. It is very often used so by S. Mark: see vi. 14, 15, 16, 18, 23.

11. that I was not speaking of bread when I told you to be-

13. Kaisapeias. This is said to have been called anciently Laish, (Judg. xviii. 27.) and afterwards Dan, (ib. 29.) Pliny

calls it Peneas, (v. 15.) from mount Paneus. Philip the tetrarch, son of Herod, enlarged it and called it Cæsarea in honor of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. 'Ispsular. The Jews reckoned Jeremiah among the forerunners of the Messiah. See R. Simon in not. " ρος, καὶ ἐπὶ ταύτη τῆ πέτρα οἰκοδομήσω μου τὴν " ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς.

1 18. 18. " 1 καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρα- 19
" νῶν καὶ ὁ ἐὰν δήσης ἐπὶ τῆς γῆς, ἔσται δεδεμένον

" ἐν τοῖς οὐρανοῖς καὶ ὁ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσ-

m_{17.9.} " ται λελυμένον έν τοις ούρανοις." ^mΤότε διεστεί- 20 Marc. 8.30. Luc. 9. 21. λατο τοις μαθηταίς αὐτοῦ, ίνα μηδενὶ είπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

120. 17.

Marc.8. 31.

1 'Απὸ τότε ἦρξατο ὁ 'Ιησοῦς δεικνύειν τοῖς μαθη- 21

Luc. 9. 22. ταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς 'Ιεροσόλυμα,

καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῆ τρίτη

18. ἐπὶ ταύτη τῆ πέτρα. Roman catholic writers understand this to apply personally to S. Peter, in allusion to his name. Others suppose that S. Peter's confession (see v.16.) is intended: but the same confession had already been made by all the apostles, (xiv. 33.) and S. Peter now only spoke in the name of all: our Saviour therefore says, You and the other apostles are a rock, upon which my church shall be built. See Eph. ii. 22.

Ibid. πύλαι ἄδου. The expression seems taken from the LXX. It is used in Is. xxxviii. 10. for death; and in Psalm cvii. 18. we find πύλαι θανάτου. Our Saviour therefore seems to mean, that his church shall never be destroyed: or he perhaps alludes to the conquest which was made over death by the resurrection of Christ. See note at Luke xvi.

10. Lightfoot brings many instances from the Talmud to shew that to bind means prohibere, or prohibitum declarare: and to loose means permittere. or declarare licitum; and this with reference to the precepts of the law: so that our Saviour meant to give to his apostles the power of dispensing with the Mosaic law. But it probably refers to the ministerial power of promising forgiveness of sins on the condition of faith in the atonement. apostles and their successors have power of remitting sins, by admitting persons into the covenant of the gospel. That this was not limited to Peter. see xviii. 18.

21. μαθηταῖs. See note at Luke ix. 22.

Ibid. πρεσβυτέρων. The elders were persons taken from each tribe, who sat in the sanhehedrim.

- 22 ἡμέρα ἐγερθηναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῶ, λέγων, "Πλεώς σοι,
- 23 " κύριε οὐ μὴ ἔσταί σοι τοῦτο." 'Ο δὲ στραφεὶς εἶπε τῷ Πέτρῳ, ""Υπαγε ὀπίσω μου, Σατανᾶ, σκάν- ὅαλόν μου εἶ ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
- 24" τὰ τῶν ἀνθρώπων." ° Τότε ὁ Ἰησοῦς εἶπε τοῖς ο 10. 38. μαθηταῖς αὐτοῦ, "Εἴ τις θέλει ὀπίσω μου έλθεῖν, Luc. 9. 23. "ἀπαρνησάσθω ἐαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐ-
- 25 " τοῦ, καὶ ἀκολουθείτω μοι. P ὁς γὰρ ἃν θέλη τὴν P 10. 39.

 " ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν' ὁς δ' ἃν Luc. 17. 33.

 " ἀπολέση τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐ-
- 26 " τήν, ⁴ τί γὰρ ἀφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ⁴ Μητς. 8. " ὅλον κερδήση, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῆ; ἢ τί ^{36.} Luc. 9.
 - " δώσει ἄνθρωπος άντάλλαγμα της ψυχης αὐτοῦ;
- 27 " τ μέλλει γὰρ ὁ υἰὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῆ τ 25. 31. « δόξη τοῦ πατρὸς αὐτοῦ μέτα τῶν ἀγγέλων αὐτοῦ Marc. 8. 38. Ζαch. 14. 5. « καὶ τότε ἀποδώσει ἐκάστω κατὰ τὴν πρᾶξιν αὐτοῦ. Jud. ver. 14. Psal. 62. 12.

Psal. 62. 13. Rom. 2. 6. Apoc. 2. 23.

22. Ἰλεώς σοι, Κύριε. Krebsius says that this phrase would be at length, ἵλεώς σοι, Κύριε, ὁ Θεὸς διαμένη, which means, absit, ut quod dicis tibi contingat. See N. Fuller. Miscell. II. 2. L. de Dieu ad l. But in 1 Mac. ii. 21, we read, ἵλεως ἡμῶν καταλιπεῶν νόμον καὶ δικαιώματα.

23. φρονείν τά τινος is to take part with any one. v. Rom. viii. 5. Ibid. σκάνδαλόν μου εἶ is the

same as σκανδαλίζομαι έν σοι, I am displeased at thee.

24. τοις μαθηταίς αὐτοῦ. This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the time of persecution.

26. την ψυχήν ζημιωθή. We find in Herodotus, ζημιοῦσθαι την ψυχην, vita mulctari. VII. 39. Ψυχήν in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. What is a man profited, if he gain every thing which this world possesses, but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness? Abrov, at the end of the verse, does not refer to avθρωπος, but to the person mentioned at the beginning of the verse: and ἀνθρωπος is the same BS TIE.

« Marc. 9. 1. " * ' Αμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἐστηκότων, 28 Luc. 9. 27. " οἵτινες οὐ μὴ γεύσωνται θανάτου, ἔως ἂν ἴδωσι " τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῆ βασιλείᾳ " αὐτοῦ."

* ΚΑΙ μεθ' ἡμέρας εξ παραλαμβάνει ο Ίησους τον Ι? t Marc. o. 2. Luc. 9. 28. Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτου, και άναφέρει αυτούς είς όρος ύψηλον κατ ίδίαν. καὶ μετεμορφώθη έμπροσθεν αυτών, καὶ έλαμψε τὸ 2 πρόσωπον αυτοῦ ώς ὁ ήλιος, τὰ δὲ ἱμάτια αυτοῦ ἐγένετο λευκά ώς τὸ φώς. καὶ ίδου, ώφθησαν αυτοίς : Μωσης καὶ 'Ηλίας, μετ' αὐτοῦ συλλαλοῦντες. ἀπο- 4 κριθείς δε ὁ Πέτρος εἶπε τῶ Ἰησοῦ, "Κύριε, καλόν " έστιν ήμας ώδε είναι εί θέλεις, ποιήσωμεν ώδε " τρείς σκηνάς, σοὶ μίαν, καὶ Μωσή μίαν, καὶ μίαν " 'Ηλία," " Ετι αὐτοῦ λαλοῦντος, ίδου, νεφέλης u 3. 17. 2 Petr. 1.17. φωτεινή επεσκίασεν αὐτούς καὶ ἰδού, φωνή εκ τῆς Joh. 1. 34. νεφέλης, λέγουσα, "Ουτός έστιν ο υίος μου ο άγα-" πητος, έν ὡ εὐδόκησα αὐτοῦ ἀκούετε." Καὶ ἀκού-6

σαντες οἱ μαθηταὶ, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ x Dan.8.18. ἐφοβήθησαν σφόδρα. * καὶ προσελθὼν ὁ Ἰησοῦς 7 et 9. 21. et 10. 10, 18.

28. ἐρχόμενον ἐν τῆ β. αὐτοῦ is referred to the ascension by Raphel, Alberti, Palairet. The meaning probably is this. The Jews had false expectations concerning the kingdom of Christ: but that kingdom really began when the atonement was made. Our Saviour therefore meant to say, there are many persons standing here who will see the beginning of Christ's kingdom. See Luke ix, 27.

CHAP. XVII.

1. Luke says, after about

eight days, ix. 28. He reckoned the day of the last discourse, and the day of the transfiguration, inclusively: Matthew and Mark (ix. 2.) exclusively. Theophylact.

Ibid. Jos. Mount Tabor. Theophylact ad xxvi. 37; though some have thought it was not near enough to Capernaum.

See Wolfius.

3. συλλαλοῦντες. They conversed concerning the death of Christ. Luke ix. 30.

4. ude elvas, to continue here.

ήψατο αὐτῶν, καὶ εἰπεν, "Ἐγέρθητε καὶ μὴ φο-8" βεῖσθε." Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἰδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

9 ^γ Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὅρους, ἐνετεί- γ 16. 20. λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, " Μηδενὶ εἴπητε τὸ " ὅραμα, ἔως οὖ ὁ νίὸς τοῦ ἀνθοώπου ἐκ νεκρῶν

10 " ἀναστῆ." * Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ 2 11. 14. αὐτοῦ, λέγοντες, "Τί οὖν οἱ γραμματεῖς λέγονσιν, Mal. 4. 5.

11 " ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;" Ὁ δὲ Ἰησοῦς ἀποκριθεῖς εἶπεν αὐτοῖς, "Ἡλίας μὲν ἔρχεται πρῶ-

12 " τον, καὶ ἀποκαταστήσει πάντα λέγω δὲ ὑμῖν, ὅτι " Ἡλίας ήδη ἡλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ'

" ἐποίησαν ἐν αὐτῷ ὅσα ἡθέλησαν· οὕτω καὶ ὁ υίὸς

13 " τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν." Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἰπεν αὐτοῖς.

14 * Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὅχλον, προσῆλ- Marc. 9.
θεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, 38.

15" Κύριε, έλέησον μου τον υίον, ὅτι σεληνιάζεται καὶ κακῶς πάσχει πολλάκις γὰρ πίπτει εἰς τὸ πῦρ,

16" καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν

9. The reading is probably

10. It appears from Justin Martyr's Dialogue with Trypho, that the Jews of those days expected Elias to come and anoint the Messiah. p. 110. The expectation is abundantly proved from the Talmud by Lightfoot, ad l. The disciples did not understand what Jesus meant by the resurrection of the dead; (Mark ix. 10.) but they conceived it to relate to something

which must happen very soon, and they wondered why Elias had not already appeared. See note at Mark ix. 11, 12: and also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii.
21. ἄχρι χρόνων ἀποκαταστάσεως πάντων. ᾿Αποκατάστασις means τελείωσις. Knatchbull, Lightfoot, Schleusner. See Mal. iv. δ.

15. κακῶς πάσχει. He was dumb. Mark ix. 17.

" τοις μαθηταίς σου, καὶ ούκ ήδυνήθησαν αὐτὸν $\theta \epsilon$ -" ραπεύσαι." 'Αποκριθείς δε ό Ίπσους είπεν, " 2 17 " γενεα απιστος και διεστραμμένη, έως πότε έσομαι " μεθ' ύμῶν; ἔως πότε ἀνέξομαι ύμῶν; **Φέρετέ μοι** " αὐτὸν ὧδε." Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ 18 έξηλθεν απ' αὐτοῦ τὸ δαιμόνιον, καὶ έθεραπεύθη ὁ παις από της ώρας έκείνης. Τότε προσελθόντες οί 10 μαθηταὶ τῷ Ἰησοῦ κατ' ιδίαν εἶπον, "Διατί ἡμεῖς " οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;" b O δὲ Ἰησοῦς 20 b 21. 21. Marc. 11. είπεν αύτοις, "Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ 23. Luc. 17.6. 100r.13.2." λέγω ὑμῶν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, " έρεῖτε τῶ ὅρει τούτω. Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ " μεταβήσεται καὶ οὐδεν άδυνατήσει ὑμίν. τοῦτο δε 21 " τὸ γένος οὐκ έκπορεύεται, εἰ μὴ έν προσευχή καὶ " νηστεία."

c 16. 21. c'ANAΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῆ Γα-22 et 20. 18.

Marc. 9. 31. λιλαία, εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Μέλλει ὁ υἰὸς τοῦ Luc. 9. 44. et 18. 31. " ἀνθρώπου παραδίδοσθαι εἰς χείρας ἀνθρώπων, καὶ 23

" ἀποκτενοῦσιν αὐτὸν, καὶ τῆ τρίτη ἡμέρα ἐγερθή-" σεται." Καὶ ἐλυπήθησαν σφόδρα.

d Marc. 9. 33. Exod. 30. 13. d' Ελθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον 24 οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον,

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ.τ.λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21. I Cor. xiii. 2.

21. τοῦτο τὸ γένος, i. e. the evil spirits.

24. δίδραχμα. At the numbering of the people (Exod.

xxx. 13.) every Israelite twenty years old was to pay half a shekel as an offering of the Lord. The LXX write τὸ ἡμου τοῦ διδράχμου. That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. II. p. 578, Josephus, Antiq. XVIII. 9. 1, and Cicero, pro L. Flacco. 28. After the taking of Jerusalem,

25 " 'Ο διδάσκαλος ύμῶν οὐ τελεῖ τὰ δίδραχμα;" Λέγει " Ναί." Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, "Τί σοὶ δοκεῖ, Σίμων; " οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἣ " κῆνσον; ἀπὸ τῶν υἰῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλο-26" τρίων;" Λέγει αὐτῷ ὁ Πέτρος, "'Απὸ τῶν ἀλλο-τρίων." "Εφη αὐτῷ ὁ Ἰησοῦς, ""Αραγε ἐλεύθεροί 27" εἰσιν οἱ υἰοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, "πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ "τὸν ἀναβάντα πρῶτον ἰχθῦν ἄρον' καὶ ἀνοίξας τὸ " στόμα αὐτοῦ, εὐρήσεις στατῆρα' ἐκεῖνον λαβὼν " δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ."

18 ε'ΕΝ ἐκείνη τῆ ὧρα προσῆλθον οἱ μαθηταὶ τῷ « Marc. 9.
 'Ίησοῦ, λέγοντες, "Τίς ἄρα μείζων ἐστὶν ἐν τῆ βασι- 46.
 2 κεία τῶν οὐρανῶν;" Καὶ προσκαλεσάμενος ὁ Ἰη 3 σοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσφ αὐτῶν, 'καὶ '19.14.
 εἶπεν, "'Αμὴν λέγω ὑμῶν, ἐὰν μὴ στραφῆτε καὶ γέν- 20.
 "ησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασι-

Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, de Bel. Jud. VII. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (δίδραχμον,) as being πρωτότοκος: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. ol viol. Jesus therefore, as the Son of God, was not bound to pay to the temple,

which was his Father's house.

See note at Luke îx. 46.
 Ibid. τỹ βασ. τῶν οὐρανῶν.
 The disciples used this expression for the kingdom of the Messiah, (see v. 19.) but they looked to an earthly kingdom.

 παιδίου. This child has been said to be Ignatius, who was hence called θεόφορος. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

" λείαν τῶν οὐρανῶν, ὅστις οὖν ταπεινώση έσυτὸν 4 " ώς τὸ παιδίον τοῦτο, οῦτός ἐστιν ὁ μείζων ἐν τῆ " βασιλεία τῶν οὐρανῶν. " καὶ ος ἐὰν δέξηται παιδίον 5 E 10. 42. " τοιούτον εν επὶ τῷ ονόματί μου, εμε δέχεται bos 6 h Marc. o. 42. Luc. " δ' αν σκανδαλίση ένα των μικρών τούτων των 17. 2. " πιστευόντων είς έμε, συμφέρει αὐτῷ, ίνα κρεμασθῆ " μύλος ονικός έπὶ τὸν τράγηλον αὐτοῦ, καὶ καται Luc. 17.1. " ποντισθη έν τω πελάγει της θαλάσσης. 1 Cor. it. " τῶ κόσμω ἀπὸ τῶν σκανδάλων ἀνάγκη γάρ ἐστιν 19. " έλθειν τὰ σκάνδαλα. πλην οὐαὶ τῶ ἀνθρώπω ἐκεί-" νφ, δι' οῦ τὸ σκάνδαλον έρχεται. Li δè ή γείο 8 k 5. 30. Marc. 9. 43. " σου η ο πούς σου σκανδαλίζει σε, έκκοψον αὐτὰ " καὶ βάλε ἀπὸ σοῦ καλόν σοι ἐστὶν εἰσελθεῖν εἰς " την ζωην γωλον η κυλλον, η δύο γείρας η δύο " πόδας έχοντα βληθήναι είς τὸ πῦρ τὸ αἰώνιον. καὶ ο " εἰ ὁ ὀΦθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ " βάλε ἀπὸ σοῦ καλόν σοι ἐστὶ μονόφθαλμον εἰς " την ζωην είσελθείν, η δύο όφθαλμους έγοντα βλη-1 Psal. 34.7. " θηναι είς την γέενναν τοῦ πυρός. 1 Οράτε μη το " καταφρονήσητε ένδς των μικρών τούτων λέγω γὰρ " ύμιν, ότι οι άγγελοι αυτών έν ουρανοίς δια παντός

5. ἐπὶ τῷ ὀνόματί μου, vice mea. Hombergius.

6. συμφέρει. It would be better for him, before he did this, that a mill-stone &c.

Ibid. ὀνικός. The upper millstone was so called, because it was turned by an ass.

8. καλὸν — ἡ, without μᾶλλον. See Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. Gen. xxxviii. 26. Psal. cxvii. 8. Examples are given by Raphel ad l. and Wesseling at Diod. Sic. XI. 11.

10. μη καταφρονήσητε, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, Maxima debetur puero reverentia. Si quid Turpe paras, nec tu pueri contempseris annos, Sed peccaturo obsistat tibi filius infans. XIV. 47.

Ibid. οἱ ἄγγελοι αὐτῶν. The angels that watch over them. See Heb. i. 14. He means to shew that children, as well as others,

- " βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ έν οὐ-
- 11 " ρανοίς. " ἢλθε γὰρ ὁ νίὸς τοῦ ἀνθρώπου σῶσαι τὸ " Luc. 19.
- 12 " ἀπολωλός. "Τί ὑμιν δοκεῖ: ἐὰν γένηταί τινι ἀν- "Luc. 15.4.
 - " θρώπω έκατον πρόβατα, καὶ πλανηθή εν έξ αὐτών.
 - " ουχὶ άφεὶς τὰ έννενηκονταεννέα έπὶ τὰ ὄρη πορευ-
- 13 " θείς ζητεί το πλανώμενον; και έαν νένηται εύρειν
 - " αυτὸ, άμην λέγω ύμιν, ὅτι γαίρει ἐπ' αυτῶ μᾶλλον,
 - " η έπὶ τοις έννενηκονταεννέα τοις μη πεπλανημένοις.
- 14 " ούτως ούκ έστι θέλημα έμπροσθεν τοῦ πατρος ύμων
 - " τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἶς τῶν μικρῶν τού-
- 15 " των. "Εαν δε αμαρτήση είς σε ὁ άδελφός σου, «Luc. 17. 3.
 - " υπαγε καὶ ελεγξον αυτον μεταξύ σου καὶ αυτου Eccl. 19.13.
 - " μόνου. έαν σου ακούση, εκερδησας τον άδελφόν 19.
- 16 " σου' ^P ἐὰν δὲ μὴ ἀκούση, παράλαβε μετὰ σοῦ ἔτι ^D Deut. 19. 30 " ἔνα ἡ δύο, ἴνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν 13.1. Hebr.
- 17 " σταθη παν ρήμα. ٩ έαν δὲ παρακούση αὐτῶν, εἰπὲ ο 28.
- " τῆ ἐκκλησία ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούση, 3. 14.
 18 " ἔστω σοὶ ὧσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Τ' Αμὴν 2 Joh. 10. 1 Cor. 5. 9.

must be objects of care to God, since he sends the angels from his own immediate presence to minister to them as heirs of salvation.

11. This indeed is the wish and intention of God towards all men; and his Son came upon earth purposely to give salvation.

12. ἐπὶ τὰ δρη may relate to àpels, or morevbels. more probably with the latter: leaving upon the hills would be int rois

14. Such is the anxiety of God that all mankind should

15. This verse may be con-VOL. I.

nected with the preceding, if Joh. 20. 23. we lay a stress upon els oé. Such is the mercy of God toward sinners: and with respect to offences committed against yourself, forgive it. See ver. 21.

16. παν ρημα may either mean literally, every word which is uttered between you; or, the whole matter, as in Luke i. 37. ii. 15. Acts x. 37.

17. iθνικόs. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

- " λένω ύμιν, όσα έαν δήσητε έπι της γης, έσται δε-
- " δεμένα έν τω ούρανω καὶ όσα έὰν λύσητε έπὶ τῆς
- * 1 Joh. 3. " γης, έσται λελυμένα έν τω ούρανω. * πάλιν λέγω 19
- 32. et 5.14. " ὑμῶν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς
 - " περί παντός πράγματος οδ έαν αιτήσωνται, γενή-
 - " σεται αὐτοῖς παρά τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
 - " οδ γάρ είσι δύο η τρεῖς συνηγμένοι είς τὸ έμον 20
 - " ὄνομα, έκει είμι έν μέσω αὐτῶν."
- * Luc. 17.4. * Τότε προσελθών αυτώ ὁ Πέτρος είπε, " Κύριε, 21
 - " ποσάκις αμαρτήσει είς έμε ο άδελφος μου, και
 - " άφήσω αὐτῷ; ἔως ἐπτάκις;" Λέγει αὐτῷ ὁ 'In-22
 - σούς, "Ού, λέγω σοι, εως επτάκις, άλλ' εως εβδο-
 - " μηκοντάκις έπτά. Διὰ τοῦτο ώμοιώθη ή βασιλεία 3
 - " τῶν οὐρανῶν ἀνθρώπω βασιλεί, ὁς ἡθέλησε συν-
 - " αραι λόγον μετά των δούλων αυτού, αρξαμένου δέ 24
 - " αύτοῦ συναίρειν, προσηνέχθη αυτώ είς οφειλέτης
 - " μυρίων ταλάντων. μη έχοντος δε αύτοῦ ἀποδοῦναι, :5
 - " έκέλευσεν αυτον ο κύριος αυτού πραθήναι, και την
 - " γυναϊκα αύτου καὶ τὰ τέκνα, καὶ πάντα ὅσα είχε,
 - " καὶ ἀποδοθηναι. πεσών οὖν ὁ δοῦλος προσεκύνει 26
 - " αὐτῶ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ
 - " πάντά σοι άποδώσω. σπλαγγνισθείς δε ο κύριος 25
 - " τοῦ δούλου έκείνου ἀπέλυσεν αυτόν, καὶ τὸ δάνειον
 - " άφηκεν αυτώ. Έξελθων δε ο δούλος έκεινος εξιρεν εξ
 - " ένα των συνδούλων αυτού, δε ώφειλεν αυτώ έκατον

 - " δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, 'Από-

19. We are perhaps to read πάλιν αμήν.

Ibid. wartes. See xiii. 19.

21. See ver. 15.

25. καὶ ἀποδοθήναι is generally rendered, and that the debt should be paid. Hombergius thought it should be coupled with πραθήναι - that they should be sold and given up [10 the purchaser,] as in xxvii. 58.

- 29" δος μοι ο τι οφείλεις. Πεσών ουν ο σύνδουλος
 - " αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέ-
 - " γων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω
- 30" σοι. 'Ο δὲ οὐκ ήθελεν, άλλὰ ἀπελθών ἔβαλεν αὐ-
 - " τον είς φυλακήν, εως οῦ ἀποδῷ τὸ ὁφειλόμενον.
- 31 " ίδόντες δε οί σύνδουλοι αύτοῦ τὰ γενόμενα, έλυπή-
 - " θησαν σφόδρα καὶ έλθόντες διεσάφησαν τῷ κυρίω
- 32 " αύτων πάντα τὰ γενόμενα, τότε προσκαλεσάμενος
 - " αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῶ. Δοῦλε πονηρέ.
 - " πασαν την οφειλην έκείνην αφηκά σοι, έπει παρ-
- 33 " εκάλεσάς με ούκ έδει και σε έλεησαι τον σύνδου-
- 34" λόν σου, ώς καὶ ἐγώ σε ἡλέησα; Καὶ ὁργισθεὶς ὁ
 - " κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς,
- 35 " έως ου άποδω παν το οφειλόμενον αυτώ. " Ούτω
 - " καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ α 6. 14.
 - " άφητε, έκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν καρ- 26.
 - " διών ύμων τὰ παραπτώματα αὐτων."
- 19 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς ν Ματς. 10.
 - 2 τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἡκο- ι. λούθησαν αὐτῷ ὅχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐ-
 - 3 τοὺς ἐκεῖ. Καὶ προσήλθον αὐτῷ οἱ Φαρισαῖοι πει-

28. The reading is probably απόδος μοι εί τι οφείλεις.

29. πάντα is perhaps an interpolation.

CHAP. XIX.

1. πέραν τοῦ Ἰορδάνου. Mark writes more precisely, διὰ τοῦ πέραν τοῦ Ἰορδάνου, x. 1. i. e. in going from Galilee to Judæa, he performed part of the journey by crossing the Jordan.

The more regular and expeditious way was through Samaria, John iv. 4. Or this may agree with John x. 40, where Jesus is said to have gone πέραν τοῦ Ἰορδάνον, after the feast of the dedication.

3. This question was then in dispute between the schools of Hillel and Shammai. Krebsius.

ράζοντες αὐτὸν, καὶ λέγοντες αὐτῶ, "Εὶ ἔξεστιν άν-" θρώπω απολύσαι την γυναίκα αυτού κατα πασαν " αιτίαν:" " Ο δε άποκοιθείς είπεν αυτοίς. " Ούκ 4 27. et 5. 2. 27. et 5. 2. Mal. 2. 15. " ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ y Gen. 2.24. " έποίησεν αυτούς, γκαὶ είπεν, "Ενεκεν τούτου κατα- 5 Ephes. 5. 31. 1 Cor. " λείψει ἄνθρωπος τον πατέρα καὶ την μητέρα· καὶ 6. 16. " προσκολληθήσεται τῆ γυναικὶ αὐτοῦ, καὶ ἔσονται " οἱ δύο εἰς σάρκα μίαν ; ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ6 " σαρξ μία δ οὖν ο Θεος συνέζευξεν, ἄνθρωπος μη " χωριζέτω." Λέγουσιν αὐτῶ, " Τί οὖν Μωσῆς 7 z 5. 31. Deut. 24. 1. « ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦ-" σαι αὐτήν ;" Λέγει αὐτοῖς, "" Ότι Μωσῆς πρὸς τὴν 8 " σκληροκαρδίαν ύμων επέτρεψεν ύμιν απολύσαι τας " γυναίκας ύμων απ' άργης δε ού γεγονεν ούτω. " * λένω δὲ ὑμίν. ὅτι δς ἀν ἀπολύση τὴν γυναίκα αὐ- ο a 5. 32. Marc. 10. " τοῦ, εἰ μὴ ἐπὶ πορνεία, καὶ γαμήση ἄλλην, μοι-11. Luc. 16. 18. 1Cor. 7. 11. " γαται καὶ ὁ ἀπολελυμένην γαμήσας μοιγ**αται."** Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Εἰ οὕτως ἐστὶν 10 " ή αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμνι Cor. 7.2, " Φέρει γαμήσαι." ' Ο δε είπεν αυτοις, " Ου πάν-11 7, 9, 17. " τες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἱς δέδοται.

4. ἀπ' ἀρχῆς. Hombergius refers these words to ἐποίησεν.

5. καὶ εἶπεν. Epiphanius observes, that these words were not spoken by God, but by Adam, vol. I. p. 225. So Philo Judæus understood them, vol. II. p. 653. Theophylact says that what Adam spoke, he spoke ἐκ Θεοῦ.

Ibid. of δύο. These words are not in the Hebrew, but are in the Samaritan Pentateuch and the LXX.

8. Hackspanius remarks the difference between exercitor in this verse, and everethero in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. εὶ μὴ. The reading is probably μὴ ἐπὶ πορνεία.

10. alría, conditio. Boisius, Schwarzius.

11. χωροῦσι τὸν λόγον does not mean, are able to understand this saying, but, are able

- 12 " b εἰσὶ γὰρ εὐνοῦχοι, οἴτινες ἐκ κοιλίας μητρὸς ἐγεν- b 1 Cor. 7.
 32, 34. et
 " νήθησαν οὕτω. καί εἰσιν εὐνοῦχοι, οἵτινες εὐνουχί- 9. 5. 25.
 - " σθησαν ύπὸ τῶν ἀνθρώπων καί εἰσιν εὐνοῦγοι.
 - " οἵτινες εὐνούχισαν έαυτοὺς, διὰ τὴν βασιλείαν τῶν
 - " οὐρανῶν. ὁ δυνάμενος χωρείν, χωρείτω."
- 13 ° Τότε προσηνέχθη αὐτῷ παιδία, ΐνα τὰς χεῖρας Marc. 10. ἐπιθῆ αὐτοῖς, καὶ προσεύξηται οἱ δὲ μαθηταὶ ἐπετί- 18. 15.
- 14 μησαν αὐτοῖς ' ὁ δὲ Ἰησοῦς εἶπεν, " Αφετε τὰ παι- 4 18.3.
 - " δία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν
- 15 " γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν." Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 ΚΑΙ ἰδοὺ, εἶς προσελθὼν εἶπεν αὐτῷ, "Διδάσ-• Marc. 10.
 " καλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώ- 18. 18.
- 17 " νιον ;" 'Ο δὲ εἶπεν αὐτῷ, "Τί με λέγεις ἀγαθόν;
 - " οὐδεὶς ἀγαθὸς, εἰ μὴ εἶς ὁ Θεός. εἰ δὲ θέλεις εἰσελ-
- 18" θεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς." Λέγει αὐτῷ, "Ποίας;" Ὁ δὲ Ἰησοῦς εἶπε, "[†]Τὸ, οὐ φο- ½ Exod. 20. "νεύσεις" οὐ μοιχεύσεις οὐ κλέψεις οὐ ψευδομαρ- $5\cdot 17\cdot$
- 19 " τυρήσεις " τίμα τον πατέρα σου καὶ τὴν μητέρα " 15. 4. 4.
- " καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν." Ephes. 6. 2.
 Lev. 19. 18.
 20 Λέγει αὐτῷ ὁ νεανίσκος, "Πάντα ταῦτα ἐφυλαξάμην Rom. 13. 9.

to observe what is expressed in this saying. The saying was, οὐ συμφέρει γαμήσαι. Our Saviour observes, Ye say truly: there may be cases, in which it is better for persons not to marry: (see I Cor. vii. 26.) but all cannot comply with this.

12. εὐνούχισαν ἐαυτούς. For such cases see Selden in *Otiis Theolog*. p. 499. Wolfius.

16. els. Luke calls him do-

17. Ti με λέγεις ἀγαθόν; in what sense do you call me good? Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

" σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἔξεις " θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι." 'Ακούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπού- 22 μενος ἢν γὰρ ἔχων κτήματα πολλά.

i Marc. 10. i 'Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, " ᾿Αμὴν 23
24. 1 Tim.
6. 9, 10.
κέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς

" τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, 24

" εὐκοπώτερόν έστι κάμηλον διὰ τρυπήματος ραφί-

" δος διελθείν, η πλούσιον είς την βασιλείαν τοῦ

" Θεοῦ εἰσελθεῖν." 'Ακούσαντες δὲ οἱ μαθηταὶ αὐ- 25 τοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, "Τίς ἄρα δύ-

" ναται σωθήναι;" 'Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν 26 αὐτοῖς, " κ Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι,

17. Zach. 8. 6. Luc. " παρὰ δὲ Θεῷ πάντα δυνατά ἐστι."

1. 37.

1. Ματς. 10.

1. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, "'Ιδοὺ, ἡμεῖς 27
28. Luc.

18. 28.

αφήκαμεν πάντα, καὶ ἡκολουθήσαμεν σοι τί ἄρα

18. 28.

ΜΑς 3. 21. " ἔσται ἡμῖν ;" "Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, "'Αμὴν 28

2 Pet. 3. 13.

Αρος. 21. 1. " λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῆ

Luc. 23. 20.

30,

k Jer. 32.

21. ἀκολούθει μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had forsaken all and followed him; and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See

note at v. 19, and index.

κάμηλον. It has been proposed to read κάμιλον, a cable, as a more natural expression: but κάμηλον is certainly right; and our Saviour was

using a Jewish proverb to denote an impossibility. Lightfoot quotes from the Talmud,
"Non ostendunt homini pal"mam ex auro, nec elephan"tem incedentem per foramen
"acus:" and again, "Forte tu
"e Pombedithanis es, qui in"troducere possunt elephan"tem per foramen acus." See
Caninius de lect. N. T. Heb.
c. 9. p. 33. Vorstius, de Adag.
N. T. c. 3. p. 14. It is singular that the Arabic terms for
a camel and a cable only differ
in the points.

26. παρὰ Θεῷ. By the grace and assistance of God. Clarke.

28. The words in The makey-

- " παλιγγενεσία, όταν καθίση ὁ υίὸς τοῦ ἀνθρώπου
- " έπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ
- " δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ
- 29 " Ίσραήλ. καὶ πᾶς ος ἀφηκεν οἰκίας, η άδελφούς.
 - " η άδελφας, η πατέρα, η μητέρα, η γυναϊκα, η τέκνα,
 - " ή άγρους, ένεκεν τοῦ ονόματός μου, έκατονταπλα-
 - " σίονα λήψεται, καὶ ζωήν αἰώνιον κληρονομήσει.
- 30 " πολλοὶ δὲ ἔσονται πρώτοι ἔσχατοι, καὶ ἔσχατοι 120. 16.
- 0 " πρώτοι. 'Ομοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν 31. Luc.
 - " ανθρώπω οἰκοδεσπότη, ὅστις ἐξῆλθεν αμα πρωί 13.30.
 - " μισθώσασθαι έργάτας είς τον άμπελώνα αὐτοῦ.
 - 2" συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
 - " την ημέραν, απέστειλεν αυτούς είς τον άμπελώνα
 - 3" αυτού. καὶ έξελθων περὶ την τρίτην ώραν, είδεν
 - 4" άλλους έστωτας έν τη άγορα άργούς κάκείνοις
 - " είπεν, Υπάγετε καὶ ύμεις είς τον άμπελώνα, καὶ
 - 5" ὁ ἐὰν ἢ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. Πάλιν
 - " έξελθων περί έκτην καὶ έννάτην ώραν, έποίησεν

yeveσία should be connected, not with οἱ ἀκολουθήσωντίς μοι, but with ὅταν καθίση κ. τ. λ. In the parallel place of Luke xxii. 30. we read ἐν τῆ βασιλεία μου. Philo Judæus uses παλεγγενεσία for the future state of the soul. Vol. I. p. 159. See Raphel, Palairet, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις.

29. Isarovranhaviora. What is worth 100 times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel: but all will not do this; and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

CHAP. XX.

- t. This parable refers to the Jews and Gentiles; the former were called early, the latter late.
- 2. τὴν ἡμίραν, either for that day, or by the day.

" ώστωντως, περί δε την ενδεκάτην ώραν εξελθών, 6 " εδρεν άλλους έστωτας άργους, και λέγει αυτοίς, " Τί ώδε έστηκατε όλην την ημέραν άργοί; λέγου-7 " σιν αὐτῶ, "Οτι οὐδεὶς ἡμᾶς έμισθώσατο, λένει " αὐτοῖς, Ύπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελώνα, καὶ " ο έαν η δίκαιον λήψεσθε. 'Οψίας δε γενομένης 8 " λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπω αὐτοῦ. " Κάλεσον τους έργάτας, και απόδος αυτοίς τον μισ-" θον. ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἔως τῶν πρώτων. " Καὶ έλθόντες οἱ περὶ τὴν ένδεκάτην ώραν, έλαβον 9 " άνὰ δηνάριον, έλθόντες δὲ οἱ πρώτοι ένόμισαν ότι 10 " πλείονα λήψονται καὶ έλαβον καὶ αὐτοὶ ἀνὰ δη-" νάριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ-11 " πότου λέγοντες, "Οτι οδτοι οἱ έσχατοι μίαν ώραν 12 " ἐποίησαν, καὶ ἴσους ἡμῶν αὐτοὺς ἐποίησας, τοῖς " βαστάσασι τὸ βάρος της ημέρας καὶ τὸν καύσωνα. " ὁ δὲ ἀποκριθεὶς εἶπεν ένὶ αὐτῶν, Ἑταίρε, οὐκ ἀδικῶ 13 " σε ούγι δηναρίου συνεφώνησάς μοι; άρον τὸ σὸν 14 " καὶ υπαγε. θέλω δὲ τούτω τῷ ἐσχάτω δοῦναι ὡς " καὶ σοί τη οὐκ ἔξεστί μοι ποιησαι δ θέλω έν τοις ις " έμοις; η ο οφθαλμός σου πονηρός έστιν, ότι ένω 019.30.et " άγαθός είμι; "ούτως έσονται οί έσχατοι πρώτοι, καὶ 16 22. 14. " οἱ πρῶτοι ἔσχατοι' πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι Marc. 10. 31. Luc. " δὲ ἐκλεκτοί." 13. 30.

9. This cannot be applied to the case of late repentance: for such persons were called long before; only they did not obey the call till the eleventh hour.

12. ἐποίησαν, sc. ἔργον. Ποιείν is used in the same sense in Ruth ii. 19. See Boisius, Hombergius. Stephens and Casaubon understood it to mean commorari, as in Acts xx. 3.

15. ὀφθαλμὸς ποτηρὸς generally means an envious eye: the meaning is here, is your jealousy excited, because I am acting kindly? See Mark vii. 22.

16. κλητοὶ - έκλεκτοί, The

17 PKAI ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέ- P16. 21.
λαβε τοὺς δώδεκα μαθητὰς κατ ἰδίαν ἐν τῆ ὁδῷ, καὶ 32. Luc.
18. 31.

18 είπεν αὐτοῖς, " Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα,

" καὶ ὁ υίὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρ-

" χιερεύσι καὶ γραμματεύσι καὶ κατακρινούσιν αὐτὸν

19 " θανάτφ, ακαὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς α Joh. 18.

 $^{\circ}$ τὸ ἐμπαῖξαι καὶ μαστιγώσαι καὶ σταυρώσαι καὶ τ $\hat{\eta}^{^{31}}$

" τρίτη ἡμέρα ἀναστήσεται."

20 $^{\text{T}}$ Τότε προσηλθεν αὐτῷ ή μήτηρ τῶν υἱῶν Zε β ε- $^{\text{T}}$ 4. 21. Ματς. 10. δαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰ- 35 .

21 τοῦσά τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῆ, " Τί θέλεις;" Λέγει αὐτῷ, " Εἰπὲ ἵνα καθίσωσιν οὕτοι οἱ δύο υἱοί " μου, εἶς ἐκ δεξιῶν σου, καὶ εἶς ἐξ εὐωνύμων, ἐν τῆ

22 " βασιλεία σου." 'Αποκριθείς δε δ 'Ιησούς είπεν,

" Οὐκ οἴδατε τί αἰτεῖσθε. εδύνασθε πιεῖν τὸ ποτήριον, ε26. 39, 42. Joh. 18.

" ο έγω μέλλω πίνειν, καὶ το βάπτισμα, ο έγω βαπ- 11.

" τίζομαι, βαπτισθηναι;" Λέγουσιν αυτώ, " Δυνά-

23" μεθα." Καὶ λέγει αὐτοῖς, "Τὸ μὲν ποτήριόν μου

" πίεσθε, καὶ τὸ βάπτισμα, δ ἐγὼ βαπτίζομαι, βαπ-

" τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ

" εὐωνύμων μου, οὐκ ἔστιν έμὸν δοῦναι, άλλ' οἶς

difference between these two terms is this: κλητοὶ are all those who have an opportunity of hearing the gospel: ἐκλεκτοὶ are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not ἐκλεκτοί. See xxii. 3, 8.

20. Mark does not mention the mother, x. 35. Her name was Salome.

22. τὸ ποτήριον. The cup of affliction and martyrdom. See xxvi. 39. John xviii. 11.

Ibid. βάπτισμα. See Luke xii. 50. Martyrdom used to be called baptismus sanguinis.

23. οὐκ ἔστιν ἐμὸν δοῦναι. It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness

t Marc. 10. " ήτοίμασται ύπὸ τοῦ πατρός μου." t Καὶ ἀκούσαν- 24
11.
τες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

u Marc. 10. u ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, " Οι-25
42. Luc.
22. 25. " δατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν

" αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

" οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν' ἀλλ' δς ἐὰν θέλη ἐν 26

" ύμιν μέγας γενέσθαι, έστω ύμων διάκονος και ος 27

" έὰν θέλη έν ὑμιν είναι πρώτος, ἔστω ὑμῶν δοῦλος.

* Phil. 2. 7. " * ωσπερ ὁ υίὸς τοῦ ἀνθρώπου οὐκ ἡλθε διακονη-28 Luc. 22. 27. 1 Tim." θῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐ-2. 6. Tit. 2. 14. 1 Pet. " τοῦ λύτρον ἀντὶ πολλών." 1.18, 19.

7 Marc. 10. 46. Luc.

18. 35.

γκΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἢκολού-29 θησεν αὐτῷ ὅχλος πολύς. καὶ ἰδοὺ, δύο τυφλοὶ καθ-30 ἡμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παρά-γει, ἔκραξαν λέγοντες, "Ἐλέησον ἡμᾶς, κύριε, υἰὸς "Δαβίδ." Ὁ δὲ ὅχλος ἐπετίμησεν αὐτοῖς ἴνα σιω-31 πήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες, "Ἐλέησον "ἡμᾶς, κύριε, υἰὸς Δαβίδ." Καὶ στὰς ὁ Ἰησοῦς ἐφώ-32 "νησεν αὐτοὺς καὶ εἶπε, "Τί θέλετε ποιήσω ὑμῖν;" Λέγονσιν αὐτῷ, "Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ 33 "ὀφθαλμοί." Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο 34 τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἢκολούθησαν αὐτῷ.

²Marc. 11. ⁸ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 2 [1. Luc. 19. ²9.

prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. "Eστω. Probably cora.

29. ἐκπορευομένων. Luke says ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ. xviii. 35. Newcome supposes that Jesus stayed a few days at

Jericho, and met the blind men when he had left the city and was returning to it.

30. δύο τυφλοί. Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

CHAP. XXI.

1. Bethphage was about fif-

εἰς Βηθφαγῆ πρὸς τὸ ὅρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς
απέστειλε δύο μαθητὰς, λέγων αὐτοῖς, "Πορεύθητε
"εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως
"εὐρήσετε ὅνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς
3 "λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις ὑμῖν εἴπῃ τὶ,
"ἐρεῖτε, "Οτι ὁ Κύριος αὐτῶν χρείαν ἔχει εὐθέως δὲ
4 "ἀποστελεῖ αὐτούς." Τοῦτο δὲ ὅλον γέγονεν, ἵνα
5 πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, ' Εἴ- Ενα. 62.
'πατε τῆ θυγατρὶ Σιῶν, Ἰδοὺ, ὁ βασιλεύς σου ἔρχε- 9. Joh. 12.
'ταί σοι, πραῦς καὶ ἐπιβεβηκῶς ἐπὶ ὅνον καὶ πῶλον
6 ' υἰὸν ὑποζυγίου.' Πορευθέντες δὲ οἱ μαθηταὶ, καὶ
7 ποιήσαντες καθῶς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγα-
γον τὴν ὅνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω

αύτων τὰ ἱμάτια αὐτων, καὶ ἐπεκάθισεν ἐπάνω αὐτων.

teen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1. John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem; (Centur. Chorogr. c. 37.) as is shown by Hug. (Vol. I. p. 20. translat.)

3. & Kúpios probably means the Lord. It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by the Lord having need of them. Others think that it means the Master, and that the owner was acquainted with Jesus. See xxvi. 18.

Ibid. εἰθέως δὲ ἀποστελεῖ αὐτούε. L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them. He prefers the former, which seems certainly the true meaning: but the reading is probably ἀποστέλλει.

5. The first part seems to be taken from Isaiah lxii. 11. Eiπατε τη θυγατρί Σιών, 'Ιδού, ό σωτήρ σοι παραγέγονεν, and the remainder from Zech. ix. 9. xaipe σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ 'Ιερουσαλήμ' ίδου, ὁ βασιλεύς έρχεταί σοι δίκαιος καὶ σώζων, αὐτός πραύς, καὶ ἐπιβεβηκώς έπὶ ὑποζύγιον καὶ πῶλον νέον. Origen gives five different translations. Vol. III. p. 742, John quotes the same passage, xii. 15, but differs from Matthew and the LXX, See Carpzovius, Surenhusius.

 δνον καὶ πῶλον. Our Saviour sate on the foal. Mark

Íbid. ἐπάνω αὐτῶν, sc. τῶν ἱματίων. Beza, Hombergius: bJoh. 12. b ὁ δὲ πλείστος ὅχλος ἔστρωσαν ἐαυτῶν τὰ ἰμάτια ἐν 8 τῆ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων,
c 23. 39. Paal. 118. τες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, " Ὠσαννὰ
" τῶ υἱῶ Δαβίδ' εὐλογημένος ὁ ἐργόμενος ἐν ὀνόματι

" τῷ υἱῷ Δαβίδ' εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι " Κυρίου. 'Ωσαννὰ ἐν τοῖς ὑψίστοις."

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη το 42. 23. πᾶσα ἡ πόλις, λέγουσα, "Τίς ἐστιν οὖτος;" d Oi δὲ ττ ὅχλοι ἔλεγον, "Οὖτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ " ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας."

Marc. 11.
 15. Luc. 19.
 45. Joh. 2.
 KAI εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, 12

13.

but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. τὰ ἰμάτια. See 2 Kings ix. 13. Plutarch speaks of Cato being received, ὑποτιθέντων τὰ ἰμάτια τοῖς πόσιν. Compare also Herodian's account of Commodus entering Rome. Lightfoot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. κλάδους. "κλάδους έλαί" as ἡ φοινίκων." Clem. Alex.
vol. I. p. 104. Philo Judeus
speaks of Agrippa returning
from Jerusalem οὐχ ὑπὸ μιᾶς
πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἀπάσης, φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ' εὐσεβείᾳ. Vol. II.
p. 589.

9. 'Orappà is not a Syriac word, but pure'y Hebrew, serva nunc. The two words had become one,

and were in frequent use as an exclamation: ώσαννὰ ἔστω τῷ νἰῷ Δαβὶδ, salus ea, auxilium illud, quod in dictionibus Κ϶϶νοῖτος continetur, contingat filio Davidis: ώσαννὰ ἔστω ἐν τοῖς ὑγίστοις, salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis. L. de Dieu. This description may be compared with that given by Hippocrates, οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες, ἐτέρω-θεν ἔτεροι, σῶζε, λέγοντες, βοηθεῖ, θεράπευσον.

Ibid. ἐν ὀνόματι Κυρίου. These words are connected with εὐ-λογημένος, not with ἐρχόμενος, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that children were taught by their parents to repeat this psalm. See Wolfius.

12. εἰσῆλθεν. This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας έν τω ίερω. καὶ τὰς τραπέζας των κολλυβιστών κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περι-13 στεράς. Ικαὶ λέγει αυτοίς, "Γέγραπται, "Ο οίκός ! Εσε. 56.7. " μου, οίκος προσευγής κληθήσεται" ύμεις δε αυτον 11. 14 " έποιήσατε σπήλαιον ληστών.' Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν 15 αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παίδας κράζοντας έν τῷ ἱερῷ καὶ λέγοντας, " Ωσαννὰ τῷ υἱῷ Δαβὶδ," 16 ηγανάκτησαν, καὶ είπον αὐτῷ, "'Ακούεις τί οῦτοι " λέγουσιν;" 'Ο δὲ Ἰησοῦς λέγει αὐτοῖς, " Ναί. " οὐδέποτε ἀνέγνωτε, ' ⁸ Ότι ἐκ στόματος νηπίων ε Paal. 8. 2. 17 " καὶ θηλαζόντων κατηρτίσω αίνου; " Καὶ καταλιπων αυτούς έξηλθεν έξω της πόλεως είς Βηθανίαν, καὶ πυλίσθη έκεῖ.

12. τὰς τραπέζας τῶν κολλυβιστών. The κολλυβισταί were persons who changed money for those who came to pay the didrachma for the temple: (see xvii. 24.) and received a small piece of money, called κόλλυ-Bos, or κέρμα, (John ii. 15.) for their profit. Among other instances from the Talmud, Lightfoot brings the following; "O-" pus est, ut habeat unusquis-" que hemisiclum, quem pro " se persolvat. Cum ergo ac-" cedit ad Trapezitam, ad si-" clum mutandum duobus he-" misiclis, lucrum ei aliquod " reddere tenetur, quod vocatur " הסאש ברלברו הסאש ברלברו גייש המש

Ibid. των πωλούντων τὰς περιστέρας. These persons furnished doves for those who came to be purified according to Levit. xii. 6, 8. xv. 14, 29.

 οἶκος προσευχῆς κληθήσεται. Isaiah adds, πῶσι τοῖς ἔθrecur, and our Saviour might particularly allude to that part of the temple being allotted to Gentile proselytes.

Ibid. ληστών. Josephus says that εκδοχείον κλεπτών, φονέων, άρπάγων τὸ ἱερὸν γέγονε. De Bel. Jud. VII. 11.

16. κατηρτίσω αίνον. In the Hebrew it is fundasti robur. The word ny signifies laus vehementer pronunciata, laus solida.

17. Βηθανίαν. Lightfoot says that Bethany was the name of a district as well as of a town.

18 Ματς. 11. 11 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε 18 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπὰ αὐτὴν, 19 καὶ οὐδὲν εὖρεν ἐν αὐτῆ εἰ μὴ φύλλα μόνον καὶ λέγει αὐτῆ, "Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν " αἰῶνα." Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. Καὶ 20 ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, "Πῶς πα-

Marc. 11.

Δαντα δσα ᾶν αἰτήσητε ἐν τῆ προσευχῆ, πιστεύον11. 9.

Joh. 15. 7. " τες, λήψεσθε."

1 Joh. 3. 22. τες, ληψεσθε.

et 5. 14. 1 Marc. 11.

27. Luc. 20. 1. ¹ ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἰερὸν, προσῆλθον αὐτῷ εȝ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, "Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς "σοι ἔδωκε τὴν ἐξουσίαν ταύτην;" ᾿Αποκριθεῖς δὲ μὸ Ἰησοῦς εἶπεν αὐτοῖς, "Ἐρωτήσω ὑμᾶς κάγὼ λόγον "ἔνα, ὃν ἐὰν εἴπητέ μοι, κάγὼ ὑμῖν ἐρῶ ἐν ποίᾳ "ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα Ἰωάννου πόθεν ες "ἢν; ἐξ οὐρανοῦ, ἡ ἐξ ἀνθρώπων;" Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, "Ἐὰν εἴπωμεν, ἐξ οὐ-

and signifies locus dactylorum. That there were palm trees near is evident from John xii.

13.

18. Hpwias. Tuesday morn-

ing.

19, 20. The disciples did not perceive the tree to have withered till the following morning. Compare Mark xi. 13, 14. 20, 21: or perhaps they saw the sentence take effect imme-

diately, and remarked upon the more complete withering of the tree the next day. Our Saviour meant his disciples to learn from this miracle, that faith without works is dead.

21. τῷ ὅρει τούτφ. Lightfoot has shewn that the expression eradicator montium is common in the Talmud, as applied to their doctors. Compare Is. xi. 4. Zech. iv. 7.

" ρανού, έρει ήμιν, Διατί οδυ ούκ έπιστεύσατε αίχω:

" όχλον' πάντες γαρ έχουσι τον Ίωάννην ώς προ- Luc. 20. 6.

27 " φήτην." Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, "Οὐκ

" οίδαμεν." "Εφη αὐτοῖς καὶ αὐτὸς, " Οὐδέ ένω

28" λέγω ύμιν έν ποία έξουσία ταῦτα ποιῶ. Τί δὲ

" ύμιν δοκεί; ἄνθρωπος είχε τέκνα δύο, καὶ προσελ-

" θων τω πρώτω είπε, Τέκνον, υπαγε, σήμερον έρ-29" γάζου έν τῶ άμπελῶνί μου. 'Ο δὲ ἀποκριθεὶς εἶπεν,

30" Οὐ θέλω υστερον δὲ μεταμεληθείς, άπηλθε. Καὶ

" προσελθών τῷ δευτέρω είπεν ώσαύτως. ὁ δὲ άπο-

31" κριθείς είπεν, Έγω, κύριε καὶ ούκ απήλθε. τίς έκ

" των δύο έποίησε το θέλημα τοῦ πατρός;" Λέγουσιν αὐτῶ, "'Ο πρῶτος." Λέγει αὐτοῖς ὁ Ἰησοῦς,

" " Αμήν λέγω ύμιν, ότι οι τελώναι και αι πόρναι " Luc. 7.

" προάγουσιν ύμας είς την βασιλείαν του Θεού.

32 " ο ηλθε γαρ προς ύμας 'Ιωάννης έν όδω δικαιοσύνης, ο Luc 3.

" καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἰ

" πόρναι επίστευσαν αυτώ υμείς δε ιδόντες ου μετε-

" μελήθητε υστερον του πιστεύσαι αὐτω.

33 " P Αλλην παραβολήν άκούσατε. "Ανθρωπός τις P Marc. 12. " ην οἰκοδεσπότης, ὅστις ἐφύτευσεν άμπελῶνα, καὶ 9 Esa. 5.1. " φραγμὸν αὐτῷ περιέθηκε, καὶ ἄρυξεν ἐν αὐτῷ λη- Psal. 80. 8.

28. τέκνα δύο. These repre- the gospel. See v. 19. sent the Jews and Gentiles: the former knew the will of God, and professed to do it, but did not: the latter were disobedient to God for a long time, but afterwards repented and were converted.

31. redovas K. r. A. Publicans and harlots are more likely than you to repent and believe

32, δν όδω δικαιοσύνης. Pointing out a way by which ye might become righteous, viz. by repentance and believing in

Ibid. τοῦ πιστεῦσαι. See ii.

33. Nearly all these expressions are in Isaiah v. 2,

q 26. 3. et 27. 1.

" νον, καὶ ώκοδόμησε πύργον, καὶ ἐξέδοτο αὐτον γε-" ωργοίς, καὶ ἀπεδήμησεν. ὅτε δὲ ἡγγισεν ὁ καιρὸς 34 " τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς " τους γεωργούς, λαβείν τους καρπούς αυτού καὶ 35 " λαβόντες οι γεωργοί τους δούλους αυτου. ον μεν " έδειραν, ον δε απέκτειναν, ον δε έλιθοβόλησαν. " πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας των 36 « πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον 37 " δε απέστειλε προς αυτούς του υίου αυτού, λέγων, " Έντραπήσονται τὸν υίον μου. ⁹Οί δὲ γεωργοί 38 et 27. 1. Joh. 11. 53. " ἰδόντες τὸν υίὸν, εἶπον ἐν ἐαυτοῖς, Οὕτός ἐστιν ὁ " κληρονόμος δεύτε άποκτείνωμεν αύτον, καὶ κατά-" σχωμεν την κληρονομίαν αὐτοῦ. Καὶ λαβόντες 30 " αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν. " όταν οὖν ἔλθη ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει 40 " τοις γεωργοίς έκείνοις;" Λέγουσιν αὐτῷ, " Κακους 41 " κακώς ἀπολέσει αὐτούς καὶ τὸν ἀμπελώνα ἐκδό-" σεται άλλοις γεωργοίς, οίτινες αποδώσουσιν αυτώ r Paal 118. " τους καρπους έν τοις καιροίς αυτών." Γ Λέγει αυ-42

22. Esa. 28. 16. Marc. τοῖς ὁ Ἰησοῦς, "Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς. 12.10. Luc. 20.17. " ΄ Λίθον ον απεδοκίμασαν οι οικοδομοῦντες, οῦτος Αct. 4. 11. Rom. 9. 33. " έγενήθη είς κεφαλην γωνίας παρά Κυρίου έγένετο Eph. 2. 20. " αὕτη, καὶ ἔστι θαυμαστη έν ὀφθαλμοῖς ἡμῶν; Διὰ 43

> 35. ἔδειραν. Δέρω is properly to take the skin off: and since this was done by beating or scourging, δέρω came to have this signification.

> 41. Λέγουσιν. In Mark xii. 9. Luke xx. 16, these words are attributed to Christ.

> 42. ypapais. The quotation is taken from different passages, but particularly Psalm cxviii.

22, 23. It is connected with the declaration in ver. 41, and the corner stone implies that Christ would unite the Jews and Gentiles in one building.

Ibid. avrn. This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to κεφαλή γωνίας. Elsner. Wolfius.

" τούτο λέγω ύμιν, ότι άρθήσεται άφ' ύμων ή βασι-

" λεία του Θεού, και δοθήσεται έθνει ποιούντι τους

44 " καρπούς αυτής. " καὶ ὁ πεσών ἐπὶ τὸν λίθον τοῦ- " Esa 8.15.

" τον συνθλασθήσεται έφ ον δ αν πέση, λικμήσει

45" αυτόν." Και ακούσαντες οι αρχιερείς και οι Φαρισαίοι τὰς παραβολάς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐ-46 των λέγει και ζητούντες αυτον κρατήσαι, έφοβήθη-

σαν τους όχλους, έπειδη ώς προφήτην αυτον είγου.

2 ΚΑΙ ἀποκριθείς ὁ Ἰησοῦς πάλιν είπεν αὐτοῖς έν

2 παραβολαίς, λέγων, " ' Ωμοιώθη ή βασιλεία των ου- Luc. 14. " ρανών ἀνθρώπω βασιλεί, ὅστις ἐποίησε γάμους τῷ 19. 7, 9.

ι" νίω αυτού και απέστειλε τους δούλους αυτού κα-

" λέσαι τους κεκλημένους είς τους γάμους, και ούκ

4" ήθελον έλθειν. Πάλιν απέστειλεν άλλους δούλους.

" λέγων, Είπατε τοις κεκλημένοις, Ίδου, το ἄριστόν

" μου ητοίμασα, οι ταθροί μου και τὰ σιτιστὰ τεθυ-

43. The kingdom of God is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence the kingdom of God means the gospel. See v. 19.

44. δ πεσών έπλ τον λίθον 18 the same as & orandaliobeis, he that takes offence at the gospel: and therefore ich' by av sion means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

CHAP. XXII.

2. yapove. A marriage feast. So Arrinn, & de Rai yaunus emoinσεν έν Σούσοις έαυτοῦ τε καὶ τῶν traiper. Esped. Alex. VI. 4. 6. See Raphel, Elsner. Christ is said to be wedded to the church in Eph. v. 23, &c.

3. τοὺς δουλοὺς αὐτοῦ are the apostles and preachers of the

gospel.

Ibid. τους κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (robs κεκλημένους,) and persons were now sent to see whether they would accept it (καλίσαι.)

4. τεθυμένα. Elsner understands this literally of sacrifices performed at weddings: but it probably means merely killed

for the feast. Wolfius.

25. 30.

" μένα, καὶ πάντα έτοιμα. δεύτε εἰς τοὺς γάμους. " Οι δε άμελήσαντες άπηλθον, ο μεν είς τον ίδιον 5 " άγρον, ὁ δὲ εἰς την εμπορίαν αὐτοῦ οι δὲ λοιποί6 " κρατήσαντες τους δούλους αυτού, υβρισαν και άπ-" έκτειναν. 'Ακούσας δε ο βασιλεύς ώργίσθη, και τ " πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φο-" νείς έκείνους, καὶ την πόλιν αυτών ένέπρησε. Τότε 8 " λέγει τοις δούλοις αυτού, 'Ο μέν γάμος έτοιμός " έστιν, οι δε κεκλημένοι ούκ ήσαν άξιοι. πορεύεσθες " ούν έπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἀν εῦ-" ρητε, καλέσατε είς τους γάμους. Καὶ έξελθόντες 10 " οι δούλοι έκείνοι είς τὰς όδους, συνήγαγον πάντας " όσους εύρου, πονηρούς τε καὶ άγαθούς καὶ ἐπλή-" σθη ὁ γάμος ἀνακειμένων, * εἰσελθών δὲ ὁ Βασι-11 x Apoc. 3. 4. et 16.15. « λεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄν-" θρωπον ούκ ένδεδυμένον ένδυμα γάμου και λέγει ι " αυτώ, Έταιρε, πώς είσηλθες ώδε μη έχων ένδυμα " γάμου: 'Ο δε εφιμώθη. " τότε είπεν ο Βασιλεύς 13 y 8. 12. et 13. 42. et " τοις διακόνοις, Δήσαντες αυτού πόδας και χείρας, " άρατε αυτον και έκβάλετε είς το σκότος το έξώτε-

" ρον έκει έσται ὁ κλαυθμὸς και ὁ βρυγμὸς τῶν " όδόντων. " πολλοί γάρ είσι κλητοί, όλίγοι δέ 14 z 20, 16. " EKNEKTOL"

> 9. διεξόδους των όδων probably means the places where one street passes into another, and where there is more likely to be an assemblage of people.

> 11. ενδυμα γάμου represents a life and conduct suitable to a person who professes to believe in Christ. It is said that garments were distributed to the guests as they entered; so

that allusion may be made to the assistance of the Holy Spirit, which is given to every Christian.

12. ἐφιμώθη, from φίμος, copistrum. Josephus uses the same metaphor, δ μέν πεφίμωτο rois imépois. De Bel. Jud. 1. 22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be

15 * Τότε πορευθέντες οι Φαρισαΐοι συμβούλιον έλα- * Marc. 12. 16 βου όπως αὐτον πανιδεύσωσιν έν λόνω, καὶ άπο-20.

στέλλουσιν αυτώ τους μαθητάς αυτών μετά τών Ήρωδιανών, λέγοντες, "Διδάσκαλε, οιδαμεν ότι άλη-

" θης εί, και την όδον του Θεού έν άληθεία διδάσκεις,

" καὶ ου μέλει σοι περὶ ουδενός, ου γαρ βλέπεις είς 17 " πρόσωπον άνθρώπων, είπε οὖν ἡμῖν, τί σοι δοκεί:

18" έξεστι δούναι κήνσον Καίσαρι, ή ού;" Γνούς δὲ ό

Ίησους την πονηρίαν αυτών είπε, "Τί με πειράζετε. 19" υποκριταί; έπιδείξατέ μοι το νόμισμα του κήν-

20 " σου." Οι δέ προσήνεγκαν αυτώ δηνάριον, καὶ λέγει αυτοίς, "Τίνος ή είκων αυτη καὶ ή επιγραφή;"

21 Λέγουσιν αυτώ, "Καίσαρος." Τότε λέγει αυτοίς,

" δ' Απόδοτε οὖν τὰ Καίσαρος, Καίσαρι καὶ τὰ τοῦ ^b Rom. 13.

22 " Θεού, τῷ Θεῷ." Καὶ ἀκούσαντες ἐθαύμασαν καὶ άφέντες αυτον άπηλθον.

observed, that the man was not chosen, because he had not a wedding garment; but it was his own fault that he had not.

16. Howdianin. There have been many discussions concerning the meaning of this term. for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. iv alybeig, really, indeed. Palairet.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, κακίζων, εί φόρου τε 'Ρωμαίοις τελείν ύπομένουσι, και μετά του Θεόν οισουσι θνητούς δεσπότας. Josephus, de Bel, Jud. II. 8, 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him, if he had answered in the affirmative; the latter, if he had answered in the negative.

21. We read in the Talmud. " Ubicunque numisma regis a-"licujus obtinet, illic incolæ

" regem istum pro domino ag-

" noscunt."

c Marc. 12. ° Έν έκείνη τη ημέρα προσηλθον αὐτῷ Σαδδου- 23 18. Luc. 20. 27. Act. 23. καῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτη- 8. σαν αὐτὸν, λέγοντες, " Διδάσκαλε, Μωσῆς εἶπεν, 24

d Deut. 25. " ' d' Εάν τις ἀποθάνη, μὴ ἔχων τέκνα, ἐπιγαμβρεύ-

" σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα-

" στήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.' "Ησαν δὲ παρ' 25 " ἡμῦν ἐπτὰ ἀδελφοί: καὶ ὁ ποῶτος γαμήσας ἐτελεύ-

" τησε' καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα

" αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος, 26

" καὶ ὁ τρίτος, ἔως τῶν ἐπτά. ὕστερον δὲ πάντων 27

" ἀπέθανε καὶ ἡ γυνή. ἐν τῆ οὖν ἀναστάσει, τίνος 28 " τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν."

'Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Πλανᾶσθε, 29

" μη είδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.

" ἐν γὰρ τἢ ἀναστάσει οὕτε γαμοῦσιν, οὕτε ἐκγαμί-30

" ζονται, άλλ' ώς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

" περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε 3^{1} e Exod. 3. " τὸ ἡηθὲν ὑμῶν ὑπὸ τοῦ Θεοῦ, λέγοντος, ' e' Εγώ εἰμι 3^{2} 6, 15, 16. " ὁ Θεὸς ' Αβραὰμ, καὶ ὁ Θεὸς ' Ισαὰκ, καὶ ὁ Θεὸς 2^{6} . Luc. 2^{6} . " ἱ ακώβ; ' οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ

37. Act. 7. * 1ακώβ; ούκ έστιν ο Θεος Θεος νεκρών, ἀλλὰ 32. $\frac{Heb.}{11.16}$ "ζώντων." $\frac{f}{K}$ Καὶ ἀκούσαντες οἱ ὅχλοι ἐξεπλήσ-33 $\frac{f}{7.28}$. σοντο ἐπὶ τῆ διδαχῆ αὐτοῦ.

8 Marc. 12. 8 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς 34 28. Lnc. 10. Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώ- 35

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books of the Old Testament.

33. of ὅχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τὸ αὐτὸ is always said of persons meeting together in

τησεν εἶς έξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ 36 λέγων, " Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νό-

37 " μφ;" h'O δὲ Ἰησοῦς εἶπεν αὐτῷ, "᾿Αγαπήσεις h Deut. 6.5.
" Κύριον τὸν Θεόν σου, ἐν ὅλη τῆ καρδία σου, καὶ Luc. 10. 27.

" έν όλη τη ψυχή σου, καὶ έν όλη τη διανοία σου.

38 αυτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. ἱ Δευτέρα ἱ Lev. 19.
18. Ματο.
δὲ ὁμοία αὐτῆ, ᾿Αγαπήσεις τὸν πλησίον σου ὡς 12. 31.
Luc. 10. 27.
40 σεαυτόν. κὲν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ Rom. 13. 9.
6αὶ, 5. 14.
1 Τίπ. 1. 5.

41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐ- ½ 7. 12. 42 τοὺς ὁ Ἰησοῦς, λέγων, "Τί ὑμὶν δοκεῖ περὶ τοῦ $^{1}_{35}$. Luc. 20.

" Χριστού; τίνος υίος έστι;" Λέγουσιν αυτώ "Τοῦ 41

43 " Δαβίδ." Λέγει αυτοίς, "Πῶς οὖν Δαβὶδ ἐν πνεύ-

44 " ματι κύριον αὐτὸν καλεῖ; λέγων, ' Εἶπεν ὁ Κύ- ^{m Psal. 110.}
" ριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἔως ἂν ^{34. 1 Cor.}
" θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Heb. 1. 13.

45" Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υίος αὐτοῦ 13.

46 " έστι;" Καὶ οὐδεὶς έδύνατο αὐτῷ ἀποκριθῆναι λόγον οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὅχλοις καὶ τοῖς ² μαθηταῖς αὐτοῦ, ⁿ λέγων, "Ἐπὶ τῆς Μωσέως καθ-^{n Nehem.} «ἐδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι"

the same place. See Luke xvii. 35. Acts i. 15. ii. 1, 44. iii. 1. iv. 26.

35. νομικός. Mark calls him γραμματεύς. xii. 28. See Matt. v. 20.

39. We perhaps ought to read δευτέρα όμοία αύτη.

40. κρέμωνται. So Plutarch, speaking of the sayings, γνῶθι

σεαυτόν and μηδέν ἄγαν, says, έκ τούτων γάρ ῆρτηται τὰ λοιπὰ πάντα. Consol. ad Apol. p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius, Mark writes ἐν πνεύματι ἀγίφ. xii. 36.

44. Kúpios in the Hebrew is

Jehovah, but not supio.

" πάντα οὖν, όσα αν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ; " ποιείτε κατά δε τὰ έργα αὐτῶν μη ποιείτε λέ-" γουσι γαρ καὶ ού ποιούσι. ο δεσμεύουσι γαρ φορ-4 o Luc. 11. 46. Act 15. " τία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ 13. " τους ώμους των ανθρώπων τω δέ δακτύλω αυτών ν 6. 1. 2. 3. " ου θέλουσι κινήσαι αυτά, Ρπάντα δε τὰ έργα αυ- ε 16 Num. " των ποιούσι προς το θεαθήναι τοις ανθρώποις. 15 38. Deut. 6. 8. ει 12. 12. " πλατύνουσι δε τὰ φυλακτήρια αυτών, καὶ μεγα-9 Ματο. 12. " λύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν" 9 Φι-6 38. Lne 11. Αρθσί τε την πρωτοκλισίαν έν τοις δείπνοις, καὶ 46 3 Joh " τὰς πρωτοκαθεδρίας έν ταῖς συναγωγαῖς, καὶ τους ver. 9. " άσπασμούς έν ταις άγοραις, και καλείσθαι ύπο των " άνθρώπων, ραββί, ραββί, ύμεις δε μη κληθητε. 8 τ Jae. 3. 1. " ραββί τείς γάρ έστιν υμών ὁ καθηγητής, ὁ Χρισ-« Mal 1 6. " τός πάντες δε ύμεις άδελφοί έστε. * καὶ πατέρα 9 " μη καλέσητε ύμων έπὶ της γης είς γάρ έστιν δ " πατήρ ύμων, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθήτε ιο

CHAP. XXIII.

3. πάντα δσα, i. e. all the things which they tell you while they are delivering the law of Moses. Schmidius, Wolfius.

4. poprla. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. φυλακτήρια. The Jews were commanded to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3-16. Deut. vi. 5-9. xi. 13-21. "Dicta " sunt Græce φυλακτήρια, i. e.

" observatoria, eo quod essent " memorativa Legis: ac con-" servatoria etiam fortassis die-" ta, eo quod vim quandam " habere existimarentur ad fu-" gandos dæmonas." Lightfoot. See Fulleri Miscell. Sacr. V. 7. Wolfius.

6. πρωτοκλισίαν, ""Εν τε τοίς " συλλόγοις του πρώτου ένεμε τό-" πον, καὶ παρὰ τὰς ἐστιώσεις προ-" κατακλίνων έξηπάτα." Josephus, Antiq. XV. 2. 4.

8. & Xpiords is probably an

interpolation.

9. Call no one among you father upon earth, Clarke: or rather, Call no one father among yourselves upon earth.

- " καθηγηταί είς γὰρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ
- 11 " Χριστός. ' ο δε μείζων ύμων έσται ύμων διάκονος. 120. 26, 27.
- 12 " ο οστις δε ύψωσει εαυτον, ταπεινωθήσεται καὶ δοτις « Luc. 14. " ταπεινώσει εαυτον, ύψωθήσεται. 11. et 18. 14. Job. 22
- 13 " * Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 29. Prov. 29. 23. Jac. " ταὶ, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προ- 5. 5.
 - " φάσει μακρὰ προσευχύμενοι διὰ τοῦτο λήψεσθε 40. Luc. 20.
- 14" περισσότερον κρίμα. y Οὐαὶ δὲ ὑμῖν, γραμματεῖς $^{47}_{y \text{ Luc}}$ 11.
 - " καὶ Φαρισαΐοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν 52.
 - " τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων ὑμεῖς
 - " γαρ ούκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους άφί-
- 15" ετε είσελθείν. Οὐαὶ ὑμίν, γραμματείς καὶ Φαρι-
 - " σαΐοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ
 - " την ξηράν, ποιήσαι ένα προσήλυτον, καὶ όταν γέ-
 - " νηται, ποιείτε αὐτὸν υίὸν γεέννης διπλότερον ὑμῶν.
- 26" *Οὐαὶ ὑμῶν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, *Os ἄν *15. 14. «τ ὁμόση ἐν τῷ ναῷ, οὐδέν ἐστιν· ος δ΄ ἀν ὁμόση ἐν τῷ
- 17" τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί
 - " τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἡ ὁ ναὸς ὁ ἀγιάζων
- 18 " τον χρυσόν; καὶ, 'Ος ἐὰν ὁμόση ἐν τῷ θυσιαστηρίῳ,
 - " οὐδέν ἐστιν' ος δ' αν ομόση ἐν τῷ δώρω τῷ ἐπάνω
- 19 ' αὐτοῦ, ὀφείλει. ' μωροὶ καὶ τυφλοί τί γὰρ μείζον, Εxod. 29.
 - " το δώρον, ή το θυσιαστήριον το άγιάζον το δώρον;
- 20 " ο οὖν ομόσας έν τῷ θυσιαστηρίφ, ομνύει έν αὐτῷ
- 21 " καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ' ^bκαὶ ὁ ὁμόσας ἐν ι Reg. 8.
 - 44 τ $\hat{\varphi}$ να $\hat{\varphi}$ ομν $\hat{\psi}$ ει $\hat{\epsilon}$ ν α $\hat{\psi}$ καὶ $\hat{\epsilon}$ ν τ $\hat{\varphi}$ κατοικοῦντι α $\hat{\psi}$ $\hat{\psi}$

13. κατεσθίετε. So Homer, κατέδουσε Βιαίως Οίκον 'Οδυσσήος, β. 237. It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. καὶ προφάσει, idque, pro καὶ ταῦτα προφάσει κ. τ. λ. Palairet.

15. vide yéerens. See note at 2 Thess. ii. 3.

ε 5. 34. " τόν· εκαὶ ὁ ὀμόσας έν τῷ οὐρανῷ, ὀμνύει έν τῷ 21

" θρόνφ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένφ ἐπάνω αὐτοῦ.

4 Luc. 11. " d Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 23

" ταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον

" καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,

" την κρίσιν καὶ τὸν ἔλεον καὶ την πίστιν ταῦτα

" έδει ποιήσαι, κάκεινα μη άφιέναι. 'Οδηγοί τυφ- 24

" λοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον

«15 20 " καταπίνοντες. "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-25

Mare. 7. 4 " σαιοι, υποκριταί, ότι καθαρίζετε τὸ έξωθεν τοῦ πο-

" τηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν έξ

" άρπαγης καὶ άκρασίας. Φαρισαῖε τυφλέ, καθάρισον 26

" πρώτον τὸ έντὸς τοῦ ποτηρίου καὶ της παροψίδος,

" ΐνα γένηται καὶ τὸ έκτὸς αὐτῶν καθαρόν.

f Luc. 11.

" Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 27

" ταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἶτινες

" έξωθεν μεν φαίνονται ώραιοι, έσωθεν δε γέμουσιν

" ὀστέων νεκρών καὶ πάσης ἀκαθαρσίας. οὕτω καὶ 28

" ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,

" έσωθεν δε μεστοί έστε ύποκρίσεως και άνομίας.

« Luc. 11. " ⁶ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, 29

23. κρίσω, ελέου, πίστω, What doth the Lord require of thee, but to do justly, (κρίσω,) and to love mercy, (ελέου,) and to walk humbly with thy God? (πίστω.) Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in after-times they disputed whether this applied to the animalculæ which might be in any liquid Our Saviour perhaps allu serupulous persons. It was decided that the prohibition did not extend to such cases. Maimon. de cib. vet. §. 17. 20.

25. γέμουσιν εξ άρπαγης. They

are filled by extortion.

Ibid. akpavias. The reading is probably aduxias.

27. rápois reconapirois. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

- " ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
- 30 " κοσμείτε τὰ μνημεία των δικαίων, καὶ λέγετε, Εἰ
 - " ημεν έν ταις ημέραις των πατέρων ημών, ούκ αν
 - " ήμεν κοινωνοί αὐτῶν έν τῷ αἴματι τῶν προφητῶν.
- 31 " ώστε μαρτυρείτε έαυτοίς, ότι νίοί έστε τών φονευ-
- 32 " σάντων τους προφήτας και υμείς πληρώσατε τὸ
- 33 " μέτρον τῶν πατέρων ὑμῶν. "ὄφεις, γεννήματα έχιδ- "3 7.
 - " νων, πως φύγητε άπο της κρίσεως της γεέννης;
- 34 " Διὰ τοῦτο, ἰδοῦ, έγὰ ἀποστέλλω πρὸς ὑμᾶς προ- μας. 11.
 - " φήτας καὶ σοφούς καὶ γραμματεῖς' καὶ έξ αὐτών 49. Αct 5.
 - " ἀποκτενεῖτε καὶ σταυρώσετε, καὶ έξ αὐτῶν μαστι- 19. 2 Cor.
 - " γώσετε έν ταις συναγωγαις ύμων, και διώξετε από
- 35 " πόλεως εἰς πόλιν' * ὅπως ελθη εφ' υμᾶς πᾶν αἷμα δί- LGen. 4. 8.
 - " καιον, έκχυνομενον έπὶ τῆς γῆς, ἀπὸ αιματος "Αβελ Heb. 11. 4.
 - " τοῦ δικαίου, ἔως τοῦ αϊματος Ζαχαρίου υίοῦ Βαρα-

32. What was wanting in your fathers to make their wick-edness complete, that fill ye up. He probably alluded to his own crucifixion.

33. φύγητε ἀπό. 'Αποφυγείν is a common term for acquittal in judicial processes. Raphel.

34. Διά τοῦτο. The thing being

Ibid. έγὰ ἀποστέλλω. In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, ᾿Αποστελῶκ. τ. λ. Jesus therefore was the Wisdom of God.

Ibid. καὶ σοφούς καὶ γραμμαreis. In Luke xi. 49. we read

και δποστόλους.

35. Zaxapiov. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fa-

thers considered him to be intended. (Origen. vol. III. p. 781. Athanasius, p. 1194. Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen. vol. III. p. 845. Petrus Alex. apud Rel. Sacr. vol. III. p. 341-2. Theophylact,) Krebsius, Const. L'Empereur. Hug thinks that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been viòs Baρούχου, and to have been killed & μέσφ τῷ lepῷ. (de Bel. Jud. IV. 5, 4.) This happened " γίου, ον εφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυ-" σιαστηρίου, άμην λέγω ύμιν, ηξει ταθτα πάντα έπι 36 " την γενεάν ταύτην. ' Ιερουσαλήμ, ' Ιερουσαλήμ, ή 37

1 Luc. 13. 34. 2 Esdr. 1. 30.

" αποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς

" άπεσταλμένους προς αυτήν, ποσάκις ήθελησα έπι-

" συναγαγείν τὰ τέκνα σου, ον τρόπον ἐπισυνάγει

" όρνις τὰ νοσσία έαυτης ὑπὸ τὰς πτέρυγας, καὶ οὐκ

" ήθελήσατε; ίδου, άφίεται ύμιν ο οίκος ύμων 38

" έρημος. " λέγω γαρ ύμιν, Ου μή με ίδητε απ' αρτι 39

" ματι Κυρίου."

"ΚΑΙ έξελθων ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ίεροῦ 2. n Marc. 13. 1. Luc. 21. καὶ προσηλθον οι μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῶ τὰς 5. οἰκοδομὰς τοῦ ἱεροῦ, ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐ 2

· Luc. 19. " βλέπετε πάντα ταῦτα; άμην λέγω ύμιν, οου μη

A. D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, Philol. Sacr. I. p. 100. L. de Dieu ad l. Wolfius.

37. ποσάκις ήθελησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by sending to them prophets, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οἰκ ἡθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the monle.

30. - 4

festival. Mede. It probably means. The time is soon coming. when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.

CHAP. XXIV.

1. οἱ μαθηταί. Mark says one of the disciples, xiii. 1. perhaps made the observation in consequence of what Jesus had said, xxiii. 38.

Ibid. oixodopás. See note at Mark xiii. 1.

2. Josephus writes thus: Keλείει Καίσαρ τήν τε πόλιν άπασαν Rai TOV PENY RATAGRAMTELY TOP δ' άλλον άπαντα της πόλεως περίβυλον οίτως έξωμαλισαν οι κατασκάπτοντες, ώς μηδέ πώποτ' οἰκηbarat miorte ar ert mapao yeur rois προσελθούσιν. de Bel. Jud. VII. 1. 1. — TOP POOP TOP Ayees " ἀφεθη ὧδε λίθος ἐπὶ λίθον, δς οὐ μὴ καταλυθήσε-3" ται." Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὅρους τῶν ἐλαιῶν, προσηλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, "Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ ση-"μεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ

4" αἰῶνος;" P Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, P Marc. 13.

5 " Βλέπετε μή τις ύμας πλανήση. πολλοί γαρ έλευ- 6 Coloss. 2. 8. 2 Thess.

" σονται έπὶ τῷ ὀνόματί μου, λέγοντες, Έγώ εἰμι ὁ 2. 3.

6" Χριστός καὶ πολλούς πλανήσουσι. Μελλήσετε

" δε ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε,

" μὴ θροεῖσθε δεῖ γὰρ πάντα γενέσθαι, άλλ' οὔπω

7" έστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος,

" καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ

ούτως ἀνοσίως ἐξορωρυγμένου. VII. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. Lightfoot.

3. en rou opous. Mark writes els ro opos, xiii. 3, which seems to mean facing the mount.

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by the coming of Christ, his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them: and the two points embraced in their question may furnish a clue to our Saviour's answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For alavos see Tit. i. 2.

6. rò relos. This is said in allusion to the question of the disciples in v. 3. See also v. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See v. 8.

7. Lipoi. Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, 'Aναιρούμενος δέ ο Νίγερ τιμωρούς 'Ρωμαίους αὐτοῖς ἐπηράσατο, λιμόν τε καὶ λοιμόν επί τω πολέμω, και πρός άπασι τὰς ἀλλήλων χείρας. ά δή πάντα κατά των άσεβων έκυρωσεν δ Θεός. de Bel. Jud. IV. 6. 1. --- κατακαήναι δέ πλην ολίγου πάντα τον σίτον, δε αν αὐτοίς ούκ έπ' ύλίγα διήρκεσεν έτη πολιορκουμένοις, λιμφ γούν εάλωσαν. V. 1. 4. - καὶ σπάνει τών έπιτηδείων ήδη διελύοντο πολλοί, V. 8. 2. See also V. 10. 2. V. 12. 3. VI. 3. 3.

et 16. 2.

14. Luc.

- " λοιμοί καὶ σεισμοί κατὰ τόπους, πάντα δὲ ταῦτα 8
- " άργη ώδίνων. Τότε παραδώσουσιν ύμας είς θλί- ο T 10. 17. Marc. 13.9. Luc. 21. 12. " ψιν. καὶ ἀποκτενοῦσιν ὑμᾶς καὶ ἔσεσθε μισούμενοι Joh. 15. 20.
 - " ύπο πάντων των έθνων δια το όνομά μου, καὶ 10 " τότε σκανδαλισθήσονται πολλοί, καὶ άλλήλους
 - " παραδώσουσι, καὶ μισήσουσιν άλλήλους καὶ πολ-11
 - " λοὶ ψευδοπροφήται έγερθήσονται, καὶ πλανήσουσι
 - " πολλούς καὶ διὰ τὸ πληθυνθήναι την ανομίαν, 12
 - " ψυγήσεται ή άγάπη των πολλών ο δε υπομείνας 13
 - " είς τέλος, ούτος σωθήσεται, και κηρυχθήσεται 14
 - " τούτο το εὐαγγέλιον της βασιλείας έν όλη τη οί-
 - " κουμένη, είς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε
- «Marc. 13. " ήξει το τέλος. "Όταν ουν ίδητε το βδέλυγμα της 15 " έρημώσεως, τὸ ρηθέν διὰ Δανιήλ τοῦ προφήτου,

21. 20. Dan. 9. 27. et 12. 11.

Ibid. λοιμοί. - ωστε τὸ μέν πρώτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμώδη φθοράν, αθθις δέ καὶ λιμον ἀκύτερον. VI. 9. 3.

Ibid. σεισμοί. See Tacitus, Annal. XIV. 27. XV. 22. Sueton. Galba 18. Philostrat. Vit. Apol. IV. 34.

8. doives are perturbationes animi, cruciatus et dolores gravissimi. Keuchenius.

10, σκανδαλισθήσονται, Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, τούτοις αίτιος της ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' έκείνην κηρύξας την ημέραν τοίς έπλ της πόhews, ws & Oeds ent to lepor draβήναι κελεύει, δεξομένους τὰ σημεία της σωτηρίας. Hoddol & ήσαν εγκάθετοι παρά των τυράννων τότε πρός τον δήμον προφήται, προσμένειν την από του Θεού βοήθειαν καταγγέλλοντες. de Bel. Jud. VI. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom. x. 18. Col, i. 6, 23. From which it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. For olkovućen see Luke iv. 5.

15. έρημώσεως. Josephus uses έρημία to express the calamity which befel Jerusalem. de Bel. Jud. VI. 5. 3. and again, alouσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ηρημώθη, VI. 10. The

" έστως έν τόπω άγίω (ὁ άναγινώσκων νοείτω)

16 τότε οἱ ἐν τῆ Ἰουδαία φευγέτωσαν ἐπὶ τὰ ὅρη ὁ

" ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἄραί τι ἐκ τῆς

18 " οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω

19 " όπίσω άραι τὰ ἰμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ

" έχούσαις καὶ ταῖς θηλαζούσαις έν έκείναις ταῖς

20 " ήμέραις. * προσεύχεσθε δὲ ΐνα μὴ γένηται ἡ φυγὴ * Αct. 1.12.

21 " ύμων χειμώνος, μηδέ έν σαββάτφ. " Έσται γάρ " Dan. 12.

" τότε θλίψις μεγάλη, οία ου γέγονεν ἀπ' άρχης

abomination was the Roman army. Krebsius, Wolfius. Com-

pare Luke xxi. 20.

Ibid. ἐστὰς is probably neuter, ἐστακὸς, ἐσταὸς, ἐστὰς, and so will agree with βδελυγμα. Hombergius, taking it for the masculine, would connect it with ἀναγινώσκων. There is good authority for reading ἐστὸς, as

in Mark xiii. 14.

Ibid. ἐν τόπφ ἀγίφ. Josephus writes, Ἡν γὰρ δή τις παλαιός λόγες ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἀλώσεσθαι καὶ καταφλεγήσεσθαι, τὰ άγια νόμφ πολέμου στάσις ἐὰν κατακήψη, καὶ χείρες οἰκεῖαι προμάνωσε τὸ τοῦ Θεοῦ τέμενος. de Bel. Jud. IV. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: τὸ ἀγίασμε αὐτῆς ἡρημώθη ὡς ἔρημος. 1 Μας. i. 39. ψκοδόμησαν βδέλυγμα ἐμημώσεως ἐπὶ τὸ θυσιαστήριον. ib. 54.

Ibid. ὁ ἀναγινώσκων. Our Saviour would hardly have spoken of a person reading his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer.

that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons reading the prophecy of Daniel. See Dan. ix. 27. xi. 31, xii. 11, but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, de Bel. Jud. V. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit Jerusalem, and went to Pella. Vol. II. p. 171. See Baierus, de migratione Christianorum in Pellam.

17. The reading is probably

Tà ek tậs olklas.

21. Josephus, speaking of the destruction of Jerusalem, says, τὰ πάντων ἀπ' αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων, ἡττᾶσαί μοι δοκεί κατὰ σύγκρισιν. de Bel. Jud. I. proem. 4. — μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενέαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. Ibid. V. 10. 5.

" κόσμου έως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ 22

" ἐκολοβώθησαν αἰ ἡμέραι ἐκεῖναι, οὐκ αν ἐσώθη

" πᾶσα σάρξι διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσον-

* Marc. 13. " ται αὶ ἡμέραι ἐκεῖναι. * Τότε ἐάν τις ὑμῖν εἴπη, 23 21. Luc. 17. 23. et 21.8. " Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. y E- 24 y Marc. 13. " γερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, 22.

" καὶ δώσουσι σημεία μεγάλα καὶ τέρατα, ώστε πλα-

" νησαι, εί δυνατον, και τους έκλεκτούς, ίδου, προεί-

" ρηκα ύμιν. έὰν οὖν εἶπωσιν ύμιν, Ἰδοὺ, έν τη έρημω 26

" έστὶ, μη εξέλθητε 'Ιδού, έν τοις ταμείοις, μη πι-

" στεύσητε. ώσπερ γαρ ή αστραπή έξέρχεται από ε

" ἀνατολών καὶ φαίνεται ἔως δυσμών, οὖτως ἔσται

² Job. 39. "καὶ ἡ παρουσία τοῦ νίοῦ τοῦ ἀνθρώπου. ² ὅπου γὰρ 28 30. Luc. 17. " ἐὰν ἢ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

a Marc. 13. " Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, 29 24. Luc. 21. 25. Ezech. " ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ

22. οὐ — πῶσα. See xii.

25. Ibid. ἐκλεκτούς. See xx. 16.

Ibid. ἐκλεκτούς. See xx. 16.
It here perhaps means the Christians, as ἐκλογὴ in Rom.

xi. 7.

24—26. ΟΙ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ἄχλον ἔπειθον αἰτοῖς εἰς τὴν ἐρημίαν ἔπειθον αἰτοῖς εἰς τὴν ἐρημίαν ἔπειθον αἰτοῖς εἰς τὴν ἐρημίαν ἔπειθοις καὶ σημεία κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα, καὶ πολλοὶ πεισθέντες τῆς ἀφροσύνης τιμωρίας ὑπέσχον, Josephus, Antig, XX, 8, 6. He also speaks of persons ἀπατηθέντας ἀπό τινος ἀνθρώπου γύητος, σωτημίαν αἰτοῖς ἐπαγγελλημένου καὶ σπιλαν επκών, εἰ βε

ligible

pected Jesus to return soon in visible pomp and glory: but he himself knew that he should not return till the day of judgment; and he therefore says. Think nothing of these impostors who pretend to be the Christ. he will never come again, till he come suddenly to judge the world. He then makes the secondary application of the prophecy to the destruction of Jerusalem: Christ will return to punish the Jews as swift as the lightning, or as eagles darting upon their prey.

28. To stone probably refers to Jerusalem, of detail to the Roman armies. Wolfins.

29. If we apply this to the destruction of Jerusalem, the sun, moon, and stars mean the

- " φέγγος αυτής, και οι άστέρες πεσούνται άπο του 32.7. Επ. " οὐρανοῦ, καὶ αἰ δυνάμεις τῶν οὐρανῶν σαλευθή- Joel 2.31.
- 30" σονται. b καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἰοῦ Act. 2. 20. " τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται δ Αρος. 1.
 - " πασαι αι φυλαί της γης, και όλονται τον υίον του
 - " άνθρώπου, έρχομενον έπὶ τῶν νεφελῶν τοῦ οὐρανοῦ
- 31 " μετά δυνάμεως καὶ δόξης πολλής. καὶ ἀποστελεί 13.41.
 - " τους άγγέλους αυτού μετα σάλπιγγος φωνής με- 51. Thess.
 - " γάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
 - " των τεσσάρων ανέμων, απ' άκρων ουρανών έως
 - " ἄκρων αὐτῶν.
- 32 "'Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν' ὅταν
 - " ήδη ὁ κλάδος αυτής γένηται άπαλὸς, καὶ τὰ φύλλα
- 33 " έκφύη, γινώσκετε ότι έγγυς το θέρος ούτω και 4 Jac. 5. 0.
 - " ύμεις, όταν ίδητε πάντα ταῦτα, γινώσκετε ότι έγγύς
- 34 " έστιν έπὶ θύραις. " άμην λέγω ύμιν, οὐ μη παρέλθη « Marc. 13.
- 35" ή γενεὰ αὕτη, ἔως αν πάντα ταῦτα γένηται. 1'Ο 30, 31. 32,
 - " ουρανός καὶ ή γη παρελεύσονται, οἱ δὲ λόγοι μου 33. 18.

whole Jewish polity: but if to the end of the world, the meaning is, that the world will then be dissolved. See 2 Pet. iii.

30. To onpeior. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this sign to be a cross appearing in the heavens. Pfeiffer agreed with them. (Crit. Sacr.) But the sign of the Son of man probably meant merely the Son of man. See Mark xiii. 26. Luke xxi. 27.

Ibid. κόψοντας. If there is allusion to Zech. xii. 12, καὶ κόψεται ή γή κατά φυλάς φυλάς,

the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For exherrous, see xxiv. 22. 'Ayyéhous would therefore mean, in the one case, literally the angels; in the other, the apostles and preachers of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction of Jerusalem.

8 Marc. 13. " ου μη παρέλθωσι. " Περί δε της ημέρας εκείνης 36 " καὶ της ώρας οὐδεὶς οἶδεν, οὐδε οἱ ἄγγελοι τῶν οὐ-

h Lac. 17. " ρανών, εί μη ο πατήρ μου μόνος. " Ωσπερ δε αί 37 26, 27.
1 Pet. 3. 20. " ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Gen. 6. 3, 4, 5. et 7 5. " υἰοῦ τοῦ ἀνθρώπου. ὧσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ-38

" ραις ταις προ του κατακλυσμού, τρώνοντες και

" πίνοντες, γαμούντες καὶ ἐκγαμίζοντες, ἄγρι δε ἡμέ-

" ρας είσηλθε Νώε είς την κιβωτόν, και ούκ έγνωσαν, 30

" έως ηλθεν ο κατακλυσμός και ήρεν απαντας, ούτως

" έσται καὶ ή παρουσία τοῦ νίοῦ τοῦ ἀνθρώπου.

1 Luc. 17. 35.

" Τότε δύο έσονται έν τω άγρω ό είς παραλαμ-40 " βάνεται, καὶ ὁ εἶς ἀφίεται, δύο ἀλήθουσαι έν τῶ 41

" μύλωνι" μία παραλαμβάνεται, καὶ μία άφίεται.

" ^k Γρηγορείτε οὐν, ὅτι οὐκ οἴδατε ποία ώρα ὁ 43 k 25. 13. Marc. 13. " κύριος ύμων έργεται, Ιέκεινο δε γινώσκετε, ότι είμ 33. 35. 1 Thesa. 5. " ήδει ο οἰκοδεσπότης ποία φυλακῆ ο κλέπτης ερχε-10. Luc. 12. " ται, έγρηγόρησεν αν, καὶ οὐκ αν εἴασε διορυγήναι

3. 3. et 16. " την οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοι- 44 " μοι " ὅτι ἡ ώρα οὐ δοκεῖτε, ὁ υίος τοῦ ἀνθρώπου

m Luc. 12. " έργεται. m Τίς άρα έστιν ὁ πιστος δούλος και 45 42. " φρόνιμος, ον κατέστησεν ο κύριος αυτου έπι της

> 36. ékelvys. But concerning that other day, concerning which you ask me, viz. the day of judgment.

> Ibid. el un is used for but in Luke iv. 26, 27. See Matt. xii. 4. 38. Noe. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to man-kind,) but because the warning was not heeded. Compare

Gen. vi. 3. 1 Pet. iii. 20.

40. παραλαμβάνεται — ἀφίerai. Perhaps allusion is still intended to the sudden approach of an hostile army: one will be taken prisoner, another will be suffered to escape. Elsner. Le Clerc, Schleusner.

41. That women ground at the mill, appears from Exod. xi. 5. Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians.

" θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν

46 " καιρ $\hat{\varphi}$; " μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθών ὁ ΤΑρος. 16.

48" καταστήσει αὐτόν. 'Εὰν δὲ είπη ὁ κακὸς δοῦλος

" έκεινος έν τη καρδία αὐτοῦ, Χρονίζει ὁ κύριός μου

49" έλθειν, καὶ ἄρξηται τύπτειν τοὺς συνδούλους, έσθί-

50 ειν δε καὶ πίνειν μετὰ τῶν μεθυόντων, ηξει ὁ κύ-

" ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἡ οὐ προσδοκᾳ,

51 καὶ ἐν ώρα $\hat{\eta}$ οὐ γινώσκει, $\hat{\rho}$ καὶ διχοτομήσει αὐτὸν, $\hat{\rho}$ 8. 12. et

" καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει 25.30.

" ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

25 "ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν

45. τροφήν may be understood of spiritual food, and the preachers of the gospel are alluded to. Έν καιρῷ is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. ποιούντα ούτως. Preach-

ing the gospel.

47. God will reward him as much as a master, who promotes his servant to a post of honour in his household.

49. The reading is probably

έσθίη δὲ καὶ πίνη.

51. διχοτομήσει. Beza, Casaubon, and Valckenaer, considered this to mean, He shall separate him from the rest of the servants. But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of καὶ τὸ μέρος a.τ.λ. seems rather to favour the former.

Ibid. imorperar. The warning is addressed to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

CHAP. XXV.

1. Tore. I conceive the. meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

" δέκα παρθένοις, αίτινες λαβούσαι τας λαμπάδας

" αυτών έξηλθον είς απάντησιν τοῦ νυμφίου, πέντε:

" δε ήσαν έξ αυτών Φρόνιμοι, και αι πέντε μωραί.

" αίτινες μωραί, λαβούσαι τὰς λαμπάδας έαυτών.

" ούκ έλαβον μεθ έαυτων έλαιον αι δε Φρόνιμοι 4

" έλαβον έλαιον έν τοις άγγείοις αυτών μετά τών

" λαμπάδων αυτών. γρονίζοντος δέ του νυμφίου:

" ένύσταξαν πάσαι καὶ έκάθευδον, μέσης δε νυκτός 6

" κραυχή γέγονεν, Ιδού, ὁ νυμφίος έρχεται, έξέργεσθε

" είς απάντησιν αὐτοῦ. Τότε ἀγέρθησαν πασαι αίς

" παρθένοι έκειναι, και έκοσμησαν τὰς λαμπάδας αὐ-

" των. αι δε μωραί ταις φρονίμοις είπον, Δότε ημίν 8

" έκ τοῦ έλαίου ύμων, ὅτι αὶ λαμπάδες ἡμων σβέν-

" νυνται. 'Απεκρίθησαν δέ αι φρόνιμοι, λέγουσαι,

" Μήποτε οὐκ ἀρκέση ἡμιν καὶ ὑμίν πορεύεσθε δὲ

" μάλλον προς τους πωλούντας, και άγοράσατε έαν-

" ταις. 9' Απεργομένων δε αυτών άγοράσαι, ηλθεν 10

" ο νυμφίος καὶ αἱ ἔτοιμοι εἰσηλθον μετ' αὐτοῦ εἰς

" τους γάμους, καὶ ἐκλείσθη ἡ θύρα, ὕστερον δὲ ἔρ-11

" γονται καὶ αὶ λοιπαὶ παρθένοι, λέγουσαι, Κύριε.

" κύριε, ανοιξον ήμιν. "Ο δε αποκριθείς εξπεν, 12 " 'Αμην λέγω ύμιν, ούκ οίδα ύμας. "Γρηγορείτεις

Marc. 13. 33, 35. 46. " ούν, ότι ούκ οίδατε την ημέραν ούδε την ώραν έν

1 Cor. 16. " ή ὁ νίὸς τοῦ ἀνθρώπου ἔρχεται.

8. Apoc. 16. " t" Ωσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τους μ

15. t Luc. 19. 12.

9 Luc. 13. 35.

¥ 7. 23. 8 24. 42.

καὶ πέντε μωραί.

3. airwes. Probably ai.

Q. Μήποτε, i. e. δρατε μήπυτε. Elsner, Alberti.

10. γάμους. The marriage between Christ and his church may be said to have been fi-

2. We should probably read nally completed, when God cast off the Jews, whom he had before addressed as his wife. Al erospos mean the Jews who had already embraced the gospel.

> 14. There is a similar parable in Luke xix. 11. This seems

" ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα 15" αὐτοῦ· καὶ ὧ μὲν ἔδωκε πέντε τάλαντα, ὧ δὲ δύο,

" φ δὲ ἐν, ἐκάστφ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπε-

16" δήμησεν εύθέως. πορευθείς δε ο τὰ πέντε τάλαντα

" λαβων, εἰργάσατο έν αὐτοῖς, καὶ ἐποίησεν ἄλλα

17" πέντε τάλαντα. ωσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε

18" καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν

" ὄρυξεν έν τῆ γῆ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ

19" κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ

" κύριος των δούλων έκείνων, καὶ συναίρει μετ' αὐ-

20 " τῶν λόγον. καὶ προσελθών ὁ τὰ πέντε τάλαντα

" λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,

" Κύριε, πέντε τάλαντά μοι παρέδωκας "ίδε, άλλα

21 "πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. "Εφη δὲ α 24. 47. Luc. 22.29,

" αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, 30.

" ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε καταστήσω.

22 " εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-

" θων δὲ καὶ ὁ τὰ δύο τάλαντα λαβων εἶπε, Κύριε,

" δύο τάλαντά μοι παρέδωκας "ίδε, άλλα δύο τάλαντα

23 " ἐκέρδησα ἐπ' αὐτοῖς. Εφη αὐτῷ ὁ κύριος αὐτοῦ,

" Εὐ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὁλίγα ἢς πιστὸς,

" έπὶ πολλών σε καταστήσω εἴσελθε εἰς τὴν χαράν

24" τοῦ κυρίου σου. Προσελθων δὲ καὶ ὁ τὸ ἐν τά-

" λαντον είληφως είπε, Κύριε, έγνων σε ότι σκληρος

to apply particularly, if not exclusively, to the day of judgment. The man travelling into a far country is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. χαράν. The allusion is to a feast or banquet, to which

the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much: to which the answer is obvious, as in v. 26, that this is a reason why we should increase our exertions.

" εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συν-

" άγων όθεν οὐ διεσκόρπισας καὶ Φοβηθείς, ἀπελ-25 " θων έκρυψα τὸ τάλαντόν σου ἐν τῆ γῆ. ίδε, ἔχεις " τὸ σόν. 'Αποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἰπεν αὐτῶ, 26 " Πονηρε δοῦλε καὶ όκνηρε, ήδεις ότι θερίζω όπου " οὐκ ἔσπειρα, καὶ συνάνω ὅθεν οὐ διεσκόρπισα: « ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζί- 17 " ταις καὶ έλθων ένω έκοιμσάμην αν τὸ έμον σύν " τόκω. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε 28 " τῶ ἔγοντι τὰ δέκα τάλαντα. *Τώ γὰρ ἔγοντι 20 X 13. 12. Marc. 4.25. "παντὶ δοθήσεται, καὶ περισσευθήσεται ἀπὸ δὲ τοῦ et 19. 26. " μη έγοντος, και δ έγει, άρθησεται άπ' αὐτοῦ. y 8. 12. et 13. 42. et " τὸν ἀγρείον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ 22. 13. " έξώτερον. έκει έσται ο κλαυθμός και ο βρυγμός

2 16. 27. "2" Όταν δὲ ἔλθη ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῆ δόξη 31 Zach. 14. 5. " αὐτοῦ, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ, τότε 16. 2 Thess. 4. " καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, * καὶ συναχθήσεται 32 ver. 14. Αρος. 1. 7. " ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐ** Rom. 14. " τοὺς ἀπ' ἀλλήλων, ὧσπερ ὁ ποιμὴν ἀφορίζει τὰ 5. 10. 2 Cor. " τοὺς ἀπ' ἀλλήλων, ὧσπερ ὁ ποιμὴν ἀφορίζει τὰ 5. 10. " πρόβατα ἀπὸ τῶν ἐρίφων' καὶ στήσει τὰ μὲν πρό- 33 38. et 34. " βατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

26. Κοινωφελείε γὰρ αἱ τοῦ πρώτου ἡγεμόνος δωρεαὶ, αἱς δίδωσιν ἐνίοις, οὐχ ἴν' ἐκεῖνοι λαβόντες ἀποκρύψωσιν ἢ καταχρήσωνται πρὸς ζημίαν ἐτέρων, ἀλλ' ἵν' εἰς μέσον προενεγκόντες ὅσπερ ἐν δημοθοινία, πάντας ὅσους οἰόν τε καλέσωσιν ἐπὶ τὴν χρῆσιν καὶ ἀπόλαυσιν αὐτῶν. Philo Jud. vol. II. p. 404.

" τῶν ὀδόντων.

27. τραπεζίταις, bankers; from τράπεζα, a table of accounts. See

Luke xix. 23.

29. περισσευθήσεται. Abunde dabitur. Wolfius.

Ibid. δ έχει. Luke has δ δοκεῖ έχειν. viii. 18.

33. Δικαστάς δε μεταξύ τούτων καθήσθαι, ούς, έπειδή διαδικάσειαν, τούς μεν δικαίους κελεύευ πορεύεσθαι την είς δεξίαν τε καί ἄνω διά τοῦ οὐρανοῦ — τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καί κάτω. Plato. Republ. X. p. 614.

34 "Τότε έρει ὁ βασιλεὺς τοις έκ δεξιῶν αὐτοῦ, " Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομή-" σατε τὴν ἡτοιμασμένην ὑμιν βασιλείαν ἀπὸ κατα-

35 " βολης κόσμου. Επείνασα γὰρ, καὶ ἐδώκατέ μοι Εsa. 58.7. Εzech.18.7. Ετοι. 7.39. Το Τοι. 1.37. Ιας. 1.37. Ιας. 1.37.

36" καὶ συνηγάγετέ με γυμνὸς, καὶ περιεβάλετέ με " ἡσθένησα, καὶ ἐπεσκέψασθέ με ' ἐν φυλακῆ ἤμην,

37 " καὶ ήλθετε πρός με. Τότε ἀποκριθήσονται αὐτῷ " οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἴδομεν πει-

" νῶντα, καὶ ἐθρέψαμεν: ἡ διψῶντα, καὶ ἐποτίσα-

38" μεν πότε δέ σε είδομεν ξένον, καὶ συνηγάγομεν;

39" η γυμνον, καὶ περιεβάλομεν; πότε δέ σε είδομεν

40 " ἀσθενῆ, ἡ ἐν φυλακῆ, καὶ ήλθομεν πρός σε; c Καὶ c Prov. 19.
" ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, 'Αμὴν λέγω 10.

" ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν

" μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 " $^{\rm d}$ Τότε έρει καὶ τοις έξ εὐωνύμων, Πορεύεσθε $^{\rm d}$ 7. 23. " $^{\rm a}$ $^{\rm c}$ έμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ Psal. 6. 8.

" ήτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

42 " ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδί-

43 " ψησα, καὶ οὐκ ἐποτίσατέ με ξένος ήμην, καὶ οὐ

" συνηγάγετέ με γυμνὸς, καὶ οὐ περιεβάλετέ με

" ἀσθενης, καὶ ἐν φυλακῆ, καὶ οὐκ ἐπεσκέψασθέ με. 44" Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες,

" Κύριε, πότε σε είδομεν πεινώντα, η διψώντα, η

" Εένον, η γυμνον, η ἀσθενη, η έν φυλακη, καὶ οὐ

45 " διηκονήσαμέν σοι; Τότε αποκριθήσεται αυτοις, λέ-

" γων, 'Αμὴν λέγω ὑμῶν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ

46 " τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. * Καὶ Joh. 5. 29. Dan. 12. 2.

" ἀπελεύσονται οὖτοι εἰς κόλασιν αἰώνιον οἱ δὲ δί- καιοι εἰς ζωὴν αἰώνιον."

f Marc. 14.

KAΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς 26

Luc. 22.

λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, "Οἴδατε 2

" ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υίος
" τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι."
Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ς
οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως
τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν ;
Ἰησοῦν κρατήσωσι δόλω, καὶ ἀποκτείνωσιν. ἔλεγον δὲ, ς
Μὴ ἐν τῆ ἑορτῆ, ἵνα μὴ θόρυβος γένηται ἐν τῶ λαῶ.

« Marc. 14. ε Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανία ἐν οἰκία 6 3. Joh. 11. Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ, ἀλά-γ

CHAP, XXVI.

2. τὸ πάσχα γίνεται, The feast of the Passover begins. Gerhardus, Raphel. This was spoken on Tuesday: see xxi. 18. xxvi. 17.

Ibid. παραδίδοται. It is probable that Judas had made his agreement with the chief priests while Jesus was delivering his prophecy, which will account for this intimation of his treachery.

3. ἀρχιερείς. At this time Caiaphas was properly the high priest: but the office was now frequently changed, and the persons who had held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερείς.

5. ἔλεγον δέ. But some among them said that they must not attempt a public execution: and therefore they deven an of delivering

him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: γενομένου implies an event which was past; and τότε πορευθείς, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. Limoros. Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by Jesus.

7. youn. This was Mary the

βαστρον μύρου έχουσα βαρυτίμου, καὶ κατέχεεν έπὶ 8 την κεφαλήν αυτού άνακειμένου, ίδοντες δε οι μαθηταὶ αὐτοῦ ἡγανάκτησαν, λέγοντες, "Είς τί ἡ ἀπώ-9" λεια αύτη; ήδύνατο γαρ τούτο το μύρον πραθήναι 10" πολλού, καὶ δοθήναι τοις πτωχοίς." Γνούς δέ ό Ιησούς είπεν αὐτοίς, "Τί κόπους παρέχετε τη γυ-

11 " ναικί; έργον γὰρ καλὸν εἰργάσατο εἰς έμε, ὶ πάν-1 Deut. 15. " τοτε γάρ τους πτωχούς έχετε μεθ' έαυτών έμε δέ 8.

12" ου πάντοτε έχετε. βαλούσα γάρ αύτη το μύρον " τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι

13" με εποίησεν. άμην λέγω ύμιν, όπου εαν κηρυχθή

" τὸ εὐαγγέλιον τοῦτο, έν ὅλω τῶ κόσμω, λαληθή-" σεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐ-

" The."

14 κ Τότε πορευθείς είς των δώδεκα, ο λεγόμενος Marc. 14

sister of Lazarus, (John xii. 3.) who was also present. (2.)

Ibid. μύρου. A pound of spikenard. John xii. 3. For the phrase ἀλάβαστρον μύρου, see Alberti ad l. and Elsner at Luke vii. 37. 'Αλάβαστρον was used for a vessel of any material holding ointment.

Ibid. karéxeev. Plato mentions it as an honour, μύρον κατά της κεφαλής καταχέεω, De

Republ. III. p. 396.

8. ol μαθηταί. It was Judas who said this. John xii. 4.

9. mollow, for three hundred pence. Mark xiv. 5. John xii. 5.

10. Prove. Knowing the real sentiments of Judas. See John

Ibid. Toyor rador. It is a good work, and one which you would approve of, if you knew that I should soon require anointing.

12. βαλοῦσα γάρ. The particle yap explains the words, έμε οὐ πάντοτε έχετε, Ye will not have me always with you, for I am soon to die and to be buried.

Ibid. mods to evt. She has done it with reference to the laying out of my body for burial:

see Mark xiv. 8.

13. to evayyelion is particularly connected with the allusion to his death in the preceding verse: wherever the joyful news of this my death shall be announced, &c.

14. Tore. See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four

days afterwards.

1 Zach. 11. 'Ιούδας 'Ισκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 1 εἶπε, " Τί 15
" θέλετέ μοι δοῦναι, κάγὼ ὑμῖν παραδώσω αὐτόν;"
Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια καὶ ἀπὸ 16
τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

^m Marc. 14. ^m TH δὲ πρώτη τῶν ἀζύμων προσῆλθον οἱ μαθη- 17 ταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, "Ποῦ θέλεις ἐτοιμά-

" σωμέν σοι φαγεῖν τὸ πάσχα;" 'Ο δὲ εἶπεν, " Ύπ-18 " άγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε " αὐτῷ, 'Ο διδάσκαλος λέγει, 'Ο καιρός μου έγγύς " ἐστι' πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν

" μου." Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐ- 19 τοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

n Marc. 14 18, Luc. 22. 14, Joh. 13. 21. n' Οψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 20

15. ἔστησαν may either signify weighed, or fixed, agreed upon. The former is preferred by Beza, Raphel, Palairet; the latter by Theophylact, L. de Dieu. Mark has ἐπηγγείλαντο, Luke συνέθεντο.

Ibid. τριάκοντα ἀργύρια. Eusebius quotes τρ. στατήρας. Dem. Evang. p. 479. Tillemont says that the sum was not more than ten crowns. Memoires, tom. I. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a freeman, sixty. It was also the price of a man-servant's life: Exod. xxi. 32.

17. This was on Wednesday evening: they were to eat the passover on Thursday: or it may have been spoken on

Thursday morning.

Ibid. How there; the inhabitants of eccived no pay their houses but

opened them gratis. Saubert. (Crit. Sacr.) Lightfoot ad l.

18. ποιείν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιείν τὰ 'Ολύμπια.

19. ol μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in Acts xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

20. 'Oyias. On the evening

of Thursday.

Ibid. dvenero. Luke snys de inere. They were obliged to lie down, not to sit, when the

21 καὶ ἐσθιόντων αὐτῶν εἶπεν, " Αμὴν λέγω ὑμῖν, ὅτι 22 " είς εξ ύμων παραδώσει με." Καὶ λυπούμενοι σφόδρα ήρξαντο λέγειν αὐτῷ, ἔκαστος αὐτῶν, "Μήτι

23 " έγω είμι, κύριε;" ο Ο δε αποκριθείς είπεν, " Ο ο Marc. 14.

" έμβάψας μετ' έμου έν τῷ τρυβλίω τὴν χείρα, ου-

24" τός με παραδώσει. ὁ μὲν υίος τοῦ ἀνθρώπου ὑπά-

" γει, καθώς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ

" άνθρώπω έκείνω, δι οδ ο υίος του άνθρώπου παρα-

" δίδοται καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-

25 " πος έκείνος." 'Αποκριθείς δε 'Ιούδας ο παραδιδούς αὐτὸν, εἶπε, " Μήτι ἐγώ εἰμι, ῥαββί;" Λέγει αὐτῷ, " Σὺ εἶπας."

P'Εσθιόντων δε αὐτων, λαβων ὁ Ἰησοῦς τὸν ἄρ- P ι Cor. 11. τον, καὶ εὐλογήσας, ἔκλασε καὶ εδίδου τοῖς μαθηταῖς, 14. 22. καὶ εἶπε, "Λάβετε, φάγετε τοῦτό ἐστι τὸ σῶμά

passover was eaten. Saubert, Crit. Sacr. This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it standing, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

21. It would seem, from Luke xxii. 21, that our Saviour said this after the institution of

the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. EµBáyas seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus meant merely to designate his own familiar friend, one who has dipped his hand in the dish with me.

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. Άποκριθείς. See John

xiii. 27.
Ibid. Σὐ εἶπας. So Xenophon, αὐτὸς, ἔφη, τοῦτο λέγεις, 3 Σώκρατες. Mem. III. p. 618. See Schmidius. The expression implies assent. See xxvi. 64. xxvii. 11. Mark xv. 2. Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. Thes. Crit. Sacr. part. I. p. 197. The reading is probably εὐχαριστήσας.

" μου." Καὶ λαβών τὸ ποτήριον, καὶ εὐγαριστήσας, 27 έδωκεν αυτοίς, λέγων, "Πίετε έξ αυτού πάντες

" ^qτοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια-28 9 20, 28. Rom. 5. 15. " θήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν

* Marc. 14. " άμαστιῶν. * λέγω δὲ ὑμῖν. ὅτι οὐ μὴ πίω ἀπ' ἄστι 20 25. Luc. 22. " έκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἔως τῆς

" ημέρας έκείνης, όταν αυτό πίνω μεθ ύμων καινόν

" έν τη βασιλεία τοῦ πατρός μου."

Καὶ ὑμνήσαντες έξηλθον είς τὸ ὅρος τῶν ἐλαιῶν. 30 • Marc. 14. * τότε λέγει αὐτοῖς ὁ Ἰησοῦς, " Πάντες ὑμεῖς σκανδα-31 27. Joh. 16. « λισθήσεσθε εν εμοί εν τῆ νυκτί ταύτη. γέγραπται 13. 7. " γὰρ. 'Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε-" ται τὰ πρόβατα τῆς ποίμνης.' τ μετὰ δὲ τὸ ἐγερ- 32 t 28. 16. Marc. 14. 28. et 16. 7.

> 28. περί πολλών. Theophylact observes that πολλών is put for πάντων. Perhaps our Saviour said πολλών on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

> 29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, Quomodo tales genituræ a Domino perficientur ? to which Jesus replied, Videbunt qui venient in

illa. p. 333.

Ibid. γεννήματος. Philo Judæus writes, ὁ μὲν οἶνον καὶ τὸ γεννητικόν οΐνου φυτόν άμπελον κ. τ. λ. Vol. I. p. 679. We find in Anacreon γόνον ἀμπελου. Most MSS. read γενήματος.

Ibid. ἐν τῆ βασιλεία. Scaliger understood this to mean, till after my resurrection. Ad Luc. xxii. 16. So did Theophylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24. for the meaning of tos.

30. ύμνήσαντες. An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxvcxviii. cxxxvi. Thes. Crit. Sacr.

part. I. p. 198.

2 Ι. Πατάξατε τοὺς ποιμένας καὶ έκσπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads πάταξον, which is most like the Hebrew.

32. μετά δε τό. But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii, 7.

- 33 " θηναί με, προάξω ύμας εἰς την Γαλιλαίαν." 'Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, "Εἰ καὶ πάντες " σκανδαλισθήσονται ἐν σοὶ, ἐνὼ οὐδέποτε σκανδα-
- 34 " λισθήσομαι." "Εφη αὐτῷ ὁ Ἰησοῦς, " Αμὴν μ Marc. 14. 30. Luc. 22. " λέγω σοι, ὅτι ἐν ταύτη τῆ νυκτὶ, πρὶν ἀλέκτορα 34. Joh. 13.
- 35 " φωνησαι, τρὶς ἀπαρνήση με." Λέγει αὐτῷ ὁ Πέτρος, " Κὰν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μή σε
 " ἀπαρνήσομαι." 'Ομοίως καὶ πάντες οἱ μαθηταὶ
 εἶπον.
- 36 *ΤΟΤΕ έρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον * Marc. 14. λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, " Καθ-39. Joh. 18. " ίσατε αὐτοῦ, ἔως οὖ ἀπελθὼν προσεύξωμαι ἐκεῖ."
- 37 καὶ παραλαβών τον Πέτρον καὶ τοὺς δύο υἰοὺς Ζε- 7 4. 21.
 Joh. 12. 27.
- 38 βεδαίου, ήρξατο λυπεῖσθαι καὶ άδημονεῖν. τότε λέγει αὐτοῖς, "Περίλυπός έστιν ή ψυχή μου εως θανάτου
- 39 " μείνατε ωδε καὶ γρηγορεῖτε μετ' έμοῦ." ² Καὶ προ- ² Heb. 5.7, ελθων μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευ- ²⁷. χόμενος καὶ λέγων, "Πάτερ μου, εἰ δυνατόν ἐστι,
- " παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο πλην οὐχ 40 " ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ." Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῶ Πέτρω, "Οὕτως οὐκ ἰσχύσατε μίαν ὥραν

34. πρὶν αλέκτορα φωνήσαι. The ἀλεκτοροφωνία was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανή has been said to signify vallis pinguium, prelum olei, or vallis signi, i.e. insignis vallis. See L. de Dieu. Most MSS, read Γεθσημανεί.

38. Hspiduros. For the agony of Jesus see Luke xxii. 44. Heb. v. 7.

Ibid. Tos Garárov. In Jonah

iv. 9, we find σφόδρα λελύπημαι ἐγὰ ἔως θανάτου, where it seems to mean, I am in such pain, that I am almost dead.

39. προελθών. A great majority of MSS. read προσελθών.

Ibid. ποτήριον. This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. Ouros seems to answer

" γρηγορήσαι μετ' έμοῦ; γρηγορεῖτε καὶ προσεύ- 41 " χεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν " πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." Πάλιν ἐκ 42 δευτέρου ἀπελθῶν προσήυξατο, λέγων, "Πάτερ μου, " εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' " ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου." Καὶ ἐλθῶν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας: ἤσαν 43 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφεὶς 44 αὐτοὺς, ἀπελθῶν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. τότε ἔρχεται πρὸς τοὺς μαθητὰς 45 αὐτοῦ, καὶ λέγει αὐτοῖς, "Καθεύδετε τὸ λοιπὸν καὶ " ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὧρα, καὶ ὁ υἰὸς τοῦ " ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. ἐγεί- 46 " ρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με."

* Marc. 14. * Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἶς τῶν 47 43. Luc. 22. 47. Joh. 18. δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μα-3. χαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυ-

τέρων τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐ- 48 τοῖς σημεῖον, λέγων, " Ον αν φιλήσω, αὐτός ἐστι: " κρατήσατε αὐτόν." Καὶ εὐθέως προσελθών τῷ 49 Ἰησοῦ εἶπε, " Χαῖρε, ῥαββὶ," καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, " Ἑταῖρε, ἐφ' ῷ πάρει;" 50

to our expression, So! See 1 Cor. vi. 5.

41. πνεθμα — σάρξ. Many of the Fathers interpreted these expressions of the divine and human nature of Jesus: but Polycarp, who had seen S. John, understood them of the disciples, as all modern interpreters do. Ep. ad Phil. 7. p. 189.

45. I have put a note of interrogation after ἀναπαύεσθε. So Luther, H. Stephens, Colo-

mesius, R. Simon, Wolfius. Are ye sleeping and resting your-selves for the remainder of the time? Luke writes τί καθεύδετε; xxii. 46.

50. ἐφ' φ πάρει; For what a purpose art thou come! L. de Dieu, Palairet, Alberti. Raphel shews that there is equal authority for ἐφ' φ, or ἐφ' δ, but most MSS. in this place read ἐφ' δ.

Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰη51 σοῦν, καὶ ἐκράτησαν αὐτόν. ⁶ Καὶ ἰδοὺ, εἶς τῶν ⁶ Joh. 18.
μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως,
52 ἀφεῖλεν αὐτοῦ τὸ ἀτίον. ⁶ τότε λέγει αὐτῷ ὁ Ἰησοῦς, ⁶ Gen. 9.6.

2 αφειλεν αυτου το ώτίον. ⁶ τοτε λέγει αυτφ ο Ίησους, ⁶ Gen. 9. ⁶ Απόστρεψόν σου την μάγαιραν εἰς τὸν τόπον αὐ- 10.

" της πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μα-

53" χαίρα ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι "παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι

54" πλείους ἡ δώδεκα λεγεώνας ἀγγέλων; ^d πῶς οὖν ^d Ess. 53.7,

" πληρωθώσιν αι γραφαί, ότι ούτω δεί γενέσθαι:"

55 Ἐν ἐκείνη τῆ ώρα εἶπεν ὁ Ἰησοῦς τοῖς ὅχλοις,
"ʿΩς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύ-

" λων συλλαβεῖν με; καθ ἡμέραν πρὸς ὑμᾶς ἐκαθ-

" εζόμην διδάσκων έν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ

56" με. $^{\circ}$ τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ $^{\circ}$ Marc. 14. $^{\circ}$ γραφαὶ τῶν προφητῶν." Τότε οἱ μαθηταὶ πάν-

τες άφέντες αυτον, έφυγον.

57 [†] ΟΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Marc. 14. Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ 54. Joh. 18.

58 πρεσβύτεροι συνήχθησαν. 'Ο δὲ Πέτρος ἠκολούθει 12 αὐτῷ ἀπὸ μακρόθεν, ἔως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν

59 τὸ τέλος. $^{\rm g}$ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ $^{\rm g}$ Ματς. 14. τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ 55 .

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our

Saviour's words. See i. 22.

57. Kaiáφar. The Apostolical Constitutions say that Caiaphas killed himself. VIII. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

' Ιησοῦ, ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὖρον' καὶ 60 πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὖρον. h Joh. 2. 19. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες h εἶπον, 61 "Οὖτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν." Καὶ 62 ἀναστὰς ὁ ἀναστὰς ὁ ἀναστὰς ἐπεν αὐτῶ "Οὐδὲν ἀποκού».

" καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν." Καὶ 62 ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, " Οὐδὲν ἀποκρίνη; " τί οδτοί σου καταμαρτυροῦσιν;" 'Ο δὲ Ἰησοῦς 63 ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,

" Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἴνα ἡμῶν 1 16. 27. et " εἴπης, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἰὸς τοῦ Θεοῦ." 1 Λέ- 64 24. 30. et 2 γει αὐτῷ ὁ Ἰησοῦς, " Σὺ εἶπας. πλὴν λέγω ὑμῶν ἀπ Τhess 1 Τhess 1

25. 31. γει αὐτῷ ὁ Ἰησοῦς, " Σὰ εἶπας. πλην λέγω ὑμῶν ἀπ' 1 Thess. 4. 16. Αρος. " ἄρτι ὄψεσθε τὸν υἰὸν τοῦ ἀνθρώπου καθήμενον ἐκ 1.7. Psal. " δεξιῶν της δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφε-

" λῶν τοῦ οὐρανοῦ." Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ 65 ἱμάτια αὐτοῦ, λέγων, "Οτι ἐβλασφήμησε τί ἔτι " γρείαν ἔγομεν μαρτύρων; ἴδε, νῦν ἡκούσατε τὴν

59. οὐχ εὖρον. They did not find any which would enable them to put him to death. Τοπως θανατώσωσιν αὐτὸν means, that they might be able to effect his death: such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot ad l.

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. διὰ τριῶν ἡμερῶν. This expression is used for every third day, i. e. every other day, by Philo Judæus, vol. II. p. 476. See Matt. xxvii. 40, where it is du τοισία έντοισια

is ἐν τρισὶν ἡμέραις.
64. ἀπ' ἄρτι. Some have coupled these words with λέγω, some with δψεσθε. The latter is probably right; and the high priest charged Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

66" βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;" Οἱ δὲ ἀπο-

67 κριθέντες είπον, "Ένοχος θανάτου έστί." ^k Τότε ^{k 27. 30.} Esn. 50. 6. ένέπτυσαν είς το πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν

68 αὐτόν οι δὲ ἐρράπισαν, 1 λέγοντες, "Προφήτευσον 1 Marc. 14.
" ἡμῶν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;" 64.

69 ^m O δὲ Πέτρος ἔξω ἐκάθητο ἐν τῆ αὐλῆ, καὶ ^{m Marc. 14.} προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, "Καὶ σὺ 55. Joh. 18.

70 " ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου." 'Ο δὲ ἦρνήσατο ἔμπροσθεν πάντων, λέγων, "Οὐκ οἶδα τί λέσος δια το κέσων καντων καν καντων καν καντων καν καντων καντων καντων καντων καντων

71 " γεις." Έξελθόντα δε αὐτὸν εἰς τὸν πυλῶνα, εἰδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, " Καὶ οὖτος ἦν μετὰ

72" Ἰησοῦ τοῦ Ναζωραίου." Καὶ πάλιν ἡρνήσατο μεθ

73 ὅρκου, " "Ότι οὐκ οἶδα τὸν ἄνθρωπον." ⁿ Μετὰ n Luc. 22.
μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ,
" ᾿Αληθῶς καὶ σὰ ἐξ αὐτῶν εἶ καὶ γὰρ ἡ λαλιά

74" σου δηλόν σε ποιεί." Τότε ήρξατο καταναθεματίζειν καὶ όμνύειν, ""Οτι οὐκ οἶδα τὸν ἄνθρωπον."

75 Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. ο καὶ ἐμνήσθη ὁ Πέ- ο ver. 34.
τρος τοῦ ἡήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, ""Οτι
" πρὶν ἀλέκτορα φωνήσαι, τρὶς ἀπαρνήση με." καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

27 ΓΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον έλαβον πάν- 1 Μας. 15.

68. Προφήτευσον. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word προφήτευσον.

70. We ought probably to read ἔμπροσθεν αὐτῶν πάντων.

71. άλλη. Mark says it was the same maid, xiv. 69. Luke says it was a man, ἔτερος, xxii, 58: but they may be reconciled by John, who says, εἶπον

αὐτῷ: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, Centur. Chorog. LXXXVII. Wolfius.

74. ἐφώνησε. This was about three in the morning. See xxvi. 34.

CHAP. XXVII.

1. Πρωΐας. On Friday morning.

66. et 23.1. τες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ

Τοῦ Ἰησοῦ, ὅστε θανατῶσαι αὐτόν καὶ δήσαντες 2

αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίω Πι
λάτω τῶ ἡγεμόνι.

Τότε ἰδων Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατε-ς κρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, ""Η-4 " μαρτον παραδοὺς αἷμα ἀθῶον." Οἱ δὲ εἶπον, "Τί "πρὸς ἡμᾶς; σὰ ὄψει." Καὶ ρίψας τὰ ἀργύρια ἐνς Λαι. 1.18. τῷ ναῷ, ἀνεχώρησε καὶ ἀπελθῶν ἀπήγξατο, "Οἱδ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, "Οὐκ ἔξεστι " βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός "ἐστι." Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐ-ῖ τῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταψὴν τοῖς ξένοις.

1 Λαι. 1.19. Τδιὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἔως τῆς δε

1. ὧστε θανατῶσαι αὐτύν.
They consulted how they could procure his death. See xxvi.
50.

2. ἀπήγαγον. They took him to the pretorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμώνι. The procurator. See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed

3. The wavekpildy, that he was certain to be condemned, or, that it was settled he should die.

4. σὸ δψει. Many commentators consider this as a Latinism, Tw videris. H. Stephens, Krebsius. They are opposed by Schwarzius.

that

temple.

Ibid. àniŋgaro. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted aniŋgaro to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

7. rois févois. Probably the foreign Jews, who attended the festivals.

8. ἐως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the ascension. See xxviii. 15.

μόνα λίαν.

σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, ' ' Καὶ ἔλαβον τὰ τριάκοντα ' Zach. 11. ' ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, 12.

10 άπο υίων Ἰσραήλ καὶ έδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

11 'Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος ' Marc. 15. καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, " Σὐ εἶ ὁ ȝ. Joh. 18. " βασιλεὺς τῶν Ἰουδαίων;" 'Ο δὲ Ἰησοῦς ἔφη αὐ- ὶ Tim. 6.

12 τῷ, "Σὰ λέγεις." Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν 13.

ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε13 κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, "Οὐκ ἀκούεις
14" πόσα σοῦ καταμαρτυροῦσι;" Καὶ οὐκ ἀπεκρίθη
αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγε-

9. Tepepilov. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that Color had been changed into ipiov. (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix-xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: κάθες αὐτοὺς εἰς τὸ χωνευτήριον, παί σκέψομαι εί δόκιμόν έστιν, ον τρόπον έδοκιμάσθην ύπέρ αὐτῶν καὶ έληβον τοὺς τριάκοντα άργυροῦς, καὶ ἐνέβαλον αἰτοὺς εἰς τὰν οἰκον Κυρίου, εἰς τὰ χωνευτήριου. If in Matt. 10, we read ἔδωκα, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, Philol. Sacr. I. p. 196. Wolfius.

Ibid. roῦ τετιμημένου. Pretiosi, Syr. Honorati, Æthiop. Æstimati, Beza, Castalio, Erasmus, Pagninus. Innocentis, Arab. Pasor applies it to the

field.

Ibid. ἀπὸ νίῶν Ἰσραήλ. These words are connected with τλαβον by Junius, Piscator, Pasor, and Heinsius: with ἐτιμήσαντο, or τετιμημένου, by Theophylact, Erasmus, Vatablus, Flacius, Schwartzen.

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself Christ, a King. Luke xxiii. 2. John xviii. 34.

" Κατά δὲ ἐρρτὴν εἰώθει ὁ ἡνεμὸν ἀπολύειν ἕναις u Marc. 15. 6. Lac. 23. 17. Joh. 18. τφ ὅχλφ δέσμιον, δν ἤθελον. εἶχον δὲ τότε δέσμιον 16 39. έπίσημον, λεγόμενον Βαραββάν, συνηγμένων ούν 17 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, "Τίνα θέλετε ἀπο-" λύσω ύμιν; Βαραββαν, ή Ἰησοῦν τὸν λεγόμενον " Χριστόν:" 'Ήιδει γὰρ ὅτι διὰ Φθόνον παρέδωκαν 18 αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέ-10 στειλε προς αυτον ή γυνη αυτού, λέγουσα, " Μηδών " σοὶ καὶ τῷ δικαίῳ ἐκείνω πολλὰ γὰρ ἔπαθον σή-* Marc. 15. " μερον κατ' όναρ δι' αὐτόν." * Οι δὲ άρχιερεις καὶ 20 18. Joh. 18. οι πρεσβύτεροι έπεισαν τους όχλους, ίνα αιτήσωνται γ Αςτ. 3.14. του Βαραββάν, του δε Ἰπσούν απολέσωσιν. γ απο-21 κριθείς δε ο ήγεμων είπεν αυτοίς, "Τίνα θέλετε άπο " των δύο ἀπολύσω ὑμιν:" Οι δε είπον, " Βαραβ-" βαν." Λένει αυτοις ο Πιλάτος, "Τί ουν ποιήσω: " Ίησοῦν τὸν λεγόμενον Χριστόν;" Λέγουσιν αὐτῶ πάντες, "Σταυρωθήτω." 'Ο δε ήγεμων έφη, "Τί23 " γὰρ κακὸν ἐποίησεν;" Οἱ δὲ περισσώς ἔκραζον.

15. A somewhat similar custom is alluded to by Suctonius, "Scd et Capitolino certamine "cunctos ingenti consensu pre"cantes ut Palfurium Suram "restitueret, pulsum olim se"natu" &c. Domit. 13. Karà ἐορτὴν might mean, at every festival, or at every passover:

John xviii. 39, would rather support the latter. See Wolfius.

17. συνηγμένων. It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popu-

lar with the people. See Mark xv. 7. Συνηγμένων αὐτῶν may therefore refer to ὅχλφ.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. Vol. III. p. 918. His name was perhaps Jesus as well as Barabbas.

18. διὰ φθόνον. Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

19. ἡ γυνὴ αὐτοῦ. Nicepho-

19. ή γυνή αὐτοῦ. Nicephorus calls her Procula, I. 30. Origen has preserved a tradition of her being converted by this vision. Vol. III. p. 918.

24 λέγοντες, "Σταυρωθήτω." 'Ιδών δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὡφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὅχλου, λέγων, "'Αθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου 25" τούτου ὑμεῖς ὄψεσθε." Καὶ ἀποκριθεῖς πᾶς ὁ λαὸς εἶπε, "Τὸ αἵμα αὐτοῦ ἐψ΄ ἡμᾶς καὶ ἐπὶ τὰ

26 " τέκνα ἡμῶν." * Τότε ἀπέλυσεν αὐτοῖς τὸν Βαρ- 2 Marc. 15. 30h. 19. αββᾶν' τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἴνα ...

σταυρωθή.

27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ 28 αὐτὸν ὅλην τὴν σπεῖραν καὶ ἐκδύσαντες αὐτὸν, πε-29 ριέθηκαν αὐτῷ χλαμύδα κοκκίνην καὶ πλέξαντες

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, Harm. Evang. p. 1030. Wolfius.

Evang. p. 1930. Wolfius. 26. φραγελλόω und φραγέλλιον, in John ii. 15, are formed from the Latin flagellum.

27. πραιτώριου. The governor's house, called also αὐλή in Mark xv.16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. σπείραν is sometimes translated Cohort, but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius, (XI. 23.) It perhaps increased afterwards, for an ἐκατοντάρχης belonged to a σπείρα, Acts x. 1.

xxvii. 1; and even a χιλίαρχος, John xviii. 12. Acts xxi. 31. See Raphel, ad l. There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

29, 29. The people of Alexandria treated Carabas in the same way: βύβλον εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῷ κεφαλῆ, χαμαιστρώτω δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμῆμα τῆς ἐγχωρίου καθ ὁδὸν ἐβριμμένον ἰδόντες ἀναδιδόασιν. Philo Judieus, vol. II. p. 522.

28. χλαμύδα κοκκίνην. Mark says πορφύραν, xv. 17, and John lμάτιον πορφύρουν, xix. 2. L. de Dieu thinks that two different dresses were put on: the χλαμύς was a military dress. Braunius thinks the colours may have been confounded. De Vest. Sac. I, 14, 15.

στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγον
26.67. τες, "Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων" καὶ ἐμπτύ-30 σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶ
1. Ματο. 15. σαι.

1. Εξερχόμενοι δὲ εὖρον ἄνθρωπον Κυρηναῖον, 32 καὶ δος καὶ ἐνέδυσαν κορονοῦς.

Marc. 15. σαι. ⁶ Έξερχόμενοι δὲ εδρον ἄνθρωπον Κυρηναίον,3
 οὐνόματι Σίμωνα τοῦτον ἡγγάρευσαν ἴνα ἄρη τὸν σταυρὸν αὐτοῦ.

c Marc. 15. c KAI έλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς 33
33. Joh. 19. ἐστι λεγόμενος Κρανίου τόπος, ἀ ἔδωκαν αὐτῷ πιεῦν 34
17.
d Psal. 69. ὄξος μετὰ χολῆς μεμιγμένον καὶ γευσάμενος οὐκ
21.
e Marc. 15. ἤθελε πιεῦν. c Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο 35
24. Luc. 23.
34. Joh. 19. τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἵνα πληρωθῆ
23. Psal.
23. Psal.
τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, ' Διεμερίσαντο τὰ ἰμά΄ τιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix. 17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says ὅπιτοθεν τοῦ Ἰησοῦ. xxiii. 26.

Ibid. ἢγγάρευσαν. See v. 41. 33. Γολγοθά. There was a Jewish tradition, that Adam was buried here. Epiphanius, vol. I. p. 394. Theophylact. See Suicer. tom. II. p. 156.

34. öξος μετὰ χολῆς. Mark says ἐσμυρνισμένον οἶνον. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L. de Dieu, who considers χολή to be the same as σμύρνα. This is a different transaction from John xix. 29.

35. The passage τνα πληροδή — ξβαλον κλήρον seems certainly to be an interpolation from John xix. 24.

36 κληρον.' Καὶ καθήμενοι έτήρουν αὐτὸν έκεῖ. ¹ Καὶ ¹ Marc. 15. ἐπέθηκαν ἐπάνω της κεφαλης αὐτοῦ την αἰτίαν αὐτοῦ 38. Joh. 19. γεγραμμένην, "Οὕτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν ^{19.}

38 " Ἰουδαίων." ⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λη- ⁸ Ε^{sa.} 53.
σταὶ, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.
33.

- 39 h Οί δὲ παραπορευόμενοι ἐβλασφήμουν αὐτον, κι- h Paal. 22.
- 40 νοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, "Ὁ κα- $\frac{7}{1}$ 26. 61. "ταλύων τὸν ναὸν, καὶ έν τρισὶν ἡμέραις οἰκοδομῶν, Joh. 2. 19.

" σῶσον σεαυτόν' εἰ νίὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ

41 " τοῦ σταυροῦ." 'Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλε-

42 γον, " k" Αλλους έσωσεν, έαυτον οὐ δύναται σῶσαι. «Sap. 2.18. " εἰ βασιλεὺς Ἰσραήλ έστι, καταβάτω νῦν ἀπὸ τοῦ

43 " σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ¹ πέποιθεν ἐπὶ τὸν 1 Psal. 22.8.

" Θεόν ρυσάσθω νῦν αὐτον, εἰ θέλει αὐτόν. εἰπε

44 " γὰρ, "Ότι Θεοῦ εἰμι υἰός." ^m Τὸ δ' αὐτὸ καὶ οἰ ^m Luc. 23. λησταὶ οἱ συσταυρωθέντες αὐτῷ ἀνείδιζον αὐτῷ.

36. ἐτήρουν. All these verbs agree with of στρατιῶται. They now kept guard near the cross.

37. airiar might mean literally his accusation; for the Jews had accused him of making himself a king: but it perhaps means a title: see Mark xv. 26. John xix. 19.

Ibid. The four Evangelists give the inscription as fol-

Ματτ. κανίί. 37. ΟΥΤΟΣ ΕΣ-ΤΙΝ 1ΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26, Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. OYTOZ EZ-TIN O BAZIAEYZ TON IOY-AAION. John xix. 19. ΙΗΣΟΥΣ Ο ΝΑ-ΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in δ βασιλεύς τῶν Ἰονδαίων, and Matthew and John both give Ἰησοῦς. It is not probable that οὖτός ἐστω was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

42. The reading is probably πιστεύσομεν ἐπ' αὐτῷ.

43. el biles abrior. There is a similar construction in Psalm xvii. 19. xl. 11. Deut. xxi, 14.

44. of Aporal. Only one of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8. Matt. xxvi. 8, 'Απὸ δὲ ἔκτης ὅρας σκότος ἐγένετο ἐπὶ πᾶσαν την 45

1 Psal. 22.1. γην ἔως ὥρας ἐννάτης περὶ δὲ την ἐννάτην ὥραν 46

άνεβόησεν ὁ Ἰησοῦς φωνη μεγάλη, λέγων, "'Ηλὶ,
"'Ηλὶ, λαμὰ σαβαχθανί;" τοῦτ ἔστι, "Θεέ μου,
"Θεέ μου, ἱνατί με ἐγκατέλιπες;" Τινὲς δὲ τῶν ἐκεῖ 47

ἐστώτων ἀκούσαντες ἔλεγον, Ότι 'Ηλίαν φωνεῖ οὖ-

ο Psal. 69. τος. ο καὶ εὐθέως δραμῶν εἶς ἐξ αὐτῶν, καὶ λαβῶν 48 21. Ματς. 15. 36. σπόγγον, πλήσας τε ὅξους, καὶ περιθεὶς καλάμω Luc. 23. 36. ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, " Αφες, ἴδω-49 " μεν εἰ ἔργεται Ἡλίας σώσων αὐτόν."

ν Marc. 15. Ρ'Ο δὲ Ἰησοῦς πάλιν κράξας φωνῆ μεγάλη, ἀφῆκε 50 46. Job. 19. τὸ πνεῦμα.

30.
q Exod. 26. q Kaì ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς 5¹
31. 2 Par.
3. 14. δύο ἀπὸ ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσείσθη, καὶ αἰ

and John xii. 4. Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. σκότος. Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. I. p. 414, 432. vol. III. p. 923. Euseb. Chron. ad Olymp. CCIII. Tertull. Apol. 21. Also Tillemont. Memoires, tom. I. p. 246. Routh's Relig. Sacr. vol. II. p. 335. Wolfius.

Thid devices. Josephus says that the paschal lamb was killed and ευνίσερο άμμο μέχρι ένδε-κάτης. Do Hol, Jud. VII. 45. The darkness lasted from twelve to three.

46. The hare not

quoted from the Hebrew, but from the Chaldee Paraphrase. Prideaux, part II. book 8. p. 548.

47. 'Haliav. They mistook, 'Haliar, 'Haliar.

51. καταπέτασμα. "The veil "shall divide unto you be"tween the holy place and the "most holy." Exod. xxvi. 33.
See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. ἐσεἰσθη. Africanus and Phlegon, as quoted at v. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's Travels, p. 73.

- 52 πέτραι έσχίσθησαν καὶ τὰ μνημεῖα ἀνεώχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων άγίων ἡγέρθη, 53 καὶ έξελθόντες έκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν άγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοίς.
- τ 'Ο δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τ Marc. 15. τον Ίησοῦν, ιδόντες τον σεισμον και τὰ γενόμενα, 47. έφοβήθησαν σφόδρα, λέγοντες, "'Αληθώς Θεοῦ υίδς " " " οῦτος."
- * Ησαν δε έκει γυναίκες πολλαί από μακρόθεν Luc. 8. 2. θεωρούσαι, αίτινες ήκολούθησαν τώ Ἰησού άπο της
- 56 Γαλιλαίας, διακονούσαι αὐτῷ: ἐν αἷς ἢν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ή τοῦ Ἰακώβου καὶ Ἰωσή μήτηρ, καὶ ἡ μήτηρ τῶν υἰῶν Ζεβεδαίου.
- 57 'ΟΨΙΑΣ δέ γενομένης, ήλθεν ανθρωπος πλού- t Marc. 15. σιος ἀπὸ ᾿Αριμαθαίας, τοὖνομα Ἰωσὴφ, δς καὶ αὐτὸς 50. Joh. 19.
 - 53. L. de Dieu approves of the Syriac version, which connects μετά την έγερσιν αὐτοῦ with είσηλθον.

54. έκατόνταρχος. Theophylact says that he was after-

wards martyred.

The Virgin 55. μακρόθεν. Mary and the other women had been near the cross before Jesus expired. John xix. 25.

56. Mayδαληνή. From the country of Magdala. See xv. 39.

Ibid. Μαρία ή τοῦ Ἰακώβου. Theophylact says this was the Virgin Mary, who was called the mother of James and Joses, as being the wife of their father Joseph. But see note at

xiii. 55.

Ibid. The mother of Zebedee's children was Salome.

Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. 'Αριμαθαίας. It has been thought to be Ramatha (1 Sam. ii. 11. Joshua xix. 21.) or Aruma (Judg. ix. 41.) or Ramath (Josh. xiii. 26.) or Ramah (xix, 20.) Josephus calls Ramoth Gilead 'Αραμαθά, Reland says it was between Lydda and

Joppa.

Ibid. Ἰωσήφ. Gregory of Tours says that he was imprisoned by the priests, and miraculously released. I. 21. Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, Biblioth. Heb. vol. II. p. 854.

έμαθήτευσε τῷ Ἰησοῦ οὖτος προσελθῶν τῷ Πιλάτῳ, ς

ἢτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβῶν τὸ σῶμα ὁ 59

«Εω 53 9 Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾳ, « καὶ ἔθηκεν 6α

αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὁ ἐλατόμησεν ἐν

τῆ πέτρα καὶ προσκυλίσας λίθον μέγαν τῆ θύρα

τοῦ μνημείου, ἀπῆλθεν. ἢν δὲ ἐκεῖ Μαρία ἡ Μαγ-61

δαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ

τάφου.

ΤΗ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, επ συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, "Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ εξι πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρο- μαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἔως εξι τῆς τρίτης ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, " Ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη "πλάνη χείρων τῆς πρώτης." Έφη δὲ αὐτοῖς ὁες Πιλάτος, " Ἐχετε κουστωδίαν ὑπάγετε, ἀσφαλί-

Ibid. εμαθήτευσε. This verb means properly to make disciples, xxviii. 19. Acts xiv. 21; and so it is taken here by Wolfius.

59. σινδόνι. This word is said to come from Sidon, where linen was manufactured.

60. μνημείφ. Lucianus mentions the cave as seen in his time (A. D. 31t.) apud Rufin. IX. 6. Athanasius speaks of the tomb beir wishipped, p. 1106 and rd μνημα and δ μίχρι σ

Cateches, XIII.

Ibid. θύρα. See note at Mark xvi. 5.

62. παρασκευή was the day preceding any great festival: and the Sabbath, which followed the Friday of the crucifixion, was a great day. See John xix. 31.

63. Merà τρείς ήμέρας. In xvi. 21, xvii. 23, and xx. 19, it is τῆ τρίτη ήμέρα. In Deut. xiv. 27, μετὰ τρία ἔτη answers to ἐντῷ ἔτει τῷ τρίτῷ in xxvi. 12.

65. Exere might be either indicative or imperative. The latter seems preferable. Wol-

66 " σασθε ως οἴδατε." Οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 * ΌΨΕ δὲ σαββάτων, τῆ ἐπιφωσκούση εἰς μίαν * Marc. 16. σαββάτων, ἢλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη 1. Joh. 20.

2 Μαρία, θεωρήσαι τον τάφον. Καὶ ἰδοὺ, σεισμὸς τέγένετο μέγας ἄγγελος γὰρ Κυρίου, καταβὰς έξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τον λίθον ἀπὸ τῆς

3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ώς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, 5 καὶ ἐγένοντο ὡσεὶ νεκροί. ᾿Αποκριθεὶς δὲ ὁ ἄγγελος

είπε ταις γυναιξί, "Μη φοβείσθε ύμεις οίδα γάρ

6" ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. τοὐκ ἔστιν τ 12. 40. "ἄδε ἡγέρθη γὰρ, καθώς εἶπε. δεῦτε, ἴδετε τὸν ει 17. 23.

fius. 'Os o'ldare means, in the best manner you can.

66. Chrysostom connects μετὰ τῆς κουστωδίας with σφραγίσαντες but Raphelius supports the common construction, which connects them with ἡσφαλίσαντο. Μετὰ is used for διὰ in Acts xiii. 17. xiv. 27. xv. 4.

CHAP. XXVIII.

1. 'Οψέ σαββάτων. Post Sabbatum, Sabbato transacto, seu in fine Sabbati. Mark says διαγενομένου τοῦ σαββάτου. xvi. 1. Krebsius. It means early on Sunday morning.

Ibid. The time is thus marked by the four Evangelists.

Matt. xxviii. 1. οψέ σαββάτων, τη έπιφωσκούση els μίαν σαβ-Βάτων.

Mark xvi. 2. λίαν πρωί τῆς

μιᾶς σηββάτων — ἀνατείλωτος τοῦ ἡλίου.

Luke xxiv. 1. τῆ μιῷ τῶν σαββάτων, ὅρθρου βαθέος.

John xx. 1. τῆ μιὰ τῶν σαββάτων πρωὶ, σκοτίας ἔτι οῦσης.

It is plain that they meant to speak of the morning of Sunday, when day was beginning to dawn. Mark writes της μιας σαββάτων in xvi. 2, and πρώτη σαββάτον, 9. See Beza, Casaub. Exerc. XVI. num. 170.

Ibid. ἡ ἄλλη Mapia. The mother of James. Mark xvi. 1. Luke xxiv. 10.

2. ayyelos. Luke speaks of two men. xxiv. 4.

Ibid. aresidare. The stone was removed, not to let Jesus out, but to let the disciples in. Theophylact.

2 26. 32. "τόπον, ὅπου ἔκειτο ὁ Κύριος. 2 καὶ ταχὺ πορευθεί-7 "σαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ "τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-"λαίαν' ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν." Καὶ 8 ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς 2. Ματς. 16. αὐτοῦ. "ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς 9. Joh. 20. αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, " Χαίρετε." Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ b Joh. 20. τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. b τότε λέγει 10 17. Act. 1. αὐταῖς ὁ Ἰησοῦς, " Μὴ φοβεῖσθε' ὑπάγετε, ἀπαγ-" γείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν

" Γαλιλαίαν, κάκει με όψονται."

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας 11 ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἄπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν 12 πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, "Εἴπατε, "Οτι οἱ 13 " μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν " ἡμῶν κοιμωμένων, καὶ ἐὰν ἀκουσθῆ τοῦτο ἐπὶ τοῦ 14 " ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμε- ρίμνους ποιήσομεν." Οἱ δὲ λαβόντες τὰ ἀργύρια, 15

7. I'althaiar. The disciples appear to have returned to Galilee, and to have resumed their usual employments. John xxi. 1, 3, 7.

Ibid. ίδοὺ, εἶπον ὑμῖν. Probably the whole passage, from ὅτι ἢγέρθη to εἶπον ὑμῖν, are the words which the women were to repeat to the disciples; and ἰδοὺ, εἶπον ὑμῖν means, I told

you before that I should do so. See xxvi. 32.

10. Μή φοβείσθε perhaps means, Do not be afraid that I am going to leave you. See John xx. 17.

15. Justin Martyr says that the Jews sent persons into every country to spread this story, p. 202. έποίησαν ως έδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οῦτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

16 ° Οὶ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γα- ° 26. 32. λιλαίαν, εἰς τὸ ὅρος οδ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

17 καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ οἱ δὲ ἐδί-

18 στασαν. ^d καὶ προσελθών ὁ Ἰησοῦς ἐλάλησεν αὐ-^d 11. 27. Joh. 3. 35 τοῖς, λέγων, " Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ et 13. 3.

19" καὶ ἐπὶ γῆς. * πορευθέντες οὖν μαθητεύσατε πάντα Ετί. 2.

" τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πα- • Marc. 16.
20 " τρὸς καὶ τοῦ Υἰοῦ καὶ τοῦ 'Αγίου Πνεύματος, δι- 47.

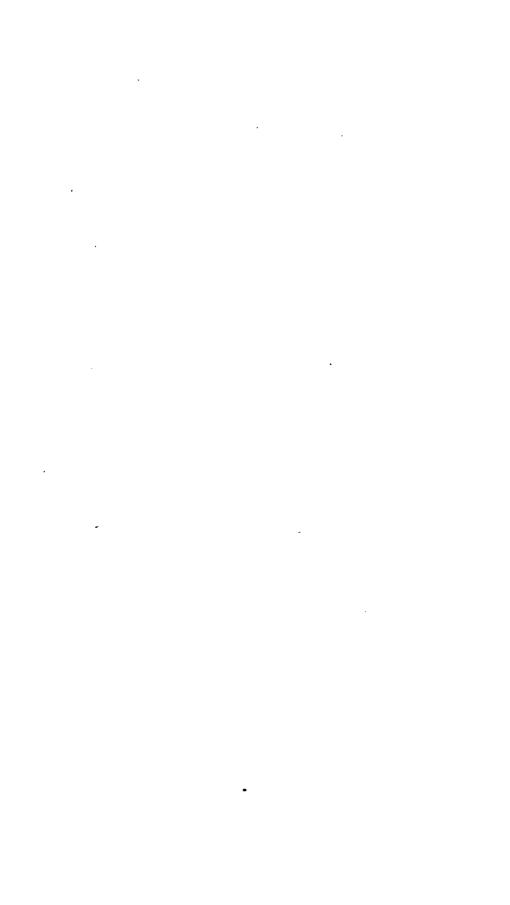
" δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην

" ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέ-

" ρας έως της συντελείας τοῦ αἰῶνος. 'Αμήν."

Ibid. μέχρι τῆς σήμερον. See phrase without of μέν, see L. note at xxvii. 8. Bos, and Raphel.

17. ol de, some. For this



TO KATA MAPKON

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25. xiii. 5, 13. xv. 37—39. Col. iv. 10. 2 Tim. iv. 11. Philem. 24. but if the Evangelist died in the eighth year of Nero, (A. D. 61, or 62.) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A. D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome: and to have written his Gospel at the request of the Christians in that city; which would require us to fix its date not earlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

TO KATA MAPKON

ACION EYACCEAION.

Ι 'ΑΡΧΗ τοῦ εὐαγγελίου 'Ιησοῦ Χριστοῦ, υἱοῦ τοῦ

2 Θεοῦ· τως γέγραπται ἐν τοῖς προφήταις, ' Ἰδοῦ, ἐγω [Mal. 3. τ. άποστέλλω τον άγγελόν μου προ προσώπου σου, Luc. 7. 27.

όδο κατασκευάσει την όδον σου έμπροσθέν σου.

3 ' \$ Φωνη βοώντος έν τη έρημφ, Έτοιμάσατε την δδον \$ Ε58.40.3.

3. ε Ψωνη ροωνίος εν. : Ενείτε τὰς τρίβους αὐτοῦ. ' Εγείτας . Δ. 3. 3. 4. Joh. 1. 15, νετο Ἰωάννης βαπτίζων έν τη έρήμω, καὶ κηρύσσων 23.

5 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. i καὶ έξε - $^{h\, Matt.\, 3.\, i}_{Luc.\, 3.\, 3.}$ πορεύετο πρὸς αὐτὸν πᾶσα ή Ἰουδαία χώρα, καὶ οἱ Matt. 3.5. 'Ιεροσολυμίται' καὶ έβαπτίζοντο πάντες έν τῶ 'Ιορδάνη ποταμφ ύπ' αὐτοῦ, έξομολογούμενοι τὰς άμαρ-

1. Some have considered this as a title, and not connected with what follows. See Raphel, ad l. and Wolfius.

2, έν τοις προφήταις. This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. τῆ ἐρήμφ. The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was coming, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

μ Matt.3.4. τίας αὐτῶν. κην δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6 Lev. 11. 22. μήλου, καὶ ζώνην δερματίνην περὶ την ὀσφὺν αὐτοῦ,

1Matt.3.11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹Καὶ ἐκήρυσσε, 7
Luc. 3. 16.
Joh. 1. 27. λέγων, ""Ερχεται ὁ ἰσχυρότερός μου ὁπίσω μου, οῦ
" οὐκ εἰμὶ ἰκανὸς κύνμας λῦσαι τὸν ἰμάντα τῶν ὑπο-

m Act. 1.5. " δημάτων αὐτοῦ. ^m ἐγὰ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι · 8 et ². ⁴. et 11. 16. et " αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίῳ." ⁿ Καὶ 9 ^{19. 4.} ⁿ Matt. ³. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἡλθεν Ἰησοῦς ἀπὸ ¹³. Luc. ³. Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου ³². εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10 ³
³². εἰς σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-

09. 7. Psal. μα ώσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν' °καὶ φωνὴ 11
2. 7. Esa.
42. 1. Matt. ἐγένετο ἐκ τῶν οὐρανῶν, " Σὰ εἶ ὁ υἰός μου ὁ ἀγαπητὸς,
3. 17. et
17. 5. "ἐν ῷ εὐδόκησα." P Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ- 12
2 Pet. 1.17.
p Matt. 4. 1. βάλλει εἰς τὴν ἔρημον. ٩ καὶ ἦν ἐκεῖ ἐν τῷ ἐρήμῷ ἡμέρας 13
Luc. 4. 1.
q Matt. 4. τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν
11. μετὰ τῶν θηρίων' καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

" μετανοείτε καὶ πιστεύετε ἐν τῷ εὐαγγελίω."

t Matt. 4.
 t Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, 16
 εἶδε Σίμωνα καὶ 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

els τὸν Ἰορδάνην. Els is sometimes put for ἐν in the New Testament, (see. i. 39. ii.
 but here ἐβαπτίσθη εls is the correct expression, immersus est in flumen.

12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

πιστεύετε ἐν τῷ εὖαγγελίφ.
 Believe in this good news which I have announced.

16. The reading is probably 'Ανδρέαν τὸν ἀδελφόν τοῦ Σίμωνος, ἀμφιβάλλοντας. λοντας ἀμφίβληστρον ἐν τῆ θαλάσση: ἦσαν γὰρ 17 ἀλιεῖς καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Δεῦτε ὁπίσω " μου, καὶ ποτήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων." 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἦκολούθησαν 19 αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ 20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ἀπίσω αὐτοῦ.

21 * Καὶ εἰσπορεύονται εἰς Καπερναούμ καὶ εὐθέως " Matt. 4.
τοῖς σάββασιν εἰσελθων εἰς συναγωγὴν εδίδασκε. ^{13, 23, Luc.}
22 * καὶ εξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ ἢν γὰρ δι - * Matt. 7.
δάσκων αὐτοὺς ὡς εξουσίαν ἔχων, καὶ οὐχ ὡς οἱ 32.
23 γραμματεῖς. ' Καὶ ἢν ἐν τῆ συναγωγῆ αὐτῶν ἄνθρω - 7 Luc. 4. 33.
24 πος ἐν πνεύματι ἀκαθάρτφ, καὶ ἀνέκραξε * λέγων, * Matt. 8.

" * Εα, τί ἡμῶν καὶ σοὶ, ' Ιησοῦ Ναζαρηνέ; ἢλθες ἀπ -
" ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ."
25 Καὶ ἐπετίμησεν αὐτῷ ὁ ' Ιησοῦς, λέγων, " Φιμώθητι,
26 " καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῆ μεγάλη,
27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, " Τί ἐστι τοῦτο;

19. airois. Zebedee was with them: v. 20. and Matt. iv. 21.
21. rois σάββασω. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.
vol. I.

^{23. &}quot;Ea. The Vulgate has sine, let us alone, as from ϵâν: but it may be merely an exclamation. Wolfius.

^{26.} σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says μηδέν βλάψαν αὐτόν. iv. 35.

" τίς ή διδαχή ή καινή αὕτη, ὅτι κατ' ἐξουσίαν καὶ " τοις πνεύμασι τοις ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπα-" κούουσιν αὐτῷ;" Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς 28 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

Matt. 8. 14. Luc. 4. 38. *Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον 29 εἰς τὴν οἰκίαν Σίμωνος καὶ ᾿Ανδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ-30 σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 31 προσελθών ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει

b Matt. 8. αὐτοῖς. b' Οψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφε-3²
16. Luc. 4.
ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς
δαιμονίζομένους καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33

«Luc. 4.41. πρὸς τὴν θύραν· καὶ ἐθεράπευσε πολλοὺς κακῶς 34 Act. 16. 17, ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἦφιε λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν.

ΔLuc.4.42. ΔΚαὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπ-35 ῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. καὶ κατ-36 εδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· καὶ εὑρόν-37 τες αὐτὸν λέγουσιν αὐτῷ, "Οτι πάντες ζητοῦσί σε."

 *Luc. 4.43. * Καὶ λέγει αὐτοῖς, " * Αγωμεν εἰς τὰς ἐχομένας κωμο- 38 "πόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα."
 Καὶ ἢν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

28. περίχωρο». Not the countries surrounding Galilee, but the whole region of Galilee itself. L. de Dieu.

32. They waited till sunset, because they thought it un-

lawful to heal on the sabbath. Theophylact.

37. πάντες δητοῦσί σε. The multitude had followed him to this place. Luke iv. 42.

40 'Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- 'Matt. 8. 2. Τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, " "Οτι 41 " ἐὰν θέλης, δύνασαί με καθαρίσαι." 'Ο δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, καὶ 42 λέγει αὐτῷ, " Θέλω, καθαρίσθητι." Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-43 ρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν 44 αὐτὸν, ⁸ καὶ λέγει αὐτῷ, " Όρα μηδενὶ μηδὲν εἴπης · ⁸ Levit. 14. " ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε " περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, 45 " εἰς μαρτύριον αὐτοῖς." ' Ο δὲ ἐξελθὼν ἤρξατο κη- h Luc. 5. ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μη-κέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

2 'Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν : Matt. 9. 1.
2 καὶ ἠκούσθη ὅτι εἰς οἰκόν ἐστι, καὶ εὐθέως συνήχθησαν Luc. 5. 18.
3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτον, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.
4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὅχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες

45. ἐξελθών. The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

1. δι' ἡμερῶν. Xenophon uses διὰ χρόνου in the same sense. vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have post

octo dies: whence Mill thinks that Mark may have written δι' η' ἡμερῶν.

Ibid. okov. Some have thought that this could not mean a private house. L. de Dieu. Wolfius.

4. Jesus may have been in the court (impluvium) of a house; and the στέγη may have been the curtain or awning, which k Esa. 43.

γαλώσι τον κράββατον, έφ' ὁ ὁ παραλυτικός κατέκειτο. 'Ιδών δε ο 'Ιησούς την πίστιν αυτών, λέγει τώς παραλυτικώ, "Τέκνον, άφεωνταί σοι αι άμαρτίαι " σου." Ήσαν δέ τινες των γραμματέων έκει καθή-6 μενοι, και διαλογιζόμενοι έν ταις καρδίαις αυτών, ^kΤί ούτος ούτω λαλεί βλασφημίας; τίς δύναται 7 " άφιέναι άμαρτίας, εί μη είς ὁ Θεός;" Καὶ εὐθέως 8 έπιγνούς ὁ Ἰησούς τῶ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται έν έαυτοις, είπεν αυτοις, "Τί ταῦτα δια-" λογίζεσθε έν ταις καρδίαις ύμων: τί έστιν εύκοπώ-9 " τερον, είπειν τω παραλυτικώ, 'Αφέωνταί σοι αί " άμαρτίαι ἡ εἰπεῖν, "Εγειραι καὶ ἀρόν σου τὸν " κράββατον, καὶ περιπάτει; "να δὲ εἰδητε, ὅτι έξου- 10 " σίαν έχει ὁ νίος τοῦ άνθρώπου άφιέναι έπὶ της γης " άμαρτίας, (λέγει τῶ παραλυτικῶ,) Σοὶ λέγω, έγειραι ιι " καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε είς τὸν " οἶκόν σου." Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν 12 κράββατον, έξηλθεν έναντίον πάντων ωστε έξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεον, λέγοντας, ""Οτι

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς 13 ο ὅχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

1 Matt. 9. 9. 1 Καὶ παράγων εἶδε Λευίν τὸν τοῦ ᾿Αλφαίου, καθή- 14 Luc. 5. 27.

was thrown over it. Έξορύξαντες is wanting in some MSS. Jerom has patefacientes. But Josephus uses the expression τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων. Antiq. XIV. 15. 12. See note at Luke v. 19.

" ουδέποτε ούτως είδομεν."

12. πάντας, the multitude. Matt. ix. 8. 13. πάλω. See i. 16.

14. Λενίν. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. Dem. Evang. p. 119, 439. Origen says, that in some copies of Mark's Gospel, Λεβής was men-

μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, "'Ακολούθει
15" μοι." Καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῆ οἰκίᾳ αὐτοῦ, καὶ
πολλοὶ τελώναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἡσαν γὰρ πολλοὶ, καὶ
16 ἡκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
ἀμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Τί ὅτι
" μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πί17" νει;" ™ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, "Οὐ ™ Luc. 5.
31, 32.
" χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς Ἰτίπ. 1.15.
Ματι. 9.13.
" ἔγοντες. οὐκ ἡλθον καλέσαι δικαίους, ἀλλὰ ἁμαρ-

18" τωλούς εἰς μετάνοιαν." "Καὶ ἦσαν οἱ μαθηταὶ "Luc. 5.
 Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες' καὶ 9. 14.

ἔρχονται καὶ λέγουσιν αὐτῷ, " Διατί οἱ μαθηταὶ Ἰω-" άννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ

19" σοὶ μαθηταὶ οὐ νηστεύουσι;" Καὶ εἶπεν αὐτοῖς ὁ

Ἰησοῦς, " Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ῷ ο νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον

" μεθ έαυτων έχουσι τον νυμφίον, οὐ δύνανται νη-

20 " στεύειν ελεύσονται δε ήμεραι, όταν άπαρθη άπ'

" αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-

21 " ναις ταις ήμέραις. και ούδεις επίβλημα ράκους " ἀγνάφου επιρράπτει επι ιματίω παλαιώ ει δε μη,

" αίρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who followed Jesus, but that he was not one of the twelve. Vol. I. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read James the son of Alphaus. See Wolfius.

15. See note at Matt. ix.

18. ἔρχονται. Matthew ascribes this question to John's disciples. ix. 14.

21. By comparing this with Matt. ix. 16, the construction seems to be, τὸ πλήρωμα αὐτοῦ

" καὶ χείρον σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον 22 " νέον εἰς ἀσκοὺς παλαιούς: εἰ δὲ μὴ, ῥήσσει ὁ οἶνος " ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ " ἀσκοὶ ἀπολοῦνται: ἀλλὰ οἶνον νέον εἰς ἀσκοὺς " καινοὺς βλητέον."

ο Matt. 12. ο Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ-23
1. Luc. 6.
1. Deut. βασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ
23. 25. αὐτοῦ ὁδὸν ποιείν τίλλοντες τοὺς στάχυας. καὶ οἱ 24
Φαρισαῖοι ἔλεγον αὐτῷ, "Ἰδε, τί ποιοῦσιν ἐν τοῖς

1. Τοῖς. " Οὐδέποτε ἀνέγνωτε. τί ἐποίπσε Δαβὶδ, ὅτε

" χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; q Exod. 2 9. q 9 q 7 q 6 q 8 εἰσηλθεν εἰς τὸν οἰκον τοῦ Θεοῦ ἐπὶ Αβι- 26 q 8.

31. et 24. " άθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ5,9. " σεως ἔφαγεν, οὖς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς

" ίερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;" Καὶ 27 ἔλεγεν αὐτοῖς, "Τὸ σάββατον διὰ τὸν ἄνθρωπον " ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ὧστε 28

(8C. τοῦ παλαιοῦ) τὸ καινὸν αἴρει [ἀπὸ] τοῦ παλαιοῦ.

23. ἤρξαντο ποιεῖν, for ἐποιοῦν. See iv. 1. vi. 7, 55. Acts i. 1. 'Οδὸν ποιεῖν merely means, to

walk along.

26. 'Αβιάθαρ. In 1 Sam. xxi. the priest's name is Ahimelech. Matthew and Luke do not mention his name, and the words ἐπὶ 'Α. τοῦ ἀρχιερέως are wanting in some old MSS. Ahimelech had a son called Abiathar. 1 Sam. xxii. 20. Theophylact observes, that Ahimelech is only called the priest, and that Abiathar may have been the high priest: but this is improbable. Michaelis

thinks the words may mean, in the chapter of Abiathar. See xii. 26. Rom. xi. 2. For ἐπὶ ᾿Αβιάθαρ meaning in the time of Abiathar, see Raphel.

27. The Sabbath was a positive and arbitrary institution of God. He need not have appointed it at all, or might have appointed any other day. He appointed it for the good of man; that he might have rest for his body, and might be taught by it to think of his Creator. Consequently we are not to observe it so as to make it an injury to us: and the Son of God could not be mistaken as to the right observation of it.

" κύριος έστιν ὁ νίὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-" Ватои."

T ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν τ Matt. 12. 2 έκει ἄνθρωπος έξηραμμένην έχων την χειρα, καὶ παρετήρουν αυτον εί τοις σάββασι θεραπεύσει αυτον. 3 ίνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῶ ἀνθρώπω τώ έξηραμμένην έχοντι την χείρα, "Εγειραι είς τὸ 4" μέσον." Καὶ λέγει αυτοίς, "Εξεστι τοίς σάβ-" βασιν αγαθοποιήσαι, ή κακοποιήσαι; ψυχήν σώ-5" σαι, ἡ ἀποκτείναι:" Οἱ δὲ ἐσιώπων, καὶ περιβλε-Ψάμενος αυτούς μετ' όργης, συλλυπούμενος έπὶ τη πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπω, " Έκτεινον την χειρά σου." Καὶ έξέτεινε, καὶ άπο-6 κατεστάθη ή χειρ αὐτοῦ ύγιης ώς ή ἄλλη. * Καὶ Matt. 22. έξελθόντες οι Φαρισαίοι εὐθέως μετὰ τῶν Ἡρωδιανών συμβούλιον έποίουν κατ' αυτού, όπως αυτόν ιστολέσωσι.

7 ^t ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν ^t Matt. 4. αὐτοῦ πρὸς τὴν θάλασσαν καὶ πολὺ πληθος ἀπὸ 25. 8 της Γαλιλαίας ηκολούθησαν αὐτώ· καὶ ἀπὸ της 'Ιουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδώνα, πλήθος πολύ, ακούσαντες όσα εποίει, ήλθον 9προς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερή αὐτφ, διὰ τὸν ὅχλον, ἵνα μὴ 10 θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὧστε

CHAP. III.

1. πάλιν, on another Sabbath. Luke vi. 6. 4. The Cambridge MS. reads

μάλλον ή ἀποκτείναι. See Matt.

xviii. 8.

6. 'Howdiavav. See note at Matt. xxii. 16. Jesus was now in the dominions of Herod Antipas.

κατι.3.4. τίας αὐτῶν. την δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα-6 Lev.11.22. μήλου, καὶ ζώνην δερματίνην περὶ την ὀστφὺν αὐτοῦ,

1_{Matt.3.11}. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹Καὶ ἐκήρυσσε, 7 Luc. 3. 16. Joh. 1. 27. λέγων, "Ερχεται ὁ ἰσχυρότερός μου ὁπίσω μου, οὐ

" οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἰμάντα τῶν ὑπο-

m Act. 1.5. " δημάτων αὐτοῦ. " έγὰ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι 8 et 2.4. et 11. 16. et " αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίφ." " Καὶ 9 19.4. " Ματι. 3. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἡλθεν Ἰησοῦς ἀπὸ 13. Luc. 3. 21. Joh. 1. Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10 ὕδατος. εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-

09. 7. Psal. μα ώσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν ° καὶ φωνη 11
2. 7. Esa.
42. 1. Matt. ἐγένετο ἐκ τῶν οὐρανῶν, " Σὰ εἶ ὁ υἰός μου ὁ ἀγαπητὸς,
3. 17. et
17. 5. "ἐν ῷ εὐδόκησα." P Καὶ εὐθὰς τὸ πνεῦμα αὐτὸν ἐκ-12
2 Pet. 1. 17.
p Matt. 4. 1. βάλλει εἰς τὴν ἔρημον. ٩ καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῷ ἡμέρας 13
Luc. 4. 1.
q Matt. 4. Τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἡν
11. μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῶ.

" ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ·

" μετανοείτε καὶ πιστεύετε ἐν τῷ εὐαγγελίφ."

 t Matt. 4. t Περιπατών δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, t δε Σίμωνα καὶ 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

εἰς τὸν Ἰορδάνην. Εἰς is sometimes put for ἐν in the New Testament, (see. i. 39. ii.
 but here ἐβαπτίσθη εἰς is the correct expression, immersus est in flumen.

12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

15. πιστεύετε εν τῷ εὐαγγελία.

delieve in this good news which

Believe in this good news which I have announced.

16. The reading is probably 'Ανδρέαν τὸν ἀδελφὸν τοῦ Σίμανα, ἀμφιβάλλοντας. λοντας ἀμφίβληστρον ἐν τῆ θαλάσση ἦσαν γὰρ 17 ἀλιεῖς καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Δεῦτε ὀπίσω " μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων."

18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἡκολούθησαν 19 αὐτῷ. Καὶ προβὰς ἐκείθεν ὀλίγον εἰδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ

20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

21 "Καὶ εἰσπορεύονται εἰς Καπερναούμ' καὶ εὐθέως "Matt. 4. τοῖς σάββασιν εἰσελθών εἰς συναγωγὴν εδίδασκε. 4 31.

22 καὶ ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ· ἡν γὰρ δι- * Mail. 7. δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οί 32.

23 γραμματείς. 7 Καὶ ην έν τη συναγωγή αυτών ἄνθρω- 7 Luc. 4. 33.

24 πος έν πνεύματι ἀκαθάρτφ, καὶ ἀνέκραξε * λέγων, * Matt 8. " * Εα, τί ἡμιν καὶ σοὶ, 'Ιησοῦ Ναζαρηνέ; ἦλθες ἀπ- " ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ."

25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, " Φιμώθητι,

26 καὶ ἔξελθε έξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῆ μεγάλη,

27 έξηλθεν έξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, "Τί ἐστι τοῦτο;

19. atrovs. Zebedee was with them: v. 20. and Matt. iv. 21. 21. rois σάββασω. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

23. "Ea. The Vulgate has sine, let us alone, as from ear but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says μηδέν βλάψαν αὐτόν. iv. 35.

* Matt. 3. 4. τίας αὐτών, * ήν δὲ Ἰωάννης ἐνδεδυμένος τρέγας κα-6 Lev. 11. 22. μήλου, καὶ ζώνην δερματίνην περί την όσφυν αὐτοῦ.

1Matt. 3.11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. 'Καὶ ἐκήρυσσε, ? Luc. 3. 16. λέγων, "Ερχεται ὁ ἰσχυρότερός μου ὁπίσω μου, οδ

" ούκ είμὶ ίκανὸς κύψας λύσαι τὸν ἰμάντα τῶν ὑποm Act. 1.5. " δημάτων αὐτοῦ. " ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι 8

et 2.4. et " αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίω." "Καὶς η Μαιι. 3. έγένετο εν έκείναις ταις ημέραις, ηλθεν Ιπσούς άπο 13. Luc. 3. Ναζαρέτ της Γαλιλαίας, καὶ έβαπτίσθη ύπὸ Ἰωάννου 32. είς του Ιορδάνην, και εύθεως αναβαίνων από του ιο

ύδατος, είδε σχιζομένους τους ουρανούς, και το πνευ-

09. 7. Psal. μα ώσεὶ περιστεραν καταβαίνον έπ' αυτόν και φωνή 11 42. 1. Matt. έγένετο έκ των ούρανων, "Σὐ εἶ ὁ υίος μου ὁ ἀγαπητὸς, 3. 17. et " έν ω εὐδόκησα." P Καὶ εὐθύς τὸ πνεθμα αὐτὸν έκ-13 17. 5. 2 Pet. 1.17. p Matt. 4 1. βάλλει είς την ερημον. 9 καὶ ην έκει έν τη έρημω ημέρας 13 9 Ματι. 4. τεσσαράκοντα, πειραζόμενος ύπο του Σατανά, και ήν μετά τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῶ.

'ΜΕΤΑ δέ τὸ παραδοθήναι τὸν Ἰωάννην, ἦλθεν ι r Matt. 4. 12. Luc. 4. ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον 43. *Matt. 3. 2. της βασιλείας του Θεού, *καὶ λέγων, ""Ότε πεπλή-15 " ρωται ὁ καιρὸς, καὶ ήγγικεν ή βασιλεία τοῦ Θεοῦ.

" μετανοείτε καὶ πιστεύετε έν τῷ εὐαγγελίω."

t Matt. 4. 'Περιπατών δέ παρά την θάλασσαν της Γαλιλαίας, 16 18. Luc. 5. είδε Σίμωνα καὶ 'Ανδρέαν τον άδελφον αυτου, βάλ-

> 9. els τον Ἰορδάνην. Els is sometimes put for èv in the New Testament, (see. i. 39. ii. 2.) but here iBanvioon els is the correct expression, immersus est in flumen.

> 12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12. 15. πιστεύετε έν τῷ εὐαγγελίφ. Believe in this good news which I have announced.

16. The reading is probably 'Ανδρέαν τον άδελφον του Σίμανος, αμφιβάλλοντας.

λοντας ἀμφίβληστρον ἐν τῆ θαλάσση ἦσαν γὰρ 17 ἀλιεῖς καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Δεῦτε ὁπίσω " μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων."

18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν 19 αὐτῷ. Καὶ προβὰς ἐκείθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ

20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

21 "Καὶ εἰσπορεύονται εἰς Καπερναούμ' καὶ εὐθέως "Matt. 4. τοῖς σάββασιν εἰσελθών εἰς συναγωγὴν εδίδασκε. 4.31.

22 *καὶ ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ· ἦν γὰρ δι- * Matt. 7. δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἰ 32.

23 γραμματείς. 7 Καὶ ἦν ἐν τῆ συναγωγῆ αὐτῶν ἄνθρω- 7 Lnc. 4. 33.

24 πος ἐν πνεύματι ἀκαθάρτφ, καὶ ἀνέκραξε * λέγων, ² Μαι. 8. " Εα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπ-
" ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ."

25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, " Φιμώθητι, 26" καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ

26 καὶ εξελθε εξ αυτου. Καὶ σπαραξαν αυτόν το πνευμα τὸ ἀκάθαρτον, καὶ κράξαν φωνή μεγάλη,

27 έξηλθεν έξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, "Τί ἐστι τοῦτο;

19. αὐτούς. Zebedee was with them: v. 20. and Matt. iv. 21.
21. τοῦς σάββασιν. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

23. "Ea. The Vulgate has sine, let us alone, as from $\hat{\epsilon}$ but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says μηδέν βλάψαν αὐτόν. iv. 35.

32.

κ Matt. 3. 4. τίας αὐτῶν. καὶ ζωνην δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6 Lev. 11. 22. μήλου, καὶ ζωνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,

1Matt 3.11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹Καὶ ἐκήρυσσε, 7
Luc. 3. 16.
Joh. 1. 27. λέγων, "Ερχεται ὁ ἰσχυρότερός μου ὁπίσω μου, οὖ
" οὐκ εἰμὶ ἰκανὸς κύνας λῦσαι τὸν ἰμάντα τῶν ὑπο-

m Act. 1.5. " δημάτων αὐτοῦ. [™] ἐγὰ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι 8 et 2.4. et 11. 16. et " αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίω." [™] Καὶς ^{19.4}. [™] Μatt. 3. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἡλθεν Ἰησοῦς ἀπὸ ^{13.} Luc. 3. Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου

είς τον Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10
ὕδατος, εἰδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-

09. 7. Psal. μα ώσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν. ο καὶ φωνη 11
2. 7. Esa.
42. 1. Matt. ἐγένετο ἐκ τῶν οὐρανῶν, " Σὰ εἶ ὁ υἰός μου ὁ ἀγαπητὸς,
3. 17. et
17. 5. " ἐν ῷ εὐδόκησα." P Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ- 12
2 Pet. 1. 17.
P Matt. 4. 1. βάλλει εἰς τὴν ἔρημον. ٩ καὶ ἢν ἐκεῖ ἐν τῆ ἐρήμῳ ἡμέρας 13
Luc. 4. 1.
η Μatt. 4. τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἢν
11. μετὰ τῶν θηρίων' καὶ οἱ ἄγγελοι διηκόνουν αὐτῶ.

" ρωται ὁ καιρὸς, καὶ ήγγικεν ή βασιλεία τοῦ Θεοῦ· " μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίω."

* Matt. 4.

18. Luc. 5.

εἶδε Σίμωνα καὶ 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

els τὸν Ἰορδάνην. Els is sometimes put for ἐν in the New Testament, (see. i. 39. ii.
 but here ἐβαπτίσθη εἰs is the correct expression, immersus est in flumen.

12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

15. πιστεύετε έν τῷ εὐπγγελίφ. Believe in this good news which I have announced.

 The reading is probably 'Ανδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας, λοντας ἀμφίβληστρον ἐν τῆ θαλάσση ἢσαν γὰρ 17 ἀλιεῖς καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Δεῦτε ὁπίσω " μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων."

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20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθέως ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὑπίσω αὐτοῦ.

21. α Καὶ εἰσπορεύονται εἰς Καπερναούμα καὶ εὐθέως α Μαιτ. 4. τοῖς σάββασιν εἰσελθών εἰς συναγωγὴν εδίδασκε. 4.31.

22 καὶ ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ· ἦν γὰρ δι- * Matt. 7.
δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἰ 32.

23 γραμματείς. ' Καὶ ην έν τη συναγωγή αυτών ἄνθρω- Y Lnc. + 33.

24 πος ἐν πνεύματι ἀκαθάρτω, καὶ ἀνέκραξε * λέγων, *Matt 8. "Εα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπ-

" ολέσαι ήμας; οἰδά σε τίς εί, ὁ ᾶγιος τοῦ Θεοῦ."

25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, " Φιμώθητι, 26" καὶ ἔξελθε ἐξ αὐτοῦ." Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῆ μεγάλη,

27 έξηλθεν έξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, "Τί ἐστι τοῦτο;

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vot. 1.

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" τίς ή διδαχή ή καινή αυτη, ότι κατ' **έξουσίαν καὶ** " τοις πνεύμασι τοις ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπα- " κούουσιν αὐτῷ;" 'Εξηλθε δὲ ή ἀκοὴ αὐτοῦ εὐθὺς 28 εἰς δλην τὴν περίχωρον τῆς Γαλιλαίας.

Matt. 8. 14. Luc. 4. 38. *Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἢλθον 29 εἰς τὴν οἰκίαν Σίμωνος καὶ 'Ανδρέου, μετὰ 'Ιακώβου καὶ 'Ιωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ-30 σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 31 προσελθών ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει

b Matt. 8. αὐτοῖς.
 b' Οψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφε-3²
 40. ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς

δαιμονίζομένους καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33 ε.Ι.πε. 4.41. πρὸς τὴν θύραν καὶ ἐθεράπευσε πολλοὺς κακῶς 34 Act. 16. 17, ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέ-βαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν

αὐτόν.

^{d Lnc. 4. 42.} ^d Καὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπ-35 ῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. καὶ κατ-36 εδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· καὶ εὐρόν-37 τες αὐτὸν λέγουσιν αὐτῷ, ""Οτι πάντες ζητοῦσί σε."

«Luc. 4.43. «Καὶ λέγει αὐτοῖς, " Αγωμεν εἰς τὰς έχομένας κωμο- 38 " πόλεις, ἵνα κάκεῖ κηρύξω· εἰς τοῦτο γὰρ έξελήλυθα."

Καὶ ἢν κηρύσσων έν ταῖς συναγωγαῖς αὐτῶν, εἰς 39 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

28. περίχωρον. Not the countries surrounding Galilee, but the whole region of Galilee itself. L. de Dieu.

32. They waited till sunset, because they thought it un-

lawful to heal on the sabbath. Theophylact.

37. πάντες δητοῦσί σε. The multitude had followed him to this place. Luke iv. 42.

- 40 'Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- Matt. 8. 2. τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, " Ότι
- 41 " ἐὰν θέλης, δύνασαί με καθαρίσαι." 'Ο δὲ Ἰησοῦς σπλαγγνισθεὶς, ἐκτείνας τὴν χεῖρα, ἤλατο αὐτοῦ, καὶ
- 42 λέγει αὐτῷ, " Θέλω, καθαρίσθητι." Καὶ εἰπόντος αὐτοῦ, εἰθέως ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-
- 43 ρίσθη. Καὶ έμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν
- 44 αὐτὸν, ⁸ καὶ λέγει αὐτῷ, "Θρα μηδενὶ μηδὲν εἴπης ^{**} Levit. 14. " ἀλλ' ὕπαγε, σεαυτὸν δείξον τῷ ἱερεί, καὶ προσένεγκε ³ " περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς.
- 45 " εἰς μαρτύριον αὐτοῖς." " Ο δὲ έξελθὼν ἤρξατο κη- Luc. 5. ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὧστε μη- κέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐ-
- τον πανταχόθεν.
 2 'Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν' ι Μαιι. 9. 1.
 2 καὶ ἡκούσθη ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν Luc. 5. 18.
- πολλοί, ώστε μηκέτι χωρείν μηδε τὰ πρὸς τὴν θύραν
- 3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτον, παραλυτικὸν φέροντες, αἰρομενον ὑπὸ τεσσάρων.
- 4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὅχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἢν, καὶ ἐξορύξαντες

45. ἰξελθώ». The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

 δι' ἡμερῶν. Xenophon uses διὰ χρόνον in the same sense. vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have post octo dies: whence Mill thinks that Mark may have written δι' η' ἡμερῶν.

Ibid. okov. Some have thought that this could not mean a private house. L. de Dieu. Wol-

 Jesus may have been in the court (impluvium) of a house; and the στέγη may have been the curtain or awning, which k Esa. 43. 25.

γαλώσι τὸν κράββατον, ἐψ' ὁ ὁ παραλυτικὸς κατέκειτο. 'Ιδών δε ο Ίρσους την πίστιν αυτών, λέγει τώς παραλυτικώ, "Τέκνον, άφεωνταί σοι αι άμαρτίαι " σου." Ήσαν δέ τινες των γραμματέων έκει καθή-6 μενοι, καὶ διαλογιζόμενοι έν ταις καρδίαις αὐτών, ¹Τί ούτος ούτω λαλεί βλασφημίας; τίς δύναται? " άφιέναι άμαρτίας, εί μη είς ὁ Θεός;" Καὶ εὐθέως 8 έπιγγούς ὁ Ἰησούς τῶ πνεύματι αὐτού, ὅτι οὕτως διαλογίζονται έν έαυτοις, είπεν αυτοις, "Τί ταῦτα δια-" λογίζεσθε έν ταις καρδίαις ύμων: τί έστιν εὐκοπώ-9 " τερον, είπειν τω παραλυτικώ, 'Αφέωνταί σοι αί " άμαρτίαι ή είπειν, "Εγειραι και άρόν σου τὸν " κράββατον, καὶ περιπάτει; ίνα δὲ εἰδητε, ὅτι ἐξου- 10 " σίαν έχει ὁ υίὸς τοῦ άνθρώπου άφιέναι ἐπὶ τῆς γῆς " άμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγειραι 11 " καὶ ἄρον τὸν κράββατόν σου, καὶ ὅπανε εἰς τὸν " οἰκόν σου." Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν 11 κράββατον, έξηλθεν έναντίον πάντων ώστε έξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, "Οτι " οὐδέποτε οὕτως εἴδομεν."

Καὶ έξηλθε πάλιν παρὰ την θάλασσαν καὶ πᾶς 13 ὁ ὅχλος ήρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 1 Ματτ. 9. 9. 1 Καὶ παράγων εἶδε Λευΐν τὸν τοῦ ᾿Αλφαίου, καθή-14 Luc. 5. 27.

was thrown over it. Έξορύξαντες is wanting in some MSS.
Jerom has patefacientes. But
Josephus uses the expression
τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων. Antiq. XIV. 15. 12. See
note at Luke v. 19.

12. πάντας, the multitude.

Matt. ix. 8.

13. πάλω. See i. 16.

14. Acciv. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. Dem. Evang. p. 119, 439. Origen says, that in some copies of Mark's Gospel, Achie was men-

μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, "'Ακολούθει 15" μοι." Καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῷ οἰκία αὐτοῦ, καὶ πολλοὶ τελώναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ' ἡσαν γὰρ πολλοὶ, καὶ οἱ ἡκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίσον μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίσον πελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίσον πίσον πελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίσον πίσον

17" νει;" ^m Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, "Ου ^m Luc. 5-" χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ¹Tim.1.15-Matt 9.13. " ἔγοντες, οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρ-

18" τωλοὺς εἰς μετάνοιαν." ⁿ Καὶ ἢσαν οἱ μαθηταὶ ⁿ Luc. 5.
 Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες καὶ 9. 14.
 ἔργονται καὶ λέγουσιν αὐτῶ, "Διατί οἱ μαθηταὶ Ἰω-

" άννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ

19" σοὶ μαθηταὶ οὐ νηστεύουσι;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ δύνανται οἱ νίοὶ τοῦ νυμφῶνος, ἐν ὧ

" ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον " μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νη-

20" στεύειν ελεύσονται δε ήμεραι, ὅταν ἀπαρθή ἀπ'

" αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-

21" ναις ταις ἡμέραις. καὶ οὐδεὶς ἐπίβλημα ῥάκους "ἀγνάφου ἐπιῥράπτει ἐπὶ ἱματίφ παλαιῷ εἰ δὲ μὴ,

" αίρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who followed Jesus, but that he was not one of the twelve. Vol. I. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read James the son of Alphaus. See Wolfius. 15. See note at Matt. ix.

18. TPXOPTAL. Matthew ascribes this question to John's disciples, ix. 14.

21. By comparing this with Matt. ix, 16, the construction seems to be, τὸ πλήρωμα αὐτοῦ

έπιπίπτειν αὐτῶ. ἴνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν 11 έθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα, " Ότι σὺ εἶ ὁ νίὸς τοῦ Θεοῦ." " Καὶ πολλὰ ἐπετίμα 12 u 1. 25. αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. * Καὶ ἀνα-13 x 6. 7. Matt. 10. 1. Matt. 10. 1. Luc. 6. 12. βαίνει είς τὸ ὄρος, καὶ προσκαλείται οῦς ἤθελεν αὐet g. r. τός καὶ ἀπηλθον πρὸς αὐτόν. καὶ ἐποίησε δώδεκα 14 ίνα ώσι μετ' αὐτοῦ, καὶ ίνα ἀποστέλλη αὐτοὺς κηρύσσειν, καὶ έγειν έξουσίαν θεραπεύειν τὰς νόσους, ις y Joh. 1.42. καὶ ἐκβάλλειν τὰ δαιμόνια· γ καὶ ἐπέθηκε τῷ Σίμωνι 16 ονομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ 17 'Ιωάννην τον άδελφον του 'Ιακώβου' και έπεθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν, υίοὶ βροντης καὶ 18 'Ανδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαίον, καὶ Θωμάν, καὶ Ἰάκωβον τὸν τοῦ ᾿Αλφαίου. καὶ Θαδδαΐον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰού-10

Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν 20 ὅχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι 21 ² Matt. 9. αὐτόν· ἔλεγον γὰρ, " "Οτι ἐξέστη." ³ Καὶ οἱ γραμ- 22

δαν Ίσκαριώτην, δε καὶ παρέδωκεν αὐτόν.

14. ἐποίησε. Ποιεῖν is used in the same sense in 1 Sam. xii. 6.
17. Βοανεργές. בני רגשי See Drusius, Caninius, L. de

21. ἐξῆλθον. They set out: their arrival is mentioned v. 31.

Dieu.

Ibid. "Οτι εξέστη. Knatchbull translates this passage, "And some hearing of it went " out from him to stay it, (the " multitude,) for they said, it " was mad." We read in Matt. xii. 23. ἐξίσταντο πάντες οἱ ὅχλοι. but Raphel has shewn that οἱ παρ' αὐτοῦ means his relations, and that ἐξίστη is rightly interpreted, he is beside himself. So also Alberti. (See Thes. Crit. Sacr. part. II. p. 22.) Krebsius and Wolfius take οἱ παρ' αὐτοῦ to mean his disciples. Tillemont understood that the relations of Jesus thought he had fainted from the crowd.

ματείς οι από Ίεροσολύμων καταβάντες έλεγον, 24 Luc. 11. " "Ότι Βεελζεβουλ έχει," και, " "Ότι έν τῷ ἄρχοντι 20. et 8.48, 23 " των δαιμονίων έκβάλλει τὰ δαιμόνια." «Καὶ προσ-20.

καλεσάμενος αυτούς, έν παραβολαίς έλεγεν αυτοίς, 25.

24" Πως δύναται Σατανάς Σατανάν έκβάλλειν; καὶ

" έὰν βασιλεία ἐψ ἐαντήν μερισθή, οὐ δύναται στα-

25" θηναι ή βασιλεία έκείνη και έαν οικία έφ' έαυτην

26" μερισθή, οὐ δύναται σταθήναι ή οἰκία ἐκείνη καὶ " εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἐαυτὸν καὶ μεμέρισται, οὐ

27 " δύναται σταθήναι, άλλα τέλος έχει, b οὐ δύναται b Mall 12.

" οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθών εἰς τὴν οἰ-" κίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυ-

" ρον δήση, καὶ τότε την οἰκίαν αὐτοῦ διαρπάσει.

28 " αμην λέγω υμίν, ότι πάντα άφεθήσεται τὰ άμαρ- c Matt. 12.

" τήματα τοις νίοις των ανθρώπων, και βλασφημίαι 10. 1 Joh.

29 " όσας αν βλασφημήσωσιν ος δ' αν βλασφημήση

" είς το πνεύμα το άγιον, ούκ έχει άφεσιν είς τον

30 " αίωνα, άλλ' ενοχός έστιν αίωνίου κρίσεως." ότι

31 έλεγον, " Πνεθμα ἀκάθαρτον έχει." Δ"Ερχονται οθν d Matt. 12. οι ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπ- 19.

32 έστειλαν προς αυτον, φωνούντες αυτόν. και εκάθητο όγλος περί αὐτόν εἶπον δὲ αὐτῷ, " Ἰδοὺ, ἡ μήτηρ

33" σου καὶ οἱ άδελφοί σου έξω ζητοῦσί σε." Καὶ απεκρίθη αυτοίς λέγων, "Τίς έστιν ή μήτηρ μου ή

34" οι άδελφοί μου;" Καὶ περιβλεψάμενος κύκλω τους περί αυτον καθημένους, λέγει, " Ίδε, ή μήτηρ μου

and referred Theyov, not to the relations, but to the multitude, on disoit. (Mémoires, tom. I. 31. This seems p. 114.) Theophylact inter-tinuation of v. 21. prets as Raphel. 34. The reading

blind and dumb spirit. Matt. xii. 22.

31. This seems to be a con-

34. The reading is probably 22. He had just cast out a rous κύκλω περί αὐτόν.

" καὶ οι άδελφοί μου. δε γὰρ αν ποιήση τὸ θέλημα 35 " τοῦ Θεοῦ, οῦτος ἀδελφός μου καὶ ἀδελφή μου καὶ " μήτηρ ἐστί."

eMatt. 13.

«ΚΑΙ πάλιν ἤο ξατο διδάσκειν παρὰ τὴν θάλασσαν Δ καὶ συνήνθη πρὸς αὐτὸν ὅγλος πολὺς, ώστε αὐτὸν έμβάντα είς τὸ πλοῖον καθησθαι έν τη θαλάσση καὶ πας ο όχλος προς την θάλασσαν έπι της γης ήν. και 2 έδιδασκεν αυτούς έν παραβολαίς πολλά, καὶ έλενεν αὐτοῖς ἐν τῆ διδαγῆ αὐτοῦ, " 'Ακούετε. ἰδοὺ, ἐξῆλθεν3 " ὁ σπείρων τοῦ σπείραι καὶ ἐγένετο ἐν τῷ σπείρευ. " ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἡλθε τὰ πετεινὰ " τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν " έπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν καὶ " εὐθέως έξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς " ήλίου δε άνατείλαντος εκαυματίσθη, και δια το μήδ " έχειν ρίζαν έξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς? " ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν " αύτὸ, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς 8 " την γην την καλήν καὶ έδίδου καρπον άναβαίνοντα " καὶ αὐξάνοντα, καὶ ἔφερεν εν τριάκοντα, καὶ εν έξή-" κοντα, καὶ εν εκατόν." Καὶ έλεγεν αὐτοῖς, " 'Ο έγωνο 1 Matt. 12. " ώτα ακούειν, ακουέτω." 1 Οτε δε εγένετο καταμό-10 νας, ηρώτησαν αύτον οι περί αύτον σύν τοις δώδεκα την παραβολήν. καὶ έλεγεν αὐτοῖς, "Υμίν δέδοται !! " γνώναι τὸ μυστήριον της βασιλείας τοῦ Θεοῦ " έκείνοις δε τοις έξω, έν παραβολαίς τὰ πάντα γίκΕικ. 6. q. " νεται' είνα βλέποντες βλέπωσι, καὶ μὴ ίδωσι' καὶ 12

Matt. 13.
14. Luc. 8. " ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι' μήποτε ἐπι-10. Joh. 12. " στρέψωσι, καὶ ἀφεθη αὐτοῖς τὰ άμαρτήματα." Καὶ ιξ

12. The words καὶ ἀφεθή αὐτοῖς τὰ άμαρτήματα are taken from

λέγει αὐτοῖς, "Οὐκ οἴδατε τὴν παραβολὴν ταύτην: 26. Rom. λέγει αυτοις, "Ουκ οισατε την παραμουνήν ταν ης 11.8.
14" καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ο Μαιι 13.

15" σπείρων, τον λόγον σπείρει ούτοι δέ είσιν οι παρά 19.

" την όδον, όπου σπείρεται ο λόγος, και όταν άκού-

" σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν

" λόγον τον έσπαρμένον έν ταις καρδίαις αυτών.

16" καὶ οὐτοί είσιν ομοίως οι έπὶ τὰ πετρώδη σπειρό-

" μενοι, οι όταν ακούσωσι τον λόγον, εύθέως μετά

17" γαράς λαμβάνουσιν αύτον, καὶ ούκ έγουσι ρίζαν έν

" έαυτοις, άλλα πρόσκαιροί είσιν είτα γενομένης

" θλίψεως ή διωγμού διὰ τον λόγον, εὐθέως σκαν-

18" δαλίζονται, καὶ οὖτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπει-

10" ρόμενοι, οὐτοί είσιν οἱ τὸν λόγον ἀκούοντες, 'καὶ αί 1 Tim. 6.

" μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλού-17.

" του, και αι περί τὰ λοιπὰ ἐπιθυμίαι είσπορευόμεναι

20 " συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται, καὶ

" οὐτοί είσιν οι έπι την γην την καλην σπαρέντες.

" οίτινες ακούουσι τον λόγον και παραδέγονται, και

" καρποφορούσιν, εν τριάκοντα, καὶ εν εξήκοντα, καὶ

21 " εν εκατόν." Καὶ έλεγεν αὐτοῖς, " Μήτι ὁ λύχνος 1 Matt. 5.15.

" ξρχεται, ίνα ύπο τον μόδιον τεθή ή ύπο την κλίνην, ει 11.33.

22 " ούχ ἴνα ἐπὶ τὴν λυχνίαν ἐπιτεθῆ; κού γάρ ἐστί τι κ Matt. 10. 8.

" κρυπτον, ὁ ἐὰν μη φανερωθη οὐδε ἐγένετο ἀπό-17. et 12.

23 " κρυφον, άλλ' ίνα είς φανερον έλθη. Ιείτις έχει ώτα 1 Μαιι. 11.

23 " κρυφον, άλλ ινα εις φανερον ελυή. είτις εχεί αια 15. 24 " ἀκούειν, ἀκουέτω." "Καὶ ἔλεγεν αὐτοῖς, " Βλέπετε " Mail. 7.2. Luc. 6. 38.

the Chaldee Paraphrase: the Hebrew and LXX have, and I will heal them.

16. οί σπειρόμενοι. They that had the seed sown, or who received the seed.

18. The second obrol clow is perhaps to be omitted.

21. This is addressed to the disciples, who were not to suppress the doctrine, which they had heard from Jesus, but were to shine like lights in the

22. Wa. See note at Matt. i. 22.

" τί ἀκούετε. ἐν ῷ μέτρῳ μετρεῖτε, μετρηθήσεται

¹¹ Μatt. 13. " ὑμῦν, καὶ προστεθήσεται ὑμῦν τοῖς ἀκούουσιν. "ος 25.

12. et 25.

13. et 25.

14. et 19.

15. et 19.

16. et 19.

17. ακούετει ἀντοῦ."

Καὶ ἔλεγεν, "Οὔτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, 26 " ὡς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς,

" καὶ καθεύδη καὶ έγείρηται νύκτα καὶ ἡμέραν, καὶ ο 27

" σπόρος βλαστάνη καὶ μηκύνηται ως οὐκ οίδεν αὐτός.

" αὐτομάτη γὰρ ἡ γὴ καρποφορεί, πρῶτον χόρτον, 18

" εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν 29

" δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπα-

" νον, ὅτι παρέστηκεν ὁ θερισμός."

ο Matt. 13. ο Καὶ ἔλεγε, " Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ 30 $^{31.\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,\,}$ Θεοῦ; ἢ ἐν ποία παραβολῆ παραβάλωμεν αὐτήν;

" ως κόκκω σινάπεως, ος όταν σπαρή ἐπὶ τῆς γῆς, 31

" μικρότερος πάντων των σπερμάτων έστὶ των ἐπὶ

" της γης· καὶ όταν σπαρη, ἀναβαίνει, καὶ γίνεται 31

" πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους

" μεγάλους, ώστε δύνασθαι ύπο την σκιαν αυτου τα " " ΤΕ)

P Matt. 13. " πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν." P Καὶ τοιαύ-33
34.
ταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον,
καθὼς ἠδύναντο ἀκούειν χωρὶς δὲ παραβολῆς οὐκ 34

24. ἐν ῷ μέτρφ. If you freely dispense the instruction which you have received, you shall freely receive more.

25. δε γὰρ ἄν ἔχη. He that retains what he hears, and

makes a good use of it.

26. This parable tells us, that though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

20. παραδώ 80. έαυτών.

31. The true reading seems to be ωs κόκκον.

33. καθώς ἡδύναντο ἀκούκυ. What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

έλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 ${}^{\rm q}$ ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνη τῆ ἡμέρᾳ ὀψίας γενο- ${}^{\rm q}$ Μαμ. 8. 36 μένης, " Διέλθωμεν εἰς τὸ πέραν." Καὶ ἀφέντες τὸν 8. 22.

όχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ·
37 καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ, καὶ γίνεται λαῖ-

λαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ

38 πλοίον, ώστε αὐτὸ ἤδη γεμίζεσθαι. καὶ ἢν αὐτὸς ἐπὶ τῆ πρύμνη ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, "Διδάσ-

39" καλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;" Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμφ, καὶ εἰπε τῆ θαλάσση,

" Σιώπα, πεφίμωσο." Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ

40 έγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς, "Τί δειλοί

41 " έστε οὕτω; πῶς οὐκ ἔχετε πίστιν;" Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, " Τίς

" ἄρα οὖτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα

" ὑπακούουσιν αὐτῷ;"

5 ΓΚΑΙ ήλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν τ Matt. 8.
2 χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ 26.
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων

36. is he was. Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphel.

37. ἐπέβαλλεν may be either intransitive, and agree with κύματα (Raphel), or transitive and agree with λαίλαψ. Hombergius, Elsnerus, Wolfius, prefer the latter.

41. ἐφοβήθησαν. Not the disciples only, but the persons in the otherboats: see v. 36. Matt. viii. 27.

Ibid. Τίς οὖτος; Wolfius quotes Libanius, τουτί δὲ ἔργον ἀνθρώπου μὲν οὐδενός, Θεοῦ δέ τινος καὶ τύχης, ὧν καὶ θαλάττης μανία κοιμίζεται.

CHAP. V.

1. Γαδαρηνών. See note at Matt. viii. 28.

ανθρωπος εν πνεύματι ακαθάρτφ, δς την κατοίκησιν 3 είγεν έν τοις μνημείοις και ούτε άλύσεσιν ούδεις ηδύνατο αὐτὸν δησαι, διὰ τὸ αὐτὸν πολλάκις πέδαις 4 καὶ άλύσεσι δεδέσθαι, καὶ διεσπασθαι ὑπ' αὐτοῦ τὰς άλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτον ίσχυε δαμάσαι καὶ διαπαντός νυκτός καὶ ήμέρας έν τοις όρεσι και έν τοις μνήμασιν ήν κράζων και κατακόπτων έαυτον λίθοις. 'Ιδών δε τον 'Ιπσοῦν6 άπὸ μακρόθεν, έδραμε καὶ προσεκύνησεν αὐτῷ, καὶ? κράξας Φωνή μεγάλη είπε, "Τί έμοι και σοι, Ιησού, " υίε τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν. " μή με βασανίσης" έλεγε γάρ αυτώ, " Εξελθε. 8 " τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου." Καὶο έπηρώτα αὐτὸν, "Τί σοι ὄνομα;" Καὶ ἀπεκρίθη λέγων, "Λεγεών ὄνομά μοι, ὅτι πολλοί ἐσμεν." Καὶ 10 παρεκάλει αὐτὸν πολλὰ, ίνα μὴ αὐτοὺς ἀποστείλη έξω της χώρας. ην δὲ έκει πρὸς τὰ ὅρη ἀγέλη χοί- 11 ρων μεγάλη βοσκομένη καὶ παρεκάλεσαν αντον 12 πάντες οι δαίμονες, λέγοντες, "Πέμψον ήμας είς " τους χοίρους, ίνα είς αὐτους εἰσελθωμεν" καὶ ἐπ-13 έτρεψεν αυτοίς εὐθέως ο Ἰησούς. καὶ έξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσηλθον εἰς τοὺς χοίρους· καὶ ώρμησεν ή άγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν ήσαν δε ώς δισχίλιοι καὶ επνίγοντο εν τη θαλάσση. Οι δε βόσκοντες τους χοίρους εφυγον. καὶ ἀνήγγειλαν είς την πόλιν καὶ είς τους άγρους.

^{2.} ἄνθρωπος. Matthew mentions two men. viii. 28.

^{3.} μνημείοις. The reading is probably μνήμασι.

^{10.} ἔξω της χώρας. Luke

writes είς την άβυσσον απελθεύ. viii. 31.

^{11.} τὰ ὅρη. The reading is probably τῷ ὅρει.

15 καὶ έξηλθον ίδειν τί έστι το γεγονός καὶ έργονται προς τον Ιησούν, και θεωρούσι τον δαιμονίζομενον καθήμενον καὶ ιματισμένον καὶ σωφρονούντα, τὸν 16 έσγηκότα τον λεγεώνα καὶ έφοβήθησαν, καὶ διη-

γήσαντο αυτοίς οι ιδόντες, πως έγένετο τω δαιμονι-

17 ζομένω, καὶ περὶ τῶν χοίρων. * καὶ ἤρξαντο παρα- • Act. 16.

18 καλείν αυτον άπελθείν άπο των ορίων αυτών. 'Καὶ Luc.8.38. έμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ

19 δαιμονισθείς, ίνα ή μετ' αυτού. ὁ δὲ Ἰησούς ούκ άφηκεν αύτον, άλλα λέγει αυτώ, "Ύπαγε είς τον " οίκον σου προς τους σους, και ανάγγειλον αυτοις

20 " όσα σοι ὁ Κύριος ἐποίησε, καὶ ἡλέησέ σε." Καὶ απήλθε και ήρξατο κηρύσσειν έν τη Δεκαπόλει, όσα έποίησεν αυτώ ό Ίησους και πάντες έθαυμαζον.

21 " ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ έν τῷ πλοίω " Matt 9.1. πάλω είς το πέραν, συνήχθη όχλος πολύς έπ' αύτον,

22 καὶ ην παρά την θάλασσαν. * Καὶ ίδου, έρχεται είς * Matt. 9. των άρχισυναγώγων, ονόματι Ίαειρος, καὶ ίδων αὐ- 41.

23 του, πίπτει προς τους πόδας αυτού και παρεκάλει αύτον πολλά, λέγων, " "Οτι το θυγάτριον μου έσγά-" τως έχει "ινα έλθων έπιθης αυτή τὰς χείρας ὅπως

24 " σωθή, καὶ ζήσεται." Καὶ ἀπηλθε μετ' αὐτοῦ καὶ ηκολούθει αὐτῷ ὅχλος πολὺς, καὶ συνέθλιβον αὐτόν. γ Lev. 15.

9. 20. Luc. 8. 43.

21. eis rd nipar. Matthew says els the Idian mohin, i. e. Capernaum, ix. 1.

Ibid. sai hv. This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. ἀρχισυναγώγων. For this office see Vitringa, de Synag. II. 10. III. part, 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. 'Iáespos. Josephus mentions Eleazarus son of Jairus.

De Bel. Jud. II. 17.9.

καὶ πολλά παθούσα ύπὸ πολλών ἰατρών, καὶ δαπα- 26 νήσασα τὰ παρ' έαυτης πάντα, καὶ μηδεν ώφεληθείσα, άλλὰ μᾶλλον είς τὸ χείρον έλθοῦσα, ἀκού-27 σασα περί του Ἰησού, έλθουσα έν τω δίλω όπισθεν. ήψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ, " Ότι κᾶν τῶν 28 " ιματίων αὐτοῦ ἄψωμαι, σωθήσομαι." Καὶ εὐθέως 29 έξηράνθη ή πηγή του αίματος αυτής, καὶ έγνω τῶ *Luc. 6. 19. σώματι ὅτι ἄαται ἀπὸ τῆς μάστιγος. * καὶ εὐθέως ὁ 30 'Ιπσοῦς ἐπιγνοὺς ἐν ἐαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν, έπιστραφείς έν τῷ ὅχλφ, ἔλεγε, "Τίς μου " ήνατο των ιματίων;" Καὶ έλεγον αυτώ οι μαθηταί 31 αὐτοῦ, " Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέ-" γεις, Τίς μου ήψατο;" Καὶ περιεβλέπετο ἰδείν την 31 τοῦτο ποιήσασαν. ή δὲ γυνη Φοβηθεῖσα καὶ τρέμουσα, 33 είδυια ο γέγονεν επ' αυτή, ηλθε και προσέπεσεν αυτῶ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. • ὁ δὲ εἶπεν 34 R 10. 52. Matt. 9. 22. αὐτῆ, " Θύγατερ, ἡ πίστις σου σέσωκέ σε " ὅπαγε εἰς " εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου." b ετι αυτού λαλούντος, έρχονται άπὸ τοῦ άρ-35 b Luc. 8. 40. γισυναγώγου, λέγοντες, "Οτι ή θυγάτηρ σου άπ-" έθανε τί έτι σκύλλεις τον διδάσκαλον:" 'Ο δέ 36 Ιησούς εὐθέως ακούσας τον λόγον λαλούμενον, λέ-

> γει τῷ ἀρχισυναγώγῳ, "Μὴ φόβου, μόνον πίστευε." Καὶ οὐκ ἀφηκεν οὐδένα αὐτῷ συνακολουθησαι, εί ;; μη Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν άδελ-

26. πολλά παθούσα. Hombergius thinks this may mean, had received various treatment.

^{33.} $\phi \circ \beta \eta \theta \in i\sigma a$. She would be still more frightened on account of the command given means none of his disciples. in Numbers v. 2, 3.

^{35.} ἀπὸ τοῦ ἀρχισυναγώγου. From his house.

^{37.} oὐδένα. The father and mother were present. v. 40. Luke viii. 51. It therefore

- 38 φον Ἰακώβου. καὶ ἔρχεται εἰς τον οἰκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἐρχεται εἰς τον οἰκον τοῦ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἀρχισούνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἀλασυναγώνου, καὶ ἀρχισούνου, κα
- 39 λάζοντας πολλά. εκαὶ εἰσελθών λέγει αὐτοῖς, "Τί Joh 11. " θορυβεῖσθε καὶ κλαίετε: τὸ παιδίον οὐκ ἀπέθα-
- 40 " νεν, άλλὰ καθεύδει." Καὶ κατεγέλων αὐτοῦ. 'Ο δὲ ἐκβαλὼν ἄπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ
- 41 εἰσπορεύεται ὅπου ἢν τὸ παιδίον ἀνακείμενον. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῆ, "Τα-"λιθὰ κοῦμι" ὅ ἐστι μεθερμηνευόμενον, "Τὸ κο-
- 42 " ράσιον, (σοὶ λέγω,) ἔγειραι." καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα:
- 43 καὶ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο καὶ εἶπε δοθῆναι αὐτῆ φαγεῖν.
- 6 ^d KAI ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα ^d Matt. 13. αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 16.
- 2 καὶ γενομένου σαββάτου, ἤρξατο ἐν τἢ συναγωγἢ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, "Πόθεν τούτφ ταῦτα; καὶ τίς ἡ σοφία ἡ "δοθεῖσα αὐτῶ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν
- 3 " χειρών αὐτοῦ γίνονται; "οὐχ οὕτός ἐστιν ὁ τέκτων, «Joh. 6.42.
- " ὁ υίὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωση
- 38. ἀλαλάζοντας is used for sounds of sorrow as well as of joy. See Boisius, Elsner, and the LXX.
- 41. Ταλιθά κοῦμι in Syriac is κοράσιον, ἔγειραι. Σοὶ λέγω is added by S. Mark.

CHAP. VI.

1. πατρίδα. Nazareth. See Luke iv. 16. 3. δ τέκτων. This is the only place where Jesus himself is called a carpenter. But it may only have been the opinion of the people, who knew the trade of Joseph. Justin Martyr says that Jesus worked at the same trade, and made ploughs and vokes. p. 186.

" καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἰ ἀδελφαὶ " αὐτοῦ ὧδε πρὸς ἡμᾶς;" Καὶ ἐσκανδαλίζοντο ἐν
¹ Matt. 13. αὐτῷ. [†] ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, ""Οτι οὐκ ἔστι 4
^{24. Joh. 4.} " προφήτης ἄτιμος, εἰ μὴ ἐν τῆ πατρίδι αὐτοῦ, καὶ
^{44. g} Matt. 13." ἐν τοῖς συγγενέσι καὶ ἐν τῆ οἰκία αὐτοῦ." ⁸ Καὶς
^{58.} οὐκ ἡδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.

h Matt. 9. καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. h καὶ περιῆγε6
13. 22. τὰς κώμας κύκλφ διδάσκων.

13. 13.

¹ ΚΑΙ προσκαλείται τοὺς δώδεκα, καὶ ἤρξατο αὐ-7 Matt. 10. 1.

Luc. 6. 13. τοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν et 9. 1.

¹ Μαtt. 10. τῶν πνευμάτων τῶν ἀκαθάρτων. ¹ καὶ παρήγγειλεν 8

9. Luc. 9.3. αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλ-κόν ἀλλ' ὑποδεδεμένους σανδάλια καὶ "μὴ ἐνδύ-9

m Matt. 10. " σησθε δύο χιτώνας." ^m Καὶ έλεγεν αὐτοῖς, ""Οπου 10
11. Luc. 9.
" ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἔως ἄν ἐξέλ-

n Matt. 10. " θητε ἐκείθεν. n καὶ ὅσοι αν μὴ δέξωνται ὑμῶς, μηδὲ 11 Lnc. 9. 5. " ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν, ἐκτινάξατε et 10. 10, 11, 12. " τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρ-Act. 13. 51. " τύριον αὐτοῖς. ἀμὴν λέγω ὑμῦν, ἀνεκτότερον ἔσται

" Σοδόμοις η Γομόρροις εν ημέρα κρίσεως, η τη "πόλει εκείνη." Καὶ εξελθόντες εκήρυσσον ίναι:

Ibid. ἀδελφαί. Some have called them Esther, Thamar or Martha, and Salome.

Ibid. ἐσκανδαλίζοντο. They felt his low condition to be a stumblingblock in the way of their believing on him. See Matt. v. 29.

5. ἠδύνατο. It means, that he was not able to find so many instances of faith, as to give

him the opportunity of working miracles. See Alberti.

7. δύο δύο. So συμπόσια συρπόσια, 39. πρασιαὶ πρασιαὶ, 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. σανδάλια. See note at Matt. x. 10.

13 μετανοήσωσι καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ • Jac. 5.14.

ήλειφον ἐλαίω πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

14 F Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ P Mat 14.1. Εμις. 9.7. Ενένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, "Οτι Ἰωάννης

" ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ διὰ τοῦτο ἐνερ-

15 " γοῦσιν αἰ δυνάμεις ἐν αὐτῷ." ^q'Αλλοι ἔλεγον, ^{qMatt.} 16.
""Οτι 'Ηλίας ἐστίν'" ἄλλοι δὲ ἔλεγον, ""Οτι προ-

16" φήτης έστιν, η ως είς των προφητών." 'Ακούσας δε ο 'Ηρώδης είπεν, ""Ότι ον εγω απεκεφάλισα " Ἰωάννην, οῦτός έστιν' αὐτὸς ήγερθη εκ νεκρών."

17 ΤΑὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν *Luc.3.19. Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῆ φυλακῆ, διὰ Ἡρω-διάδα τὴν γυναϊκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι

18 αὐτὴν ἐγάμησεν. ᾿ ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδη, "Lev. 18.
""Οτι οὐκ ἔξεστί σοι ἔγειν τὴν γυναῖκα τοῦ ἀδελφοῦ 21.

19" σου." 'Η δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν

20 αὐτὸν ἀποκτεῖναι καὶ οὐκ ἠδύνατο. 'ὁ γὰρ Ἡρώδης Μαϊς 14. ἐφοβεῖτο τὸν Ἰωάννην, εἰδως αὐτὸν ἄνδρα δίκαιον καὶ 26. ἄγιον, καὶ συνετήρει αὐτόν καὶ ἀκούσας αὐτοῦ, πολλὰ

21 έποίει, καὶ ἡδέως αὐτοῦ ἥκουε. ¹⁰ καὶ γενομένης ἡμέ- ¹⁰ Μαιι. 14. ρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπ- ¹⁰ νον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις

13. δλαίφ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. δ βασιλεύε. Herod was not properly a king, but tetrarch,

as in Luke iii. 19.

15. Some said he was a prophet, or perhaps the prophet foretold in Deut. xviii. 15. others, that he was one of the old prophets risen again. See Luke ix.

13. ελαίφ. This has nothing 8. The reading seems to be o do with the question of exπροφήτης έστην, ώς εἰς τῶν πρ.

17. The reading is probably

έν φυλακή.

20. ἀκούσσε αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

21. µeyıorâow. Used by Josephus Antig. IX. 3. 2. XX. 2. 3. Sueton. Calig. 5. Tacitus Annal. xv. 27. See Salmasius de Ling. Hellenist. p. 110.

καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς 22 θυνατρός αυτής της Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῶ Ἡρώδη καὶ τοῖς συνανακειμένοις. είπεν ὁ βασιλευς τῷ κορασίω, " Αίτησόν με ο εαν " θέλης, καὶ δώσω σοί" καὶ ώμοσεν αὐτῆ, ""Οτι ο 23 " έαν με αιτήσης, δώσω σοί, εως ημίσους της βασι-" λείας μου." 'Η δὲ έξελθοῦσα εἶπε τῆ μητρὶ αὐτῆς. 24 " Τί αἰτήσομαι;" 'Η δὲ εἶπε, " Τὴν κεφαλὴν Ἰωάννου " τοῦ βαπτιστοῦ." Καὶ εἰσελθοῦσα εὐθέως μετὰ 15 σπουδής προς του βασιλέα, ήτήσατο λέγουσα, " Θέλω " Ίνα μοι δώς έξ αὐτης έπὶ πίνακι την κεφαλην Ἰωάν-" νου τοῦ βαπτιστοῦ." Καὶ περίλυπος γενόμενος 626 βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους * Matt. 14. ούκ ήθέλησεν αυτήν άθετήσαι. * καὶ εὐθέως άποστεί- 27 λας ο βασιλεύς σπεκουλάτωρα, επέταξεν ενεχθήναι την κεφαλήν αὐτοῦ. ὁ δὲ ἀπελθων ἀπεκεφάλισεν αὐτὸν ἐν τῆ Φυλακῆ, καὶ ἤνεγκε τὴν κεΦαλὴν αὐτοῦ 28 έπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίω. καὶ τὸ κοράσιον έδωκεν αὐτὴν τῆ μητρὶ αὐτῆς. Καὶ ἀκού-29 σαντες οι μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείω.

γ Luc. 9.10. γ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, 3° καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ 23. 20. ὅσα ἐδίδαξαν. ²καὶ εἶπεν αὐτοῖς, " Δεῦτε ὑμεῖς αὐτοὶ 3¹

Ibid. χιλιάρχοις may be taken generally for officers of rank in the army.

23. ἔως ἡμίσους. This perhaps means, though it might cost the value of half my dominions to procure it for you.

25. ἐξ αὐτῆs. All the early editions read thus, and not

έξαυτής. Supply ώρας.

27. σπεκουλάτωρα. From the Latin spiculum; though Casaubon derived it from speculor. It probably means one of the body guard of Herod.

31. αὐτοὶ, alone. Erasmus, Palairet.

" κατ' ιδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον." 3 Ησαν γὰρ οἱ ἐργόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ 32 οὐδὲ φαγείν ηὐκαίρουν. *καὶ ἀπηλθον εἰς ἔρημον τόπον * Matt. 14. 33 τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἰδον αὐτοὺς ὑπάγοντας οἱ 10. Joh. 6. όχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί καὶ πείη ἀπὸ πασων των πόλεων συνέδραμον έκει, και προηλθον αυ-34 τους, καὶ συνηλθον πρὸς αὐτόν. h καὶ έξελθων είδεν ὁ h Matt. 9. ' Ιησοῦς πολὺν ὅχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι 14. Jer. 23. 1. Ειες. ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο δι- 34. 2. Luc. 35 δάσκειν αυτούς πολλά. καὶ ήδη ώρας πολλής γενο- Matt. 14. μένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, 12. Job. 6. "Οτι ξρημός έστιν ο τόπος, και ήδη ώρα πολλή. 5. 36 " ἀπόλυσον αὐτοὺς. Ίνα ἀπελθόντες εἰς τοὺς κύκλφ « ἀγροὺς καὶ κώμας, ἀγοράσωσιν ξαυτοῖς ἄρτους· τί 27 " γὰρ Φάγωσιν οὐκ ἔχουσιν." Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, " Δότε αὐτοῖς ὑμεῖς Φαγεῖν." Καὶ λέγουσιν αὐτῷ, " ᾿Απελθόντες ἀγοράσωμεν διακοσίων δηναρίων 38 " άρτους, καὶ δώμεν αυτοίς φαγείν;" ο δε λέγει α Matt. 14. αὐτοῖς, " Πόσους ἄρτους ἔχετε ; ὑπάγετε καὶ ἴδετε." 13. Job. 6. 39 Καὶ γνόντες λέγουσι, "Πέντε, καὶ δύο ἰγθύας." Καὶ 9. έπέταξεν αὐτοῖς ἀνακλίναι πάντας συμπόσια συμ-40 πόσια έπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ 41 πρασιαί, άνα έκατον και άνα πεντήκοντα. και λαβών τους πέντε άρτους και τους δύο ιχθύας, αναβλέψας είς τὸν ούρανὸν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν

Ibid. ἔρημον τόπον, not a desert, but a place not occupied by dwellings. Wolfius.

Ibid. πολλοί. They were going to the passover. John vi. 4.

33, The words οἱ ὅχλοι seem

to be an interpolation.

38. λέγουσι. It was Andrew. who said this. John vi. 8. 39. χόρτος is more properly hay than grass. Mark therefore adds χλωρφ.

αὐτοῖς καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφα- 42 γον πάντες, καὶ ἐχορτάσθησαν καὶ ἦραν κλασμάτων 43 δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 44 ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι

 f Matt. 14. ἀνδρες. f Καὶ εὐθέως ἡνάγκασε τοὺς μαθητὰς αὐτοῦ 45 17 . έμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς

* Matt. 14. Βηθσαϊδάν, εως αὐτὸς ἀπολύση τὸν ὅχλον. * καὶ ἀπο- 46
ταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὅρος προσεύξασθαι.

h Matt. 14. h Kai όψίας γενομένης, ην το πλοίον εν μέστο της 47 6. 16, 17. θαλάσσης, καὶ αὐτὸς μόνος επὶ της γης. Καὶ εἰδεν αὐ-48

τους βασανιζομένους ἐν τῷ ἐλαύνειν ἢν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς καὶ περὶ τετάρτην φυλακὴν τῆς νυκτός ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἰναι, καὶ ἀνέκραξαν πάντες γὰρ αὐτὸν εἰδον, καὶ ταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, "Θαρσεῖτε ἐγώ εἰμι, μὴ φοβεῖσθε." Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασενς τὸ ἄνεμος καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις ἢνς τὸς ἡ καρδία αὐτῶν πεπωρωμένη.

i Matt. 14. 34.

¹ΚΑΙ διαπεράσαντες ἡλθον ἐπὶ τὴν γῆν Γεννησα-53 ρὲτ, καὶ προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ 54

44. Beside women and children. Matt. xiv. 21. ώσεὶ seems to be an interpolation.

45.πρὸς Βηθσαϊδάν. This seems to mean, that they were to go first towards Bethsaida, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum.

See John vi. 17, 24, 59.

48. Here waperdein atrais. He seemed as if he was wishing to pass them.

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55 τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον

56 ὅτι ἐκεῖ ἐστι. καὶ ὅπου αν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα καν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται καὶ ὅσοι αν ἤπτοντο αὐτοῦ. ἐσώζοντο.

7 κΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καίκ Μαιι 15.
τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων,

2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμλαντο'

3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῆ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦν-

4τες τὴν παράδοσιν τῶν πρεσβυτέρων καὶ ἀπὸ ἀγορας, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμούς πο

5 τηρίων καὶ ξεστών καὶ χαλκίων καὶ κλινών·) ἔπειτα ἐπερωτώσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, " Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν

55. Snov K.T.A. Wherever they heard that he was in the country

CHAP. VII.

2. duipharto seems to have

been interpolated.

3. Vater observes, that πάντες of Toudaio, is to be connected with κρατούντες την π. τών πρ. for it was not true of all the Jews.

Ibid. πυγμŷ. "Ad cubitum "usque." Theophylact, Bull. (Harm. Apost. Diss. Post. XVII.

1.) See Scaliger, Elench. Trihær. c. VII. Drusius, Præterit.

Πυγμή is the arm from the elbow to the end of the hand.

4. ἀπὸ ἀγορᾶς. When they come from market. 'Αν μη εύρωμεν φαγείν ἐκ βαλανείου. Arrian.
Epictet. III. 19. 'Επεὰν ἀπὸ
δείπνου γένωνται. Herodot. V.
Raphel, Wolfius, Elsner, Palairet. But Krebsius interprets
it. They will not eat what comes
from the market, unless &c.
Ibid. ξεστῶν. Erasmus deriv-

Ibid. ξεστῶν. Erasmus derived it from ξίω, rado: but it more probably comes from the Latin Sextarius, Josephus uses it,

Antig. VIII. 2. 9.

" παράδοσιν των πρεσβυτέρων, άλλα ανίπτοις χερ-" σὶν ἐσθίουσι τὸν ἄρτον:" 1 Ο δὲ ἀποκριθεὶς εἶπεν 6 l Esa. 20. 13. αυτοίς, ""Οτι καλώς προεφήτευσεν Ήσαίας περί " ύμων των ύποκριτων, ως γέγραπται, 'Ούτος ό " λαὸς τοῖς χείλεσί με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρm Matt. 15 " ρω ἀπέχει ἀπ' ἐμοῦ. ^m μάτην δὲ σέβονταί με, 7 a. Coloss. " διδάσκοντες διδασκαλίας, έντάλματα άνθρώπων." 2. 18. et segg. Tit. " 'Αφέντες γαρ την έντολην τοῦ Θεοῦ, κρατεῖτε την 8 1. 14. " παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς Εεστῶν καὶ " ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποι-" είτε." Καὶ έλενεν αὐτοίς. "Καλώς άθετείτε την 9 " έντολην τοῦ Θεοῦ, ίνα την παράδοσιν ύμων τηρήn Exod. 20. " σητε. η Μωσης γαρ είπε, ' Τίμα τον πατέρα σου 10 12. Deut. 5. 16. " καὶ τὴν μητέρα σου, και ' ο κακολυγων πωτέρω η Matt. 15. 4. Ερh. 6. 2. " μητέρα, θανάτω τελευτάτω' ὑμεῖς δὲ λέγετε, 'Εὰν 11 " καὶ τὴν μητέρα σου, καὶ 'ὁ κακολογῶν πατέρα ἡ 17. Levit. " είπη ἄνθρωπος τῷ πατρὶ ἡ τῆ μητρὶ, Κορβάν, ὅ 20. 9. " έστι, δώρον, δ έαν έξ έμου ώφεληθης και ουκέτιι: Deut. 27. 16. Prov. " άφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἡ τῆ 20. 20. ο Matt. 15. " μητρὶ αὐτοῦ, ο ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῆ 13 " παραδόσει ύμῶν ἡ παρεδώκατε καὶ παρόμοια τοι-P Matt. 15. " αῦτα πολλὰ ποιεῖτε." P Καὶ προσκαλεσάμενος 14 10, &c. πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, " 'Ακούετέ μου πάν-9 Act. 10. " τες. καὶ συνίετε. 9 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώ-15 15. Rom.
14. 17, 20. " που εἰσπορευόμενον εἰς αὐτὸν, ὁ δύναται αὐτὸν
Τὶτ. 1. 15.

9. Kaλωs is here used ironically.

וו. Kopfiar. קרבן oblatio, meant an offering without sacrifice. Josephus interprets it to mean δωρον, Antiq. IV. 4. and δωρον Θεού, cont. Apion. I. He says also that persons bound

by a vow were called Kopβa, Antiq. 1. c.

12. οὐκέτι ἀφίετε αὐτὸν οὐδίν ποιῆσαι is the same as ἀφίετε αὐτὸν οὐκέτι οὐδὲν ποιῆσαι, ye suffer him to forbear doing any thing else for his father or mother. See Matt.

" κοινῶσαι· άλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά 16" έστι τὰ κοινοῦντα τὸν ἄνθρωπον. Γείτις έχει ὧτα: Matt. 11. 17 " ἀκούειν, ἀκουέτω." • Καὶ ὅτε εἰσῆλθεν εἰς οἰκον 15. Matt. 15. άπὸ τοῦ ὄγλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ 15.

18 περί της παραβολής, και λέγει αυτοίς, "Ούτω και

" ύμεις ασύνετοι έστε; ου νοειτε ότι παν το έξωθεν

" είσπορευόμενον είς τον ἄνθρωπον, οὐ δύναται αὐ-

19" τον κοινώσαι; ότι ουκ είσπορεύεται αυτου είς την

" καρδίαν, άλλ' εἰς τὴν κοιλίαν' καὶ εἰς τὸν άφε-

" δρώνα έκπορεύεται, καθαρίζον πάντα τὰ βρώματα."

20 Έλεγε δὲ, " "Οτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμε-

22 " κακοὶ εκπορεύονται, μοιχείαι, πορνείαι, φόνοι, κλο- Jer. 17. 9.

" παὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλ-

" μὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.

23 " πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ

" κοινοι τον ἄνθρωπον."

24 " Καὶ ἐκείθεν ἀναστὰς ἀπηλθεν εἰς τὰ μεθόρια " Matt. 15. Τύρου καὶ Σιδώνος, καὶ εἰσελθών εἰς την οἰκίαν, οὐ-

25 δένα ήθελε γνώναι, καὶ οὐκ ήδυνήθη λαθεῖν. ἀκούσασα γὰρ γυνη περὶ αὐτοῦ, ης εἶχε τὸ θυγάτριον αύτης πνεθμα ακάθαρτον, έλθοθσα προσέπεσε προς 26 τους πόδας αύτου ήν δε ή γυνή Έλληνις, Συροφοί-

19. καθαρίζον. Not only is it true that οὐ δύναται κοινῶσαι, but καθαρίζει πάντα τὰ βρώματα.

22. ἀσελγεια. "Injuria," α love of injury. Raphel. 'Οφθαλμός ποιηρός is envy or jealousy. See Matt. xx. 15. 'Αφροσύνη is perhaps to be taken in opposition to σωφροσύνη.

24. The reading is probably είς οἰκίαν.

26. Έλληνίς. This merely means an heathen, as opposed to the Jews. Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. Συροφοίνισσα. Matthew calls her Xavavaía. xv. 22. Juνισσα τῷ γένει καὶ ἡρώτα αὐτὸν ἴνα τὸ δαιμόνιον καὶ τρ. καὶ ἡρώτα αὐτὸν ἴνα τὸ δαιμόνιον καὶ τρ. καὶ τρ. τός ἐκ τῆς θυγατρὸς αὐτῆς. κο δὲ Ἰησοῦς εἰπεν το αὐτῆς, " Αφες πρῶτον χορτασθῆναι τὰ τέκνα οὐ " γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ " βαλεῖν τοῖς κυναρίοις." Ἡ δὲ ἀπεκρίθη καὶ λέγει το βαλεῖν τοῖς κυναρίοις." Ἡ δὲ ἀπεκρίθη καὶ λέγει το παιδίων." Καὶ εἰπεν αὐτῆς " Διὰ τοῦτον τὸν λόγον, ὕπαγε το καὶ τὰς τῆς θυγατρός σου." Καὶ ἀπελθοῦσα εἰς τὸν οἰκον αὐτῆς, εδρε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου." Καὶ ἀπελθοῦσα εἰς τὸν οἰκον αὐτῆς, εδρε τὸ δαιμόνιον ἐπὶ τῆς κλίνης.

γ Matt. 15. γ ΚΑΙ πάλιν έξελθων έκ των δρίων Τύρου καὶ 31 Σιδωνος, ἦλθε πρὸς τῆν θάλασσαν τῆς Γαλιλαίας,

* Matt. 9. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. * καὶ φέρουσιν 3² 32. Luc.
11. 14. αὐτῶ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτῶν ἵνα

*8. 23. ἐπιθῆ αὐτῷ τὴν χεῖρα. *καὶ ἀπολαβόμενος αὐτὸν 33
ἀπὸ τοῦ ὅχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦς τοῦ εἰς τὰ ἀτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσ-

b Joh. 11. σης αὐτοῦ, b καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, 34
41. et 17. 1.
καὶ λέγει αὐτῷ, " Ἐφφαθὰ," ὅ ἐστι, " διανοίχθητι."
καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί καὶ ἐλύθη 35
ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν ὅσον δέξο αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκή-

venal uses Syrophænix, VIII. 160. The reading is probably Συραφοινίκισσα.

31. ἀνὰ μέσον τῶν δρίων Δεκαπόλεως, through the borders of Decapolis. See Matt. iv. 25. 34. 'Еффава́. П<u>л</u>р**ў** от пл<u>р</u>п.

36. μᾶλλον περισσότερου. See 2 Cor. vii. 13. Herodotus has μᾶλλον δλβιώτερος. I. 32. See Palairet.

37 ρυσσον. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, " Καλῶς πάντα πεποίηκε καὶ τοὺς κωφοὺς ποιεῖ " ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν."

8 ° EN ἐκείναις ταῖς ἡμέραις, παμπόλλου ὅχλου Matt. 15. ὅντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ^{32.}

2 ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, " Σπλαγ-

" χνίζομαι έπὶ τὸν ὅχλον ὅτι ἤδη ἡμέρας τρεῖς προσ-

3" μένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἐὰν

« ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυ-

" θήσονται ἐν τῆ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν

4" ήκασι." Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων

5 " ἐπ' ἐρημίας;" Καὶ ἐπηρώτα αὐτοὺς, "Πόσους ἔγετε

6" άρτους;" Οι δε είπου, "Έπτά." Και παρήγγειλε

τῷ ὅχλῷ ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἐπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς

μαθηταίς αὐτοῦ, ἵνα παραθώσι· καὶ παρέθηκαν τῷ 7 ὄχλφ. καὶ εἰχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε

7 δχλφ. και είχον ίχθυδια όλίγα· και εύλογήσας, είπε 8 παραθείναι και αυτά. έφαγον δε και έχορτάσθησαν·

καὶ ήραν περισσεύματα κλασμάτων, έπτὰ σπυρίδας.

9 ήσαν δε οι φαγόντες ώς τετρακισχίλιοι και απέλυ-

10 d Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθη- d Matt. 15.
11 τῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. e καὶ e Matt. 12.
ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, 38. et 16.1.
ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πει-

CHAP. VIII.

ἡμέραs. The true reading is probably ἡμέραι, as in Matt.

XV. 32.

9. Beside women and children. Matt. xv. 38.

10. Δαλμανουδά. Matthew says Mayδαλά, xv. 39. Both places were at the southern end of the lake. Lightfoot.

11. meipásorres. Not that they really cared to see such

(Matt. 16. ράζοντες αυτόν. (καὶ αναστενάξας τῶ πνεύματι αὐτοῦ, 12 λέγει. "Τί ή γενεα αύτη σημείον επιζητεί; αμήν " λένω ύμιν, εί δοθήσεται τη γενεά ταύτη σημείον." Καὶ άφεις αὐτοὺς, έμβας πάλιν είς τὸ πλοίον, ἀπηλ-13 θεν είς τὸ πέραν.

⁸Καὶ ἐπελάθοντο λαβείν ἄρτους, καὶ εἰ μὴ ενα ἄρ- 14 g Matt. 16. 5. h Matt. 16. τον οὐκ είγον μεθ έαυτῶν ἐν τῶ πλοίω. h καὶ διεσ- 15 6. Luc. 12. τέλλετο αὐτοῖς, λέγων, " 'Ορᾶτε, βλέπετε ἀπὸ τῆς " ζύμης των Φαρισαίων καὶ τῆς ζύμης 'Ηρώδου."

Καὶ διελογίζοντο προς άλλήλους, λέγοντες, ""Οτι 16 " ἄρτους οὐκ ἔγομεν." 'Καὶ γνοὺς ὁ Ἰησοῦς λέγει; 6. 52.

> αυτοίς, "Τί διαλογίζεσθε, ότι άρτους ουκ έχετε; " οὖπω νοείτε, οὐδὲ συνίετε ; ἔτι πεπωρωμένην ἔχετε

" την καρδίαν ύμων; οφθαλμούς έχοντες ου βλέπετε: 18

" καὶ ὧτα ἔγοντες οὐκ ἀκούετε ; καὶ οὐ μνημονεύετε ;

k6.41. 16. Joh. 6. lver. 5.

II.

34.

" κότε τους πέντε άρτους έκλασα είς τους πεντακισ- 19 Matt. 14. 19. Luc. 9 " χιλίους, πόσους κοφίνους πλήρεις κλασμάτων " ήρατε:" Λέγουσιν αὐτῶ, " Δώδεκα." 1 Ότε δέ 20 " τους έπτὰ είς τους τετρακισχιλίους, πόσων σπυ-Matt. 15. " ρίδων πληρώματα κλασμάτων ήρατε;" Οι δε

είπον, " Έπτά." καὶ έλεγεν αὐτοις, " Πῶς οὐ συν- 21

ίετε :"

a sign, but they wished to try his power, and to expose him if he failed.

12. el is here used for a strong negation. If the sentence were complete, it would contain some form of abjuration: e.g. peream, si &c. or as we read in 2 Sam. iii. 35. τάδε ποιήσαι μοι ό Θεὺς καὶ τάδε προσθείη. See Heb. iii. 11.

13. els tò πέραν. Towards

Bethsaida at the north eastern end of the lake, 22.

15. 'Ηρώδου, Matthew writes Σαδδουκαίων, xvi. 6. from which it might be inferred that Herod was a sadducee. But see Matt. xiv. 2.

16. "Oτι. See note at Matt. xvi. 7.

18. οὐ μνημονεύετε; Hombergius would connect this with πόσους κοφίνους.

- 22 ΚΑΙ έρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται.
- 23 ™ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν ™7. 32, 33. αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς τὰ ὅμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι
- 24 βλέπει ; Καὶ ἀναβλέψας ἔλεγε, " Βλέπω τοὺς ἀν 25 " θρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας." Εἶτα

πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη,

26 καὶ ἐνέβλεψε τηλαυγῶς ἄπαντας. καὶ ἀπέστειλεν αὐτον εἰς τὸν οἰκον αὐτοῦ, λέγων, "Μηδὲ εἰς τὴν κώμην " εἰσέλθης, μηδὲ εἴπης τινὶ ἐν τῆ κώμη."

27 ⁿ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς ⁿ Matt. 16. τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῆ ὁδῷ ^{18.} ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, " Τίνα

28 " με λέγουσιν οἱ ἄνθρωποι εἶναι ;" Οἱ δὲ ἀπεκρίθησαν, "Ἰωάννην τὸν βαπτιστήν καὶ ἄλλοι Ἡλίαν

- 29 " ἄλλοι δὲ ἕνα τῶν προφητῶν." Καὶ αὐτὸς λέγει αὐτοῖς, " Ὑμεῖς δὲ τίνα με λέγετε εἶναι;" ᾿Αποκριθεῖς δὲ ὁ Πέτρος λέγει αὐτῷ, " Σὰ εἶ ὁ Χριστός."
- 30 Καὶ ἐπετίμησεν αὐτοῖς, ίνα μηδενὶ λέγωσι περὶ αὐτοῦ.

23. κώμης. Luke calls it πόλις ix. 10.

24. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and the mind must be made capable of comprehending the ideas which external objects present. If a blind man was suddenly to recover his sight he would not know one object from another, because he had never seen them before. Our Saviour

therefore must always have given this double power: but in the present instance he chose to give it by two distinct operations.

26. This may perhaps have been on account of the want of faith in the people of Bethsaida. See Matt. xi. 21.

30. Theophylact observes that Mark omits the answer of our Saviour to Peter, (Matt. xvi. 17—9.) that he might not seem to flatter Peter.

ο ΚΑΙ πρέατο διδάσκειν αυτούς, ότι δεί τον υίον τι 9. 31. et 10. 33. Matt 16. τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι 21. et 17. 22. et 20. 18. Luc. 9. άπο των πρεσβυτέρων καὶ άρχιερέων καὶ γραμματέων. 22. et 18. καὶ ἀποκτανθήναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστήναι. 31. et 24. 7. καὶ παροπσία τον λόγον έλάλει. Καὶ προσλαβόμενος 32 P2 Sam. 19. αυτον ο Πέτρος ήρξατο επιτιμάν αυτώ. Po δε eπι- 33 στραφείς καὶ ἰδών τοὺς μαθητάς αὐτοῦ, ἐπετίμησε τῶ Πέτοω, λέγων, ""Υπαγε οπίσω μου, Σατανα στι ου " Φρονείς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων." 9 Καὶ προσκαλεσάμενος τὸν ὅχλον σὺν τοῖς μαθη-34 q Matt. 10. 38. et 16. 30. et 10. 24. Luc. o. ταις αυτού, είπεν αυτοίς, ""Οστις θέλει οπίσω μου 23. et 14. " έλθειν, άπαρνησάσθω έαυτον, και άράτω τον στανr Matt. 10. " ρον αὐτοῦ, καὶ ἀκολουθείτω μοι. τος γὰρ ἀν θελη 35 39. et 16. " την ψυχην αυτού σώσαι, απολέσει αυτήν ος δ αν 25. Luc. 9.24. et 17. απολέση τὴν ψυχὴν αυτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγ-" γελίου, ούτος σώσει αὐτήν, τί γὰρ ἀφελήσει ἄν- 36 " θρωπον, έὰν κερδήση τὸν κόσμον ὅλον, καὶ ζημωθη *Psal.49.7. " τὴν ψυχὴν αὐτοῦ; *ἢ τί δώσει ἄνθρωπος ἀντάλ-37 33. Luc. 9. " λαγμα της ψυχης αὐτοῦ; 'ος γὰρ αν ἐπαισχυνθης β 26. et 12. 8, 9. Rom. 1. " με καὶ τοὺς ἐμοὺς λόγους ἐν τῆ γενεᾳ ταύτη τῆ 2.12. 1 Job. " μοιχαλίδι καὶ άμαρτωλώ, καὶ ὁ υίος τοῦ άνθρώπου 2. 23. " έπαισχυνθήσεται αὐτὸν, ὅταν ἔλθη ἐν τῆ δόξη τοῦ " πατρος αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἀγίων"

31. μετὰ τρεῖς ἡμέρας. Luke writes τἢ τρίτῃ ἡμέρα. So in Deut. xiv. 28. μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τρίτᾳ in xxvi. 12. Josephus uses μετ' ὀγδόην ἡμέραν, (Antiq. I. 12. 2.) and ὀγδόη ἡμέρα, (ib. 10.) as equivalent. Krebsius. Beza has shewn that μετὰ τρεῖς ἡμέρας means after the arrival of the

third day. See also Pearce and Newcome.

32. παρρησία. Not, publicly, in the hearing of the people: but, plainly, without disguise, so that the disciples could not misunderstand.

34. έλθεῖν. The reading is probably ἀκολουθεῖν.

9 καὶ ἔλεγεν αὐτοῖς, " ᾿Αμὴν λέγω ὑμῖν, ὅτι εἰσὶ τι- u Matt. 16.
" νὲς τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσωνται 27.

" θανάτου, έως αν ίδωσι την βασιλείαν τοῦ Θεοῦ έλη-

" λυθυίαν έν δυνάμει."

*Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν * Μαιι 17. Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀνα-28. φέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους καὶ 3 μετεμορφώθη έμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ έγένετο στίλβοντα, λευκά λίαν ώς γιών, οία γναφεύς 4 έπὶ τῆς γῆς οὐ δύναται λευκάναι. καὶ ὤΦθη αὐτοῖς Ήλίας σὺν Μωσεί, καὶ ἦσαν συλλαλοῦντες τῷ 5 Ίησοῦ, καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, " 'Ραββί, καλόν έστιν ήμας ώδε είναι' καὶ ποιήσω-" μεν σκηνάς τρείς, σοὶ μίαν, καὶ Μωσεί μίαν, καὶ 6" 'Ηλία μίαν." οὐ γὰρ ἦδει τί λαλήση ἦσαν γὰρ 7 έκφοβοι. γκαὶ εγένετο νεφέλη επισκιάζουσα αυτοίς γι. 11. καὶ ἢλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, "Οὖτός Matt. 3. 17. 8 " έστιν ὁ υίος μου ὁ ἀγαπητός αὐτοῦ ἀκούετε." Καὶ Luc. 3. 22. έξάπινα περιβλεψάμενοι οὐκέτι οὐδένα είδον, άλλά 2 Pet. 1.17. 9 του Ίησοῦν μόνον μεθ έαυτῶν. Καταβαινόντων 19. - Μαιι. 17. δὲ αὐτῶν ἀπὸ τοῦ ὅρους, διεστείλατο αὐτοῖς ἵνα μη- 9. Luc. 9. δενὶ διηγήσωνται α είδον, εί μη όταν ὁ υίὸς τοῦ ἀν- 36. 10 θρώπου έκ νεκρών άναστή. καὶ τὸν λόγον έκράτησαν προς έαυτους, συζητούντες, τί έστι το έκ νεκρών άνα-11 στηναι. *Καὶ ἐπηρώτων αὐτὸν, λέγοντες, ""Οτι λέ- * Malach. 4.

CHAP. IX.

5. καλόν ἐστιν ἡμᾶς ἀδε εἶναι. Peter said this, as not wishing to go down, and see Jesus suffer what he had just before foretold. Theophylact.

7. λέγουσα is probably an in-

terpolation.

11. "Ort for dià ri; So in ver. 28. and 1 Chron. xvii. 6. See Krebsius. Perhaps we are to understand, Is this what the scribes mean, when they say that Elias must first come? The dis-

"γουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶ"τον;" Ὁ δὲ ἀποκριθεῖς εἰπεν αὐτοῖς, "Ἡλίας μὲν 12

b Psal. 22. " ἐλθῶν πρῶτον ἀποκαθιστῷ πάντα. ' καὶ πῶς γέ6. Esa. 53.
3, &c. Dan. "γραπται ἐπὶ τὸν υἰὸν τοῦ ἀνθρώπου, ἴνα πολλὰ
9. 26.
c Luc. 1. 17. " πάθη καὶ ἐξουδενωθῆ; ' ἀλλὰ λέγω ὑμῖν, ὅτι καὶ 13

Matt. 11.
14. et 17.
15, &c. " Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν'
10, &c. "καθὼς γέγραπται ἐπ' αὐτόν."

d Matt. 17. d Καὶ ἐλθών πρὸς τοὺς μαθητὰς, εἶδεν ὅχλον πο- 14
14. Luc. 9.
37. λὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.
καὶ εὐθέως πᾶς ὁ ὅχλος ἰδῶν αὐτὸν ἐξεθαμβήθη, καὶ ¹ς
προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησε τοὺς ¹6
c Matt. 17. γραμματεῖς, "Τί συζητεῖτε πρὸς αὐτούς;" c Kaì ¹;
14. Luc. 9.
ἀποκριθεὶς εἶς ἐκ τοῦ ὅχλου εἶπε, "Διδάσκαλε, ἤν-

" εγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλα" λον. καὶ ὅπου ἀν αὐτὸν καταλάβη, ρήστει αὐτὸν, 18
" καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξη" ραίνεται καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ
" ἐκβάλωσι, καὶ οὐκ ἴσχυσαν." Ο δὲ ἀποκριθεὶς 19
αὐτῷ λέγει, " ³Ω γενεὰ ἄπιστος, ἔως πότε πρὸς ὑμᾶς
" ἔσομαι; ἔως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν

ciples did not know what was meant by rising from the dead; and they thought our Saviour might have alluded to Elias having just appeared.

12. Our Saviour's answer is designedly obscure. He tells them that Elias was really to come; but he again returns to what he had said in v. 9. of the Son of man, and asks them to explain how it was written of the Son of man that he should suffer many things and be set at nought? If they could have un-

derstood this, they might have known that he was to die and rise again: but at present they did not; and our Saviour does not wait for their answer.

13. καθώς γέγραπται έπ' αὐτὸν refers to ἐλήλυθε. Clarke.

18. ξηραίνεται, is wasting away. Grotius, Heinsius, Oleanius.

19. ἀπιστος. This shews that there was a want of faith in the parents of the child, which seems also to be implied in the words εἰ δύνασαι in v. 23. See Matt. xvii. 17.

20 " πρός με." 'Καὶ ήνεγκαν αὐτὸν πρὸς αὐτόν καὶ τι 16. ίδων αυτον, εύθέως το πνεύμα έσπάραξεν αυτον, καὶ 21 πεσων έπὶ τῆς γῆς έκυλίετο ἀφρίζων. Καὶ έπηρώτησε τον πατέρα αύτοῦ, "Πόσος χρόνος έστιν ώς " τοῦτο γέγονεν αὐτῷ;" 'Ο δὲ εἶπε, "Παιδιόθεν. 22 " καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, " ΐνα ἀπολέση αὐτόν ἀλλ' εἴ τι δύνασαι, βοήθησον 23 " ήμιν, σπλαγγνισθείς εφ' ήμας." "Ο δε Ίησους Ε Luc. 17. είπεν αὐτῶ, "Τὸ, Εἰ δύνασαι, πίστευσαι πάντα δυ-24" νατὰ τῷ πιστεύοντι." Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων έλεγε, "Πιστεύω, κύριε, 25 " βοήθει μου τῆ ἀπιστία." 'Ιδών δὲ ὁ Ἰησοῦς ὅτι έπισυντρέχει όχλος, έπετίμησε τῷ πνεύματι τῷ ἀκαθάρτφ, λέγων αὐτῷ, "Τὸ πνεῦμα τὸ ἄλαλον καὶ " κωφον, έγω σοι έπιτάσσω, έξελθε έξ αὐτοῦ, καὶ 26" μηκέτι εἰσέλθης εἰς αὐτόν." Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε καὶ ἐγένετο ώσεὶ νε-27 κρός, ώστε πολλούς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰη-

28 h Καὶ εἰσελθόντα αὐτὸν εἰς οἰκον, οἱ μαθηταὶ αὐ-h Matt. 17.
τοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, ""Ότι ἡμεῖς οὐκ

σούς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν καὶ

20. καὶ ίδὼν αὐτόν. For the nominative absolute, see Raphel.

άνέστη.

23. Τὸ, Εἰ δύνασαι, πίστευσαι.

These words refer to εἴ τι δύνασαι in v. 22. " Believe what " you have expressed by εἴ τι δύνασαι, believe the εἰ δύνασαι, believe the εἰ δύνασαι and all things are possible &c." So Plato, Οὐδὲν γὰρ δεόμαι τὸ, Εἰ βούλει τοῦτο, καὶ Εἴ σοι δοκεῖ, ἐλέγχεσθαι. Protag. p.

551. Τὸ γὰρ, Εἰ βούλει, ἡηθὲν VOL. I.

λύει πάντα φόβον. Phileb. p. 20. The article τὸ is used in the same manner in Luke i. 62. ix. 46. xxii. 2, 4, 23, 24, 37. Acts xxii. 30. Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not my disciples: now I myself command you. Clarke.

28. Ότι for διὰ τί; as in v.
11: see Raphel, who has ad-

" ἡδυνήθημεν ἐκβαλεῖν αὐτό;" Καὶ εἶπεν αὐτοῖς, 29 "Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ " ἐν προσευχῆ καὶ νηστεία."

k Matt. 18. k Καὶ ἢλθεν εἰς Καπερναούμ καὶ ἐν τῆ οἰκία 33 τ. Luc. 9. 46. et 20. γενόμενος ἐπηρώτα αὐτοὺς, " Τί ἐν τῆ ὁδῷ πρὸς 24.

ρημα, καὶ έφοβοῦντο αὐτὸν ἐπερωτησαι.

' έαυτους διελογίζεσθε;" Οι δε εσιώπων προς άλ-34

1 10. 43. λήλους γὰρ διελέχθησαν ἐν τῆ ὁδῷ, τίς μείζων. 1 καὶ 55 Matt. 20. καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, "Εἰ "τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ

m 10. 16. " πάντων διάκονος." " Καὶ λαβὼν παιδίον, ἔστησεν τ

αὐτὸ ἐν μέσφ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ,

n Matt. το εἶπεν αὐτοῖς, " n Os ἐὰν εν τῶν τοιούτων παιδίων;
Δο. et 18. s.

40. et 18.5. « δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁς Joh. 13. 20. « ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀπο-

" στείλαντά με."

ο Luc. 9.49. ο' Απεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, " Διδά-; " σκαλε, εἴδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα " δαιμόνια, ὸς οὐκ ἀκολουθεῖ ἡμῦν καὶ ἐκωλύσαμεν

duced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means at the mention of my name, i. e. as soon as he hears

that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, receira not me only. Hackspanius.

38. Aπεκρίθη. This is perhaps an instance, where αποκρίνομαι is used, though the speech is not really an answer.

- 39" αύτον, ότι ούκ ἀκολουθεῖ ἡμῖν." 'Ο δὲ Ἰησοῦς εἶπε,
 - " Μή κωλύετε αὐτόν. οὐδεὶς γάρ έστιν, ος ποιήσει
 - " δύναμιν έπὶ τῶ ὀνόματί μου, καὶ δυνήσεται ταχύ
- 40 " κακολογήσαί με. Pôs γὰρ οὐκ ἔστι καθ ὑμῶν, P Matt. 12.
- 41 " ὑπὲρ ὑμῶν ἐστιν. ٩ ος γὰρ ἀν ποτίση ὑμᾶς ποτή- 9 Matt. 10.
 - " ριον ύδατος έν τῷ ὁνόματί μου, ὅτι Χριστοῦ ἐστὲ, 42.
 - " άμην λέγω ύμιν, ού μη άπολέση τον μισθον αύτου.
- 42 " 'Καὶ ος αν σκανδαλίση ενα των μικρών των πιστευ- " Matt. 18.
 - " όντων είς έμε, καλόν έστιν αυτώ μάλλον, εί περί-1, 2.
 - " κειται λίθος μυλικός περί τον τράχηλον αύτου, καὶ
- 43 " βέβληται είς την θάλασσαν. "Καὶ έὰν σκανδαλίζη « Matt. 5.
 - " σε ή χείρ σου, απόκοψον αυτήν καλόν σοι έστι Dent. 13. 6.
 - " κυλλον είς την ζωήν είσελθείν, ή τὰς δύο χείρας
 - " έχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
- 44 " ἄσβεστον, "όπου ὁ σκώληξ αὐτῶν οὐ τελευτα, καὶ ' Esa. 66.
- 45 " τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ πούς σου σκαν-
 - " δαλίζη σε, ἀπόκοψον αυτόν καλόν ἐστί σοι είσελ-
 - " θείν είς την ζωήν χωλόν, ή τους δύο πόδας έγοντα
 - " βληθήναι είς την γέενναν, είς το πῦρ το ἄσβεστον,
- 46" ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾶ, καὶ τὸ πῦρ οὐ
- 47 " σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζη
 - " σε, έκβαλε αὐτόν καλόν σοι έστὶ μονόφθαλμον
 - " είσελθείν είς την βασιλείαν τοῦ Θεοῦ, ή δύο
 - " όφθαλμούς έχοντα βληθήναι είς την γέενναν τοῦ
- 48 " πυρός, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾶ, καὶ τὸ
- 49" πυρ ου σβέννυται. "Πας γαρ πυρὶ άλισθήσεται, «Lev. 2.13.
 - 41. This verse seems to be connected immediately with v. 37; our Saviour's discourse about the child having been interrupted by the question put by John.
- 43. καλόν η. See Matt. xviii, 8.
- 49. It seems difficult to imagine that the πυρὶ in this verse is not connected with γένναν τοῦ πυρὸς în v. 47: and there-

 u Matt. 5. " καὶ πᾶσα θυσία ἀλὶ άλισθήσεται. "καλὸν τὸ ἄλας" 50 13. Luc. 14. " ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρ- x Rom. 12. " τύσετε; ἔχετε ἐν ἑαυτοῖς ἄλας, x καὶ εἰρηνεύετε ἐν 18. Heb.
12. 14. " ἀλλήλοις."

γ Matt. 19. γ ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς 10 Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὅχλοι πρὸς αὐτόν καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἰ Φα-2 ρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν3

z Deut. 24. αὐτοῖς, "Τί ὑμῖν ἐνετείλατο Μωσῆς;" z Oi δὲ εἶπον, 4
1. Jer. 3. 1.
Ματτ. 5. 31. " Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ

" ἀπολῦσαι." Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἰπεν αυτοῖς,5

"Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῶν τὴν
^{a Gen. 1.} "ἐντολὴν ταύτην^{. a}ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν⁶

27. et 5. 2. Matt. 19. 4. "καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ' ^b ἔνεκεν τούτου? bGen. 2. 24. "καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν

1 Cor. 6.16. ** καταλειψει ανθρωπος τον πατερα αυτού καὶ τὴν Ερh. 5.31. « μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα

" αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.' ὅστες 6. Ματι 19. " οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. " ο οὖν ο Θεὸςς 6. " συνέζευξεν, ἄνθρωπος μὴ χωριζέτω." Καὶ ἐν τῆις

οικία πάλιν οι μαθηται αυτοῦ περι τοῦ αυτοῦ ἐπηρώ-

fore πâs means every person who is cast into hell. Our Saviour says, For every such person shall be as a sacrifice which is salted, (Lev. ii. 13.) and then consumed in the fire. Le Clerc thinks that our Saviour used the ambiguous word היבול, which signifies shall be salted, and shall be destroyed.

50. The salt, which I have mentioned as used in the sa-

crifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

CHAP. X.

2. The article before φαρισαίοι is perhaps to be expunged.

Ibid. ἀπολῦσαι. Matthewadds κατὰ πᾶσαν αἰτίαν. xix. 3.

11 τησαν αὐτόν. 4 καὶ λέγει αὐτοῖς, " Os έὰν ἀπολύση 4 Matt 5. " την γυναϊκα αυτοῦ καὶ γαμήση ἄλλην, μοιχαται Luc 16.18. 12 " ἐπ' αὐτήν' καὶ ἐὰν γυνη ἀπολύση τὸν ἄνδρα αὐ-11.

" της καὶ γαμηθή άλλω, μοιγάται."

- 13 ° Καὶ προσέφερον αυτώ παιδία, ΐνα άψηται αὐ- « Matt. 19. των οι δε μαθηταί επετίμων τοις προσφέρουσιν. 15.
- 14 ίδων δε ο Ίησους ηγανάκτησε, και είπεν αυτοίς, 1 Μαιι. 18. "Αφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μη κω- ι Cor. 14. " λύετε αυτά των γαρ τοιούτων έστιν ή βασιλεία 2.2.
- 15 " τοῦ Θεοῦ άμην λέγω ύμιν, ος έὰν μη δέξηται την " βασιλείαν του Θεού ώς παιδίον, ου μη εισέλθη είς
- 16" αυτήν." 5 Καὶ έναγκαλισάμενος αυτά, τιθείς τάς 8 9. 36. χειρας έπ' αυτά, ηυλόγει αυτά.
- 17 Καὶ έκπορευομένου αυτού είς όδον, προσδραμών η Μαιτ. 19. είς και γονυπετήσας αυτον, έπηρώτα αυτον, " Διδά- 18.
 - " σκαλε άγαθε, τί ποιήσω ίνα ζωήν αιώνιον κληρονο-
- 18" μήσω;" 'Ο δε Ίησους είπεν αυτώ, "Τί με λέγεις
- 19 " άγαθον; ούδεις άγαθος, εί μη είς ο Θεός. Τάς Εχού. 20. " έντολας οίδας, Μη μοιχεύσης μη φονεύσης μης 12. Deut.
 - " κλέψης μη ψευδομαρτυρήσης μη αποστερήσης
- 20 " τίμα τον πατέρα σου καὶ την μητέρα." 'Ο δέ άποκριθείς είπεν αυτώ, " Διδάσκαλε, ταυτα πάντα έφυ-

11. μοιχάται ἐπ' αὐτήν, commits adultery as far as relates to her. There is the same construction of on in ix. 12.

15. maidion is probably the accusative, (see ix. 37.) though it might be the nominative.

17, ele. Luke calls him do-

yor. xviii. 18.

19. Mark puts the seventh commandment before the sixth: as do Luke xviii. 20, and S.

Paul Rom. xiii, q. Philo Judæus names où μοιχεύσεις as the first commandment of the second table. Vol. II. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. VI. p. 457. Colomesius, Obs. Sacr. p. 98.

Ibid. un anorrephone. This probably alludes to the tenth

commandment.

k Matt. 6. " λαξάμην έκ νεότητός μου." k'O δè 'Ιησοῦς έμ- 11 10. Luc. 12. 19. Luc. 12. 33. et 16. 9. βλέψας αυτώ πνάπησεν αυτόν, καὶ είπεν αυτώ, "Έν " σοι ύστερεί· υπαγε, όσα έχεις πώλησον, καὶ δὸς " τοίς πτωγοίς, καὶ έξεις θησαυρον έν ουρανώ καὶ " δεθρο ἀκολούθει μοι, ἄρας τὸν σταυρόν." στυγνάσας έπὶ τῷ λόγω ἀπηλθε λυπούμενος ήν 1306.31.24 γαρ έχων κτήματα πολλά. 1 Καὶ περιβλεψάμενος 623 Psal. 62.10. Τησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, " Πῶς δυσκόλως 28. Matt. 28. ΜΑΙΙ. 19 23. Luc. " οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ 18. 24.
1Tim.6.17. " είσελεύσονται." Οι δε μαθηται εθαμβούντο επί τοις μ λόνοις αυτού, ὁ δὲ Ἰπσούς πάλιν αποκριθείς λέγει αύτοις, "Τέκνα, πως δύσκολόν έστι τους πεποιθότας " έπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ " εἰσελθεῖν, εὐκοπώτερον ἐστι κάμηλον διὰ της του- : " μαλιας της ραφίδος είσελθειν, η πλούσιον είς την " βασιλείαν τοῦ Θεοῦ εἰσελθεῖν." Οἱ δὲ περισσῶς τὸ έξεπλήσσοντο, λέγοντες προς έαυτους, " Καὶ τίς δύm Job. 42.2. " ναται σωθηναι:" m' Εμβλέψας δε αυτοίς ο 'Ιησούς: Jer. 32. 17. Zach. 8. 6. λέγει, " Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Lnc. 1. 37. " τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ." n Matt. 4. n Καὶ ήρξατο ὁ Πέτρος λέγειν αυτώ, " Ἰδου, ήμεις 1 20. ct 19.

n Matt. 4. n Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, "Ἰδοὺ, ἡμεῖς 18 20. et 19. 27. Luc. 5. " ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι." 'Απο-19. 11. et 18. κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "'Αμὴν λέγω ὑμῶν, οὐδείς

20. ἐκ νεότητός μου. According to Matthew, xix. 20, he was still a young man, νεα-νίσκος.

21. γγάπησεν αὐτόν. Adblanditus est ei, laudavit eum ac studium quod legi servandæ impenderat, amicisque eum super hac re verbis compellavit. L. de Dieu. He looked kindly upon him, as in Psalm lxxviii. 36.

Ibid. Έν σοι ὑστερεί. According to Matt. xix. 20. the young man had asked, τί ἐπ ὑστερῶ;

26. Kai ris R. r. A. Kai in this place is not a Hebraism. See L. Bos, Elsner, Raphel ad l.

29. Καὶ γὰρ Λευῖται τρόπον του φυγάδες εἰσὶν ἔνεκα ἀρεσκείας Θεοῦ, γονεῖς καὶ τέκνα καὶ ἀδελφοὺς κιὶ

- " έστω ος άφηκεν οικίαν, η άδελφους, η άδελφας, η
- " πατέρα, η μητέρα, η γυναϊκα, η τέκνα, η άγρους,
- 30 " ένεκεν έμοῦ καὶ τοῦ εὐαγγελίου, έὰν μὴ λάβη έκα-
 - " τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
 - " άδελφούς και άδελφας και μητέρας και τέκνα και
 - " άγρους, μετὰ διωγμών, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
- 31 " μένω ζωήν αἰωνιον. ° πολλοὶ δὲ εσονται πρώτοι ο Matt. 19.
 - " έσχατοι, καὶ οἱ έσχατοι πρῶτοι."

30. et 20. 16. Luc. 13.

- 32 ^{p3} ΗΣΑΝ δὲ ἐν τῆ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσό- p8. 31. ct λυμα· καὶ ἢν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμ- 16. 21. ct βοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παρα- 20. 17. Luc. λαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ 31. ct 24 7.
- 33 μέλλοντα αὐτῷ συμβαίνειν· " q "Ότι ἰδού, ἀναβαίνο- 9 Joh. 18.
 - " μεν είς Ίεροσόλυμα, καὶ ὁ υίὸς τοῦ ἀνθρώπου
 - " παραδοθήσεται τοις άρχιερεύσι καὶ τοις γραμμα-
 - " τεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτω, καὶ παρα-
- 34" δώσουσιν αυτον τοις έθνεσι, και έμπαίξουσιν αυ-
 - " τῶ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν
 - " αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν καὶ τῆ τρίτη ἡμέρα
 - " ἀναστήσεται."
- 35 ' Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάν- τ Μαιι. 20. νης οι υίοὶ Ζεβεδαίου λέγοντες, " Διδάσκαλε, θέλο-
- 36" μεν ίνα ὁ έὰν αἰτήσωμεν, ποιήσης ήμιν." 'Ο δὲ

πάσαν τὴν θνητὴν συγγένειαν ἀπολελοιπότες. Philo Judæus, vol. I. p. 559. He also spenks of the Essenes καταλιπόντες άδελφούς, τέκνα, γυναίκας, γονείς, πολυανθρώπους συγγενείας, φιλικάς έταιρείας, τὰς πατρίδας. Vol. II. p. 474.

30. ikarorranhaoiova. What is infinitely more valuable, viz. spiritual blessings.

Ibid. Most MSS. read and

πατέρας και μητέρας.

31. In this place, πρῶτοι and τοχατοι seem to allude to the worldly condition, as in ix. 35; those who were accounted first in this world, will be found lastin the world to come.

35. According to Matthew, xx. 20, their mother came with them.

εἰπεν αὐτοῖς, "Τί θέλετε ποιῆσαί με ὑμῶν;" Οἱ δὲςς εἰπον αὐτῷ, "Δὸς ἡμῶν, ἵνα εἶς ἐκ δεξιῶν σου καὶ " εἶς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῆ δόξη σου."

* Matt. 20. * Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, " Οὐκ οἴδατε τί αἰτεῖσθε. 3^8 22. Luc. 12. " δύνασθε πιεῖν τὸ ποτήριον ὁ έγὼ πίνω, καὶ τὸ

" βάπτισμα ὁ ἐγὼ βαπτίζομαι, βαπτισθηναι;" Οἱ 39 δὲ εἶπον αὐτῷ, "Δυνάμεθα." 'Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Τὸ μὲν ποτήριον ὁ ἐγὼ πίνω, πίεσθε καὶ "τὸ βάπτισμα ὁ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε

* Matt. 25. " τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων φ
34. " μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἶς ἡτοίμασται."

¹¹ Matt. 20. ¹¹ Καὶ ἀκούσαντες οἱ δέκα ἦρξαντο ἀγανακτεῖν περὶ 41 x Matt. 20. Ἰακώβου καὶ Ἰωάννου. ^x ὁ δὲ Ἰησοῦς προσκαλεσά- 42 25. Luc. 22. μενος αὐτοὺς, λέγει αὐτοῖς, "Οἴδατε ὅτι οἱ δοκοῦντες

" ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἰ

" μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτω 43

" δὲ ἔσται ἐν ὑμῶν ἀλλ' δς ἐὰν θέλη γενέσθαι μέγας

γ 9. 35. " ἐν ὑμῶν, ἔσται διάκονος ὑμῶν' καὶ δς ἀν θέλη 44 1 Pet. 5. 3. " ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος' καὶ 45 14. Phil. 2. γὰρ ὁ υίὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, Col. 1. 14. 1 Tim. 2. 6. " ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-Tit. 2. 14. " τρον ἀντὶ πολλῶν."

* Matt. 20. * Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐ- 46
29. Luc. 18.
35. τοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὅχλου
ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο
παρὰ τὴν ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς 47
ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, " Ὁ

37. ἐν τῆ δόξη. They evidently alluded to a state of earthly glory, which they expected Jesus to assume.

46. Matthew mentions two blind men, xx. 30; and Luke says that Jesus was approaching Jericho, xviii. 35.

48" υίος Δαβίδ, Ἰησοῦ, ἐλέησόν με." Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήση ο δὲ πολλῷ μᾶλλον 49 ἔκραζεν, "Υιὲ Δαβίδ, ἐλέησόν με." Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθηναι καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, "Θάρσει ἔγειραι, φωνεῖ 50 σε." Ο δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς 51 ἢλθε πρὸς τὸν Ἰησοῦν καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, "Τί θέλεις ποιήσω σοί;" Ο δὲ τυφλὸς 52 εἶπεν αὐτῷ, " Ῥαββονὶ, ἵνα ἀναβλέψω." "Ο δὲ Ἰη- δ 5. 34. σοῦς εἶπεν αὐτῷ, " Ὑπαγε ἡ πίστις σου σέσωκέ " σε." Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῆ ὁδῷ.

CHAP. XI.

1. πρὸς τὸ ὅρος τῶν Ἐλαιῶν.

In the direction of, or journeying toward, the mount of Olives, for Bethany was fifteen stadia from the city, (John xi. 18.) and the mount of Olives five or six sta-

dia. Josephus, Antiq. XX. 6. de Bel. Jud. V. 2. 3.

3. ἀποστελεί. The reading seems to be ἀποστέλλει.

4. Most MSS. read πώλον without the article.

λατο ὁ Ἰησοῦς καὶ ἀφηκαν αὐτούς. ^d καὶ ήγαγον τ d.Joh. 12. 14. 2 Reg. τον πώλον προς τον Ίπσουν, καὶ ἐπέβαλον αυτώ τὰ 9. 13. ίματια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. πολλοὶ δὲ τὰ 8 ιμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν ἄλλοι δὲ στοιβάδας έκοπτον έκ των δένδρων, και έστρώννυον είς την όδον. «καὶ οι προάγοντες καὶ οι ακολουθούντες ο ePs. 118. 25, 26. Matt. 21. έκραζον λέγοντες, " 'Ωσαννά' εὐλογημένος ὁ έργό-9. et 23.39. " μενος έν ονόματι Κυρίου. εὐλογημένη ή έρχομένη 10 " Βασιλεία εν ονόματι Κυρίου, τοῦ πατρος ήμων Δα-" βίδ' 'Ωσαννα έν τοις υψίστοις." Και εισηλθεν είς 11 'Ιεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν' καὶ περιβλεψάμενος πάντα, όψίας ήδη ούσης της ώρας, έξηλθεν είς Βηθανίαν μετά των δώδεκα.

g Matt. 21. 18.

8 Καὶ τἢ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βη- 12 θανίας, ἐπείνασε· καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν 13 φύλλα, ἢλθεν εἰ ἄρα εὐρήσει τὶ ἐν αὐτἢ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὖρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν και- ρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῆ, 14 "Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι."

 $^{\rm h}$ Matt. 21. 12. Luc. 19. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. $^{\rm b}$ Καὶ ἔρχονται εἰς 15 45. Joh. 2.

8. στοιβάδαs seems to mean branches of trees thick with leaves.

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῆ ἐπαυρίον. Tuesday morn-

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

13. οὐ γὰρ ἦν καιρὸς σύκων. Why then did he expect to find any? Καιρὸς may mean the time of gathering figs, as in xii. 2. Matt. xxi. 34. Luke xx. 10. and γλρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα εὐρήσει τὶ ἐν αὐτῆ, as in xvi. 3, 4. The meaning then would be, "Jesus thought that there " might be figs on the tree, " (though perhaps not quite " ripe,) for the time of gather—" ing them was not yet come." Kidder, Demonst. p. 100.

14. ἀποκριθείς. See Matt. iii. 15.

'Ιεροσόλυμα' καὶ εἰσελθών ὁ 'Ίησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ' καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατ16 έστρεψε' καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκη σκεῦος

17 διὰ τοῦ ἰεροῦ. ἀκαὶ ἐδίδασκε, λέγων αὐτοῖς, "Οὐ γέ-¹ɪ Reg. 8.
20. Esai.
γραπται, ''Ότι ὁ οἰκός μου, οἰκος προσευχῆς κλη- 56. 7. Jer.

" θήσεται πασι τοις έθνεσιν; ύμεις δε εποιήσατε

18" αὐτὸν σπήλαιον ληστῶν." κκαὶ ἤκουσαν οἱ γραμ- κJoh. 7.19. ματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπο- λέσουσιν ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὅχλος ἐξεπλήσσετο ἐπὶ τῆ διδαγῆ αὐτοῦ.

19 Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

20 Kai πρωί παραπορευόμενοι, είδον την συκήν έξη-1 Matt. 21.

21 ραμμένην έκ ρίζων. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, " Ῥαββὶ, ἴδε, ἡ συκῆ ἡν κατηράσω έξήρανται."

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, "Εχετε πίσ-

23 "τιν Θεοῦ. "ἀμὴν γὰρ λέγω ὑμῦν, ὅτι δς ἀν εἴπη τῷ "Matt. 17.
" ὅρει τούτω, "Αρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, 21. Luc.

" καὶ μὴ διακριθῆ ἐν τῆ καρδία αὐτοῦ, ἀλλὰ πι-

" στεύση ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ο ἐὰν εἶπη. n Matt. 7.7.

24" ηδιὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἀν προσευχό- et 21. 22.

Ευσ. 11. 9.

" μενοι σίτεισθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται Job. 14. 13

" μενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται Joh. 14. 13. 25 " ὑμιν. "Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εt 16. 23. Jac. 1. 5, " εἴ τι ἔχετε κατά τινος "να καὶ ὁ πατὴρ ὑμῶν ὁ ἐν 6. 1 Joh. 3.

18. ἐφοβοῦντο γάρ. The particle γάρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Compare Luke xix. 48. xxii. 2.

20. πρωΐ, on Wednesday morn-

14. Eph. 4.

22. πίστιν Θεοῦ, i. e. ἐν Θεφ̂. See Luke vi. 12. Rom. iii. 22, 26. Gal. ii. 16, 20. 32. (20). 3. " δε ύμεις ουκ άφιετε, ουδε ό πατηρ ύμων ό έν τοις 13. Eccl. " οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν." PKAΙ έργονται πάλιν εἰς Ἱεροσόλυμα καὶ έν τώ 27 P Mutt. 21. 23. Luc. ίερω περιπατούντος αὐτού, έργονται προς αὐτον οί 20. 1. άρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι. ٩καὶ 28 q Exod. 2. 14. Act. 4. λέγουσιν αὐτῷ, " Έν ποία έξουσία ταῦτα ποιείς; " καὶ τίς σοι την έξουσίαν ταύτην έδωκεν. ίνα ταῦ-" τα ποιης:" 'Ο δε Ίησους αποκριθείς είπεν αυ-20 τοις, " Έπερωτήσω ύμας καγώ ένα λόγον, και απο-" κρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποία ἐξουσία ταῦτα " ποιῶ. Τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἢν, ἢ;ο " έξ ανθρώπων; αποκρίθητέ μοι." Καὶ έλονίζοντο 31 προς έαυτους, λέγοντες, "'Εαν είπωμεν, 'Εξ ουρανού, " έρει, Διατί οὖν οὐκ ἐπιστεύσατε αὐτώ : τάλλ' ἐὰν :: rh. 20. Matt. 14.5. " είπωμεν, 'Εξ ανθρώπων," έφοβοῦντο τον λαόν απαντες γαρ είχον τον Ιωάννην, ότι όντως προφήτης ην. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, "Οὐκ οί-3 " δαμεν." Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, " Οὐδὲ έγω λέγω ὑμῖν, ἐν ποία ἐξουσία ταῦτα ποιῶ." *ΚΑΙ ήρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, 'Αμ-12 * Matt. 21. 33. Luc. 20.

8. Esai. 5.

10

t. Jer. 2. 21. ct 12.

9. Psal. 80 " πελώνα εφύτευσεν ανθρωπος, και περιέθηκε φραν-" μον. καὶ ώρυξεν ύποληνιον, καὶ ώκοδομησε πύργον. " καὶ έξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. καὶ ἀπ-:

> " έστειλε πρὸς τοὺς γεωργοὺς τῶ καιρῶ δοῦλου, μα " παρὰ τῶν γεωργῶν λάβη ἀπὸ τοῦ καρποῦ τοῦ ἀμ-

" πελώνος, οι δε λαβόντες αυτον έδειραν, και άπεστει-;

" λαν κενόν" καὶ πάλιν ἀπέστειλε πρὸς αὐτους ἄλλονι

32. Nearly all the MSS. Luke only mention one paraomit car before einwer. CHAP. XII.

ble: Matthew adds two others. xxi. 28. xxii. 1.

1. παραβολαίς.

- " δοῦλον κάκεῖνον λιθοβολήσαντες έκεφαλαίωσαν,
- 5 " καὶ ἀπέστειλαν ήτιμωμένον. καὶ πάλιν ἄλλον ἀπέ-
- " στειλε κάκεινον άπέκτειναν και πολλούς άλλους,
- 6" τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν
 - " ενα υίον έχων άγαπητον αυτοῦ, ἀπέστειλε καὶ αὐ-
 - " τον προς αυτους έσχατον, λέγων, "Οτι έντραπήσον-
- 7 " ται τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς tPsal. 2. 7.

 Ματτ. 26.3.

 κάυτοὺς, Τοι οὖτός ἐστιν ὁ κληρονόμος δεῦτε, ἀπο-Joh. 11.53.
- 8" κτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ
 - " λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
- 9" άμπελώνος. τί οὖν ποιήσει ὁ κύριος τοῦ άμπε-
 - " λώνος ; έλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
- 10 " δῶσει τὸν ἀμπελῶνα ἄλλοις. "οὐδὲ τὴν γραφὴν "Ρε. 118.
 - " ταύτην ἀνέγνωτε; ' Λίθον, δυ ἀπεδοκίμασαν οἱ οἰ- 28. 16.

 Matt. 21.
 - " κοδομοῦντες, οῦτος ἐγενήθη εἰς κεφαλὴν γωνίας. 42. Luc. 20.
- 11 " παρά Κυρίου έγένετο αυτη καὶ έστι θαυμαστή έν 17. Act. 4.
- 12 " ὀφθαλμοῖς ἡμῶν.'" Καὶ ἐζήτουν αὐτὸν κρατῆσαι, 33. 1 Pet. 2. καὶ ἐφοβήθησαν τὸν ὅχλον ἔγνωσαν γὰρ ὅτι πρὸς αὐτον τοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλ-θον.
- 13 *Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρι- *Matt. 22. σαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι 20.
- 14 λόγφ. οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, "Διδάσκαλε,
 - " οἴδαμεν ὅτι ἀληθης εἶ, καὶ οὐ μέλει σοι περὶ οὐ-
 - " δενός οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
 - " άλλ' ἐπ' άληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

4. ἐκεφαλαίωσαν. It is generally translated, they wounded him in the head: but Theophylact understood it to mean, they summed up all their violence: L. de Dieu also renders it bre-

viter egerunt. Alberti thinks it may mean, they beat him with sticks.

14. ἐπ' ἀληθείας. Really, indeed. Palairet.

21. Rom.

13. 7.

" έξεστι κήνσον Καίσαρι δοῦναι ή ού: δώμεν, ή μη 15 " δώμεν:" 'Ο δε είδως αντών την υπόκριστιν. είπεν αυτοις, "Τί με πειράζετε; Φέρετε μοι δηνάριον, ίνα " ἴδω." Οι δὲ ήνεγκαν. καὶ λέγει αὐτοῖς, " Τίνος ή 16 " εἰκὼν αῦτη καὶ ἡ ἐπιγραφή:" Οἱ δὲ εἶπον αὐτῶ. y Matt. 22. " Καίσαρος." y Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αυ- 17 τοις, "'Απόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ " Θεοῦ τῷ Θεῷ." Καὶ ἐθαύμασαν ἔπ' αὐτῷ.

* Καὶ ἔργονται Σαδδουκαίοι πρὸς αυτον. οίτινες 18 z Matt. 22. 23. Luc. 20. 23. Luc. 20. 27. Act. 23. λέγουσιν ανάστασιν μη είναι· καὶ έπηρώτησαν αὐο.
• Deut, 25, τον, λέγοντες, " • Διδάσκαλε, Μωσής έγραψεν ήμιν, 10 5, 6. " ότι έαν τινος άδελφος αποθάνη, καὶ καταλίπη γυ-" ναίκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβη ὁ ἀδελφὸς αὐ-" τοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήση σπέρμα " τω άδελφω αὐτοῦ. ἐπτὰ άδελφοὶ ἡσαν καὶ ὁμ " πρώτος έλαβε γυναίκα, καὶ ἀποθνήσκων ούκ ἀφηκε " σπέρμα καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, 21 " καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα καὶ ὁ τρίτος ὡσαύ-" τως καὶ ἔλαβον αὐτὴν οἱ ἐπτὰ, καὶ οὐκ ἀΦῆκαν: " σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν 13 " τῆ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν " έσται γυνή; οι γαρ έπτα έσχον αυτήν γυναικα."

" τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν b Matt. 22. " δύναμιν τοῦ Θεοῦ; b ὅταν γὰρ ἐκ νεκρῶν ἀναστῶ- 25 30. Luc. 20. "σιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν c Exod. 3.6. " ώς άγγελοι οἱ ἐν τοῖς οὐρανοῖς. c περὶ δὲ τῶν νε- 26

Matt. 22. " κρών, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῆ βίβλω 31, 32. Heb. 11. 16.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, " Οὐ διὰ 4

^{24.} διὰ τοῦτο perhaps refers cause of your error, that you do to μη είδότες. Is not this the not know &c.

" Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς " λέγων, ' Ἐγὼ ὁ Θεὸς ' Αβραὰμ, καὶ ὁ Θεὸς ' Ισαὰκ,

27" καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, άλ-

" λὰ Θεὸς ζώντων ὑμεῖς οὖν πολὺ πλανᾶσθε."

28 ^d Καὶ προσελθών εἶς τῶν γραμματέων, ἀκούσας ^d Matt. 22. αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρί- 25. θη, ἐπηρώτησεν αὐτὸν, "Ποία ἐστὶ πρώτη πασῶν

29 " ἐντολή;" c' Ο δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, " "Οτι Deut. 6.4. et 10.12. "πρώτη πασῶν τῶν ἐντολῶν, ' "Ακουε, Ἰσραήλ' Luc. 10.27.

30" Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἶς ἐστι. καὶ ἀγαπή-

" σεις Κύριον τὸν Θεόν σου έξ ὅλης τῆς καρδίας

" σου, καὶ έξ ὅλης τῆς ψυχῆς σου, καὶ έξ ὅλης τῆς

" διανοίας σου, καὶ έξ όλης της ισχύος σου.' αυτη

31 " πρώτη έντολή. f καὶ δευτέρα ὁμοία αὕτη, ' Αγα- f Lev. 19. 18. Matt. " πήσεις τὸν πλησίον σου ὡς σεαυτόν.' Μείζων τού- 22 . 39. 100 Luc. 10. 27.

32 " των ἄλλη ἐντολὴ οὐκ ἔστι." Καὶ εἶπεν αὐτῷ ὁ Rom. 13.9. γραμματεὺς, "Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, Jac. 2. 8.

" ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33" καὶ τὸ ἀγαπῶν αὐτὸν έξ ὅλης τῆς καρδίας, καὶ έξ " ὅλης τῆς συνέσεως, καὶ έξ ὅλης τῆς ψυχῆς, καὶ έξ

" όλης της ισχύος, και τὸ άγαπαν τὸν πλησίον ώς

" έαυτον, πλείον έστι πάντων των ολοκαυτωμάτων

34" καὶ τῶν θυσιῶν." Καὶ ὁ Ἰησοῦς ἰδῶν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, "Οὐ μακρὰν εἶ ἀπὸ

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of the bush. See Luke xx. 37. Rom. xi. 2. and note at Mark ii. 26. See Jablonski præf. ad Bibl. Heb. Wolfius thinks it may mean simply, cum apud rubum esset, as ἐπὶ is used in Acts xxiv. 20.

28. είς των γραμματέων. Mat-

thew calls him νομικός. xxii. 35. Ibid. πασῶν. The true read-

ing seems to be πάντων.

29. Κύριος κ. τ. λ. Jehovah is our God, Jehovah is one. Vitringa. Archisynag. p. 130.

32. Ocos is probably an in-

terpolation.

34. μακράν, i. e. κατὰ μακράν δδόν. Bos, de Ellips. p. 339.

" της βασιλείας τοῦ Θεοῦ." Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτησαι.

8 Ματι. 22. 8 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ 35 41. Luc. 20. 41. h Ps. 110. 1. " υἰός ἐστι Δαβίδ; h αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ 36 Act. 2. 34. 1 Cor. 15. " πνεύματι τῷ ἀγίῳ, ' Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, 25. Heb. 1. " Κάθου ἐκ δεξιῶν μου, ἔως ἀν θῶ τοὺς ἐχθρούς σου 13. " ὑποπόδιον τῶν ποδῶν σου.' Αὐτὸς οὖν Δαβὶδ λέ-37 " γει αὐτὸν κύριον καὶ πόθεν υἰὸς αὐτοῦ ἐστι; " Καὶ ὁ πολὺς ὅχλος ἤκουεν αὐτοῦ ἡδέως.

i Matt. 23. i Καὶ ἔλεγεν αὐτοῖς ἐν τῆ διδαχῆ αὐτοῦ, " Βλέπετε; δ. δα. Luc. 11.43. " ἀπὸ τῶν γραμματεων, τῶν θελόντων ἐν στολαῖς et 20.46. " περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ ȝ

" πρωτοκαθεδρίας έν ταῖς συναγωγαῖς, καὶ πρωτο
k Matt. 23. " κλισίας έν τοῖς δείπνοις δοί κατεσθίοντες τὰς οἰ- μ

13. Luc. 20. " κίας τῶν γηρῶν, καὶ προφάσει μακρὰ προσκεινό-

" κίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχό-" μενοι' οὖτοι λήψονται περισσότερον κρίμα."

1 Luc. 21. 1. 1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυ-41 2Reg. 12.9. λακίου, ἐθεώρει πῶς ὁ ὅχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ;

12 Cor. 8. ἐστι κοδράντης.

13 καὶ προσκαλεσάμενος τοὺς μαθη-45

Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

37. ὁ πολὺς ὅχλος, the greater

part of the crowd.

40. οἱ κατεσθίοντες instead of τῶν κατεσθιόντων. So Herodotus, Λακεδαιμονίων φαμένων εἶναι ἀνάθημα οὐκ ὀρθῶς λέγοντες. See Raphel. Grotius would begin a new sentence, They that devour &c.these shall receive greater

damnation.

41. γαζοφυλακίου. There were thirteen boxes to receive this money in the court of the women. See Reland, de Spol. Templ. c. XII.

42. λεπτὰ δύο. The Talmud speaks of two prutahs, Τημης-being equal to a quadrans. The prutah was the smallest Jewish coin. Compare Matt. v. 26. Luke xii. 59.

τὰς αὐτοῦ, λέγει αὐτοῖς, " ᾿Αμὴν λέγω ὑμῖν, ὅτι ἡ
" χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν
44 " βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ
" περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστε" ρήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
" βίον αὐτῆς."

I 3 ⁿ KAI ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει ⁿ Matt. 24. αὐτῷ εἶς τῶν μαθητῶν αὐτοῦ, "Διδάσκαλε, ἴδε, πο-5.

2" ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί." ° Καὶ ὁ Ἰη- ° 1 Reg. 9. σοῦς ἀποκριθεὶς εἶπεν αὐτῷ, " Βλέπεις ταύτας τὰς Mich. 3. 12. " μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθφ,

3 " ος ου μη καταλυθη." P Καὶ καθημένου αὐτοῦ εἰς P Matt. 24.
τὸ ὅρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων 7.
αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης

4 καὶ 'Ανδρέας, " Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ ٩ Ακι. 1. 6.
" τί τὸ σημεῖον, ὅταν μέλλη πάντα ταῦτα συντελέῖ-

5" σθαι;" τ'Ο δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο τ Jer. 29. 8.
6 λέγειν, " Βλέπετε μή τις ὑμᾶς πλανήση. *πολλοὶ Luc. 21. 8.
Ερh. 5. 6.
" γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, "Οτι 2 Thess. 2.
7" ἐγώ εἰμι καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ Ι.

" ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θρο- «Jer. 14.14.

CHAP. XIII.

1. Josephus speaks of stones in the building forty cubits long. De Bel. Jud. V. 5. 1. Those of the foundations were twenty-five cubits long, twelve broad, and eight high. Antiq. XV. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἀρμονία τῶν λίθων ἡν ἀμείνων. De Bel. Jud. VI. 4. 1. It is said, that the eastern portico to-VOL. 1.

wards the mount of Olives was part of Solomon's original building. See I Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν. Cyprian also has the same reading: Testim. I. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. els rò opos towards or facing the mount. See xi. 1.

" εῖσθε δεῖ γὰρ γενέσθαι. άλλ' οὖπω τὸ τέλος. t Ess. 19.2. " t'Ενερθήσεται γαρ έθνος έπὶ έθνος, καὶ βασιλεία 8

" ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους, " Matt. 10. " καὶ ἔσονται λιμοὶ καὶ ταραγαί. " άργαὶ ώδινων 17, 18, et 17, 16. et 24. 9. Luc. ταῦτα. Βλέπετε δὲ ὑμεῖς ἐαυτούς. παραδώσουσι9 21.12. Joh. 15. 19. et "γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρή-10. 2. Apoc. 2.10. "σεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε * Matt. 24. " ένεκεν έμου, είς μαρτύριον αυτοίς * και είς πάντα 10

" τὰ ἔθνη δεῖ πρώτον κηρυγθήναι τὸ εὐαγγέλων. 7 Matt. 10. " 7 όταν δε αγάγωσιν ύμας παραδιδόντες, μη προμε-11 19. Luc. 12. " ριμνᾶτε τί λαλήσητε, μηδε μελετᾶτε άλλ ὁ εὰ 14.

" δοθή υμίν εν εκείνη τη ώρα, τοῦτο λαλεῖτε οι " γάρ έστε ύμεις οι λαλούντες, άλλα το πνεύμα το

2 Ezech 38. " άγιον. " παραδώσει δε άδελφος άδελφον είς θάνα-11 21. Mich. 7. κ. 6. "τον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνι ■ Matt. 10. " ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. • καὶ ἔσεσθε!]

22. et 24. 22. et 24. 13. Luc. 21. " μισούμενοι ύπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ

19. Apoc. 2. " ύπομείνας εἰς τέλος, οῦτος σωθήσεται.

" b" Όταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως." b Matt. 24. 15. Luc. 21. " τὸ ἡηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου Dan. 9. 27. " οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῆ et 12. 11.

" Ιουδαία Φευγέτωσαν είς τὰ ὄρη ὁ δὲ ἐπὶ τοῦ δώ- Ε " ματος, μη καταβάτω είς την οἰκίαν, μηδε εἰσελθέτω

" ἀραί τι έκ της οἰκίας αὐτοῦ. καὶ ὁ εἰς τὸν ἀγρονή

" ων, μη έπιστρεψάτω είς τὰ ὀπίσω, άραι τὸ ἰμάτιον

" αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσταις καὶ ταῖς: " θηλαζούσαις έν έκείναις ταις ημέραις. προσεύχεσθει

" δε ίνα μη γένηται ή φυγή ύμων χειμώνος. έσονται

9. είς μαρτύριον αὐτοῖς, that 11. τὸ πνεῦμα τὸ ἄγιον. Luke

you may bear witness of my re- makes our Saviour say & ligion in their presence. σω κ. τ. λ. χχί. 15.

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" γαρ αι ημέραι έκειναι θλίψις, οία ού γέγονε τοιαύτη
  " ἀπ' ἀρχης κτίσεως ης ἔκτισεν ὁ Θεὸς, ἔως τοῦ νῦν,
20 " καὶ οὐ μὴ γένηται. καὶ εἰ μὴ Κύριος ἐκολόβωσε
  " τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξι άλλὰ διὰ
  " τους έκλεκτους ους έξελέξατο, έκολόβωσε τας ημέ-
21 " ρας. 'Καὶ τότε ἐάν τις ὑμῖν εἴπη, 'Ιδοὺ, ὧδε ὁ Χρι- c Matt. 24.
22 " στὸς, ἢ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε. ἀἐγερθήσονται 23. et 21. 8. ΔDeut. 13.
  " γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσι 1. 2 Thess.
  " σημεία καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν,
23 " καὶ τοὺς ἐκλεκτούς. "ὑμεῖς δὲ βλέπετε" ἰδοὺ, προ- 12 Pet. 3.
24 " είρηκα ὑμῖν πάντα. ''Αλλ' ἐν ἐκείναις ταῖς ἡμέραις, ' Εεε. 13.
                                                        10. Ezech.
  " μετὰ τὴν θλίψιν ἐκείκην, ὁ ἥλιος σκοτισθήσεται, 32. 7. Joel,
25 " καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀσ- et 3. 15.
                                                        2. 10, 31.
                                                        Matt. 24.
  " τέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυ- 29. Luc. 21.
26" νάμεις αὶ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>8</sup>καὶ 12. Δερος. 6.
  " τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν Dan. 7. 10.
27 " νεφέλαις μετὰ δυνάμεως πολλης καὶ δόξης. καὶ 27. et 24.
  " τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυν- 30. Luc.
  " άξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων 1 Thess. 4.
  " ἀνέμων, ἀπ' ἄκρου γῆς ἔως ἄκρου οὐρανοῦ.
                                                         16. 1 Thess.
     " h' Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν 1.7. h Matt. 24.
  " όταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκ-32. Luc.
  " φυή τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
29 " ἐστίν οὔτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα,
30" γινώσκετε ότι έγγύς έστιν έπὶ θύραις. ¡ Αμὴν λέγω ! Matt. 24.
  " ὑμιν, ὅτι οὐ μὴ παρέλθη ἡ γενεὰ αὕτη, μέχρις οὖ 32.
31 " πάντα ταῦτα γένηται. kò οὐρανὸς καὶ ἡ γῆ παρ- kPs. 102.
  " ελεύσονται· οι δε λόγοι μου ου μὴ παρέλθωσι.
                                                        8. et 51. 6.
                                                        Heb. 1. 11.
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^{19.} θλίψις. Wolfius com- ἄνθρωπος συμφορή. Herodot. p. 8. pares this phrase with πᾶς ἐστι

37

 1 Matt. 24. " 1 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ **τῆς ώρας, οὐδὲις 3²** $^{36. \, \text{Act.}}$ " οἰδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἰὸς, εἰ " μὴ ὁ πατήρ.

 m Matt. 24. " m Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε οὐκ οἴ- 33 1.uc. " δατε γὰρ πότε ὁ καιρός ἐστιν. ὡς ἄνθρωπος ἀπό- 34 1. 36. " δημος ἀφεῖς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις 1 Thess. 5. " αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστ φ τὸ ἔργον αὐτοῦ,

" καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῆ. γρηγορεῖτε 35

" οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος της οἰκίας ἔρ-" γεται, ὀψὲ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ

" χεται, οψε, η μεσονυκτιου, η αλεκτοροφωνιας, η " ποωί" μη έλθων έξαίφνης εύρη ύμας καθεύδοντας. 36

" α δε ύμιν λέγω, πασι λέγω, Γρηγορείτε."

n Matt. 26. n⁹ HN δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας Ι. Luc. 22.
1. Luc. 22.
1. Joh. 11. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐ55. et 13. 1.
τὸν ἐν δόλφ κρατήσαντες ἀποκτείνωσιν ἔλεγον δὲ, 2

" Μη έν τη έορτη, μήποτε θόρυβος έσται τοῦ λαοῦ."

ο Matt. 26. ο Καὶ ὅντος αὐτοῦ ἐν Βηθανία, ἐν τῆ οἰκία Σίμωνος 3 6. Joh. 11. 2. et 12. 3. τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἤλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ

32. ἐκείνης. See Matt. xxiv. 36.

34. For the construction of this sentence see Raphelius, who illustrates it from Polybius.

35. These were the hours of 9, 12, 3, and 6.

CHAP. XIV.

3. πιστικῆς. Some have derived it from πίνω, bibo, and interpreted it to mean liquid. (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find liquida nardus in Ovid. (de Art. III.) and νάρδον καταπίνειν in Athenœus, VI. But

the adjective from πίνω is πιστός. (Æsch. Prom. 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. Opis near Babylon; (Hartungus, Schultetus;) or Pist in India. (de Dieu.) Camerarius also thought it might be a Latin term, Spicate. But the adjective mornes is formed from mioris, or meibe. Origen uses it for calculated to persuade, vol. I. p. 492. as does Epiphanius, vol. I. p. 534. and Eusebius uses it for pure, or genuine. This is probably the true meaning; and so Syr. Arab.

συντρίψασα τὸ ἀλαβαστρον, κατέχεεν αὐτοῦ κατὰ 4 τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἐαυτοὺς, καὶ λέγοντες, "Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύ-5" ρου γέγονεν; ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω

ς" ρου γέγονεν ; ήδύνατο γὰρ τοῦτο πραθηναι έπάνω " τριακοσίων δηναρίων, καὶ δοθηναι τοῖς πτωχοῖς·"

6 καὶ ἐνεβριμῶντο αὐτῆ. 'Ο δὲ Ἰησοῦς εἶπεν, "᾿Αφετε αὐτήν τί αὐτῆ κόπους παρέγετε; καλὸν ἔργον εἰρ-

7 " γάσατο εἰς εμέ. ^pπάντοτε γὰρ τοὺς πτωχοὺς έχετε p Deut. 15.

" μεθ' έαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ 11.

8" ποιησαι έμε δε ου πάντοτε έχετε. δ είχεν αυτη,

" ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν

9 " ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, ὅπου αν κηρυχθῆ " τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ δ

" ἐποίησεν αΰτη, λαληθήσεται εἰς μνημόσυνον αὐ-

10 " της." ⁴ Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἶς τῶν δώ- 4 Matt. 26. δεκα, ἀπηλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν 4.

11 αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

12 ΓΚΑΙ τἢ πρώτη ἡμέρα τῶν ἀζύμων, ὅτε τὸ πάσχα: Matt. 26. ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ποῦ θέλεις 7. Εxod.12. " ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;" 16. 5.

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει 👎

Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a pseudonardus, XIII.1. See Thes. Crit. Sacr. part. I. p. 203.

Ibid. συντρίψασα. Having shaken the cruse together. Knatchbull, Hammond.

6. els eµe. All the best MSS. read ev eµol.

8. προέλαβε μυρίσαι. Wolfius compares Alciphron Epist. p. 323. στεφάνιά μοι καὶ ρόδα ὡσπὲρ ἀώρφ τάφφ πέμπει. Jesus perhaps alluded to the women wishing to embalm him after his burial, and not being able on account of his resurrection.

13. δύο. Peter and John. See Luke xxii. 8. αύτοις. " Υπάγετε είς την πόλιν και απαντήσει ύμιν " ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθή-" σατε αὐτῶ. καὶ ὅπου ἐὰν εἰσέλθη, εἴπατε τῷ οἰκο-14 " δεσπότη, "Οτι ο διδάσκαλος λέγει, Ποῦ έστι το " κατάλυμα, όπου τὸ πάσγα μετὰ τῶν μαθητῶν μου " Φάγω ; καὶ αὐτὸς ὑμῶν δείξει ἀνώγεον μέγα ἐστρω-15 " μένον ετοιμον εκεί ετοιμάσατε ήμιν." Και εξήλ-16 θον οι μαθηται αυτού, και ήλθον είς την πόλιν, και εδρον καθώς είπεν αυτοίς, και ήτοιμασαν τὸ πάσγα.

• Matt. 26. t Joh. 13. 21. Psal.

*Καὶ όψίας γενομένης έρχεται μετὰ τῶν δώδεκα: 17 20. Luc.22. τκαὶ ἀνακειμένων αυτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰη-ι\$ σούς, " 'Αμην λέγω ύμιν, ότι είς έξ ύμων παραδώσει 41. 9. Act. " με, ὁ ἐσθίων μετ' ἐμοῦ." Οἱ δὲ ἦρξ**αντο λυπεῖσθα,**19 καὶ λέγειν αὐτῶ εἶς καθ εἶς, " Μή τι ἐγώ;" καὶ ἄλλος, " Μή τι έγώ;" 'Ο δὲ ἀποκριθεὶς είπεν αὐτοῖς, 20 " Είς έκ των δώδεκα, ὁ έμβαπτόμενος μετ' έμου είς

u Matt. 26. " τὸ τρυβλίον. "ὁ μὲν υίὸς τοῦ ἀνθρώπου ὑπάνει 11 24. Luc.22. 22. Joh. 13. " καθώς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπω " έκείνω, δι' οδ ὁ υίὸς τοῦ άνθρώπου παραδίδοται.

" καλον ην αυτώ, εἰ οὐκ έγεννήθη ὁ ἄνθρωπος ἐκείνος."

*Καὶ ἐσθιόντων αὐτῶν, λαβῶν ὁ Ἰησοῦς ἄστον, :: x Matt. 26. 26. Luc. 22. 19. 1 Cor. εύλογήσας έκλασε, καὶ έδωκεν αυτοῖς καὶ εἶπε. « Λά-11. 23. " βετε, φάγετε. τοῦτό έστι τὸ σῶμά μου." Καὶ λα- 33 βων το ποτήριον, εύχαριστήσας έδωκεν αυτοίς και

> 10. els kab els, for els kab ενα. Beza wrote els κάθ els for els kai elra els. See John viii. q. Rom. xii. 5.

> 22. ἐσθιόντων might be either while they were eating, or when they had eaten. Clarke.

> Ibid. páyere is wanting in many MSS.

23. It appears from hence, that at the passover each person had not a separate cup, but all drank out of the same cup: and it is said by R. Mordechai, that twenty-two persons might drink out of the same cup. Thes. Crit. Sacr. part. I. p. 199.

24 έπιον έξ αὐτοῦ πάντες καὶ εἶπεν αὐτοῖς, "Τοῦτό " έστι τὸ αξμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ 25 " πολλών έκχυνόμενον, αμήν λέγω ύμιν, ότι οὐκέτι " οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἔως τῆς " ήμέρας έκείνης, όταν αὐτὸ πίνω καινὸν έν τῆ βασι-" λεία τοῦ Θεοῦ."

26 γ Καὶ ὑμνήσαντες ἐξηλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν, γ Matt. 26. 27 * καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, "Οτι πάντες σκανδα-39. Joh.
18. τ. " λισθήσεσθε έν έμοὶ έν τῆ νυκτὶ ταύτη· ὅτι γέγρα- 2 Matt. 26.

" πται, 'Πατάξω τον ποιμένα, καὶ διασκορπισθήσε - 31. Luc. 22.

28" ται τὰ πρόβατα.' "ἀλλὰ μετὰ τὸ ἐγερθῆναί με, $^{32.}$ Zach. $^{13.7.}$

29 " προάξω υμᾶς εἰς τὴν Γαλιλαίαν." b'O δὲ Πέτρος 16.7. Matt. 26. έφη αὐτῷ, " Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' 32. et 28.

30 " ουκ έγώ." και λέγει αυτφ ο Ίησους, " 'Αμην b Matt. 26. " λέγω σοι, ὅτι σήμερον ἐν τῆ νυκτὶ ταύτη, πρὶν ἢ $\frac{33. \, \text{Luc.22.}}{33. \, \text{Joh. 13.}}$

- 31 " δὶς ἀλέκτορα φωνήσαι, τρὶς ἀπαρνήση με." d'O δε Matt. 26. έκ περισσοῦ έλεγε, " Μᾶλλον ἐάν με δέη συναποθα-34. Joh. 13. " νεῖν σοι, οὐ μή σε ἀπαρνήσομαι." 'Ωσαύτως δε Joh. 13. καὶ πάντες έλεγον.
- « ΚΑΙ έρχονται είς χωρίον, οδ τὸ ὅνομα Γεθση- « Matt. 26. μανή καὶ λέγει τοις μαθηταίς αυτού, "Καθίσατε 30. Luc. 22.
- 33 " ώδε, εως προσεύξωμαι." Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ έαυτοῦ.
- 34 Καὶ ἦρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. Γκαὶ λέγει 1 Ματι. 26. αὐτοῖς, " Περίλυπός ἐστιν ἡ ψυχή μου ἔως θανάτου 44. Job. 12.
- 35" μείνατε ώδε καὶ γρηγορείτε." ε Καὶ προελθών μι- ε Luc. 22. κρου, έπεσεν έπὶ της γης, καὶ προσηύχετο, ίνα εἰ δυ-41.

27. The words ἐν ἐμοὶ ἐν τῆ σαι. Before the second cockrunti raving are wanting in many crowing, which was said to be at three in the morning. See MSS.

30. πρίν ή δὶς ἀλέκτορα φωνή- xiii. 35.

1 Joh. 6.38. νατόν ἐστι, παρέλθη ἀπ' αὐτοῦ ἡ ώρα' h καὶ ἔλεγεν, 36

" 'Αββὰ ὁ πατὴρ, πάντα δυνατά σοι. παρένεγκε τὸ

" ποτήριον ἀπ' ἐμοῦ τοῦτο' ἀλλ' οὐ τί ἐγὰν θέλω,

1 Matt. 26. " ἀλλὰ τί σύ." 'Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς 57

40. Luc.
22. 45. καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, " Σίμων, καθεύ
k Gal. 5. 17. " δεις ; οὐκ ἴσχυσας μίαν ώραν γρηγορῆσαι ; k γρη- 38

" γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πει
" ρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ

" ἀσθενής." Καὶ πάλιν ἀπελθὰν προσηύξατο, τὸν 39

αὐτὸν λόγον εἰπών. καὶ ὑποστρέψας εὖρεν αὐτοὺς τὸ

πάλιν καθεύδοντας' ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν

βεβαρημένοι, καὶ οὐκ ἦδεισαν τί αὐτῷ ἀποκριθῶσι.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, " Καθεύ- μι " δετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει, ἢλθεν ἡ " ὥρα· ἰδοὺ, παραδίδοται ὁ υἰὸς τοῦ ἀνθρώπου εἰς τὰς " χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ, μι " ὁ παραδιδούς με ἦγγικε."

1 Matt. 26. 1 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται 13
47. Luc. 22.
47. Joh. 18. Ἰούδας, εἶς ὧν τῶν δώδεκα, καὶ μετ ἀὐτοῦ ὅχλος πο3. λὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει μο δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, "Ον αὐ φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπα12. Sam. γάγετε ἀσφαλῶς." Ταὶ ἐλθῶν, εὐθέως προσελ-15
13. Θῶν αὐτῷ λέγει, " Ῥαββὶ, ραββί·" καὶ κατεφίλησεν

44. ἀσφαλῶs. Elsner translates it without danger or fear of a rescue: but it probably means securely, in safe custody. See Acts xvi. 23.

^{36. &#}x27;Αββᾶ. See Gal. iv. 6.
41. ἀπέχει. Sufficit. So Anacreon, ἀπέχει. βλέπω γὰρ αὐτήν.

XXVIII. penult. Herodotus also writes καί μοι παρέχει νῦν ὑμέων ἄρχειν, ΙΙΙ. Βεza, Raphel.

46 αὐτόν οι δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 Εἶs δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν
48 αὐτοῦ τὸ ἀτίον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "ʿΩς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ
49" ξύλων συλλαβεῖν με ; καθ ἡμέραν ἤμην πρὸς ὑμᾶς
" ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με · n ἀλλ' n Psal. 22.
50" ἵνα πληρωθῶσιν αὶ γραφαί." ο Καὶ ἀφέντες αὐτὸν Εsa. 53.12.
51 πάντες ἔφυγον. καὶ εἶς τις νεανίσκος ἡκολούθει αὐτῷ, 56. Luc. 24.
περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ καὶ κρατοῦσιν ο Job. 19.
52 αὐτὸν οἱ νεανίσκοι · ὁ δὲ καταλιπὼν τὴν σινδόνα γυ - 13. Psal.
μνὸς ἔφυγεν ἀπ' αὐτῶν.

53 P ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα P Matt. 26. καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρε-54 Joh. 18. 54 σβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μα-13. 24. κρόθεν ἠκολούθησεν αὐτῷ ἔως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, 55 καὶ θερμαινόμενος πρὸς τὸ φῶς. Φοὶ δὲ ἀρχιερεῖς καὶ Ματτ. 26. ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ-59. Αct. 6. ρίαν, εἰς τὸ θανατῶσαι αὐτόν καὶ οὐχ εὕρισκον.

56 πολλοὶ γὰρ έψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἶσαι αἰ

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tom. I. p.1082. and Casaubon adl. Epihanius seems to have thought it was James, the brother of our Lord. Vol. I. p. 1045. So also Theophylact: and Petrus de Natalibus said it was James, who was mistaken for our Lord

from his likeness, IV. 108.

52. γυμνός. Perhaps he had only his under garment on.

54. φωs is used for a fire in Xen. Cyrop. VII. 5. 27.

56. oir low is said to mean, not sufficient to condemn him, by Budæus, Grotius, Heupelius: but it more probably means, not consistent with each other: H. Stephens, Wolfius.

μαρτυρίαι ούκ ήσαν, καί τινες άναστάντες έψευδο-57 μαρτύρουν κατ' αυτού, λέγοντες, "" "Οτι ήμεις ήκου- ιδ F 15. 20. Job. 2. 10. " σαμεν αὐτοῦ λέγοντος, "Οτι έγω καταλύσω τον " ναὸν τοῦτον τὸν γειροποίητον, καὶ διὰ τριών ήμε-" ρών άλλον άγειροποίπτον οἰκοδομήσω." Kai avõesa * Matt. 26. ούτως ἴση ἡν ἡ μαρτυρία αὐτῶν. * Καὶ ἀναστὰς ὁ 60 62. άρχιερεύς είς τὸ μέσον, έπηρώτησε τὸν Ἰησοῦν, λέγων, " Οὐκ ἀποκρίνη οὐδέν: τί οδτοί σου καταμαρt Esa. 53.7. " τυροῦσιν;" t'O δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο, 61 Act. 8. 32. πάλιν ὁ ἀργιερεὺς ἐπηρώτα αὐτὸν, καὶ λένει αὐτῶ. u Dan. 7.10. "Σν εί ο Χριστος, ο νίος του ευλογητου:" " " Ο δές: Matt. 16. 'Ιησούς είπεν, " Ένω είμι, καὶ ὅψεσθε τὸν νίον τοῦ 27. et 24. 30. et 25. " άνθρώπου καθήμενον έκ δεξιών της δυνάμεως, καὶ 31. et 26. 69. Act. 1. 11. Thess άρχιερευς διαρρήξας τους χιτώνας αυτου, λέγει. "Τί 4.16. 2 Thess.1. " έτι χρείαν έχομεν μαρτύρων; ηκούσατε της βλα-64 10. Apoc. " σφημίας τι ύμιν φαίνεται;" Οι δε πάντες κατέ-1. 7. × Job. 16. κριναν αυτον είναι ένοχον θανάτου. * Καὶ πρξαντός 10. Esn. 50. 10. Esn. 50. 6. Matt. 26. Τίνες εμπτύειν αυτώ, και περικαλύπτειν το πρόσωπου 67. Joh. 19. αύτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, "Προ-" Φήτευσον" καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν έβαλλον.

γ Matt. 26. γ Καὶ ὅντος τοῦ Πέτρου ἐν τἢ αὐλῆ κάτω, ἔρχεται66 58,69. Luc. 22.55. Joh. μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν6; 18. 16. Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, " Καὶ " σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἢσθα." 'Ο δὲ ἠρ-68 νήσατο λέγων, " Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέ-" γεις." Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ

^{57.} See note at xiii. 2.

^{68.} Oùk olda, I know him not. See ver. 71.

69 ἀλέκτωρ ἐφώνησε. ² Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ² Matt. 26. πάλιν, ἦρξατο λέγειν τοῖς παρεστηκόσιν, "Οτι οὕτος 58. Joh. 18.

70" έξ αὐτῶν έστιν." ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ ²⁵.
μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, "'A" ληθῶς ἐξ αὐτῶν εἰ' καὶ γὰο Γαλιλαῖος εἰ, καὶ ἡ

7ι " λαλιά σου ὁμοιάζει." 'Ο δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν. ""Οτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν

- 72 " λέγετε." * Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ * Matt. 26. ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὖ εἶπεν αὐτῷ ὁ 22.61. Joh. Ἰησοῦς, " "Ότι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρ- 18. 27. " νήση με τρίς." καὶ ἐπιβαλὼν ἔκλαιε.

αὐτὸν ὁ Πιλάτος, " Σὰ εἶ ὁ βασιλεὰς τῶν Ἰουδαίων;" 2, 11. Luc. 3 Ο δὲ ἀποκριθεὶς εἶπεν αὐτῷ, " Σὰ λέγεις." Καὶ κατ-18. 33.

- 4 ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· do δὲ Πιλάτος $_{\rm d}$ $_{\rm Matt.\ 27.}$ πάλιν ἐπηρώτησεν αὐτὸν, λέγων, "Οὐκ ἀποκρίνη οὐ- $_{\rm 10.}^{13.\ Joh.\ 19.}$
- 5 " δέν ; ἴδε, πόσα σου καταμαρτυροῦσιν." 'Ο δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
- 6 Κατὰ δὲ ἐορτὴν ἀπέλυεν αὐτοῖς ἔνα δέσμιον, ὅν $^{-1}$ 5. Luc.23. $_{7}$ περ ἢτοῦντο. 1 ἢν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ 17 . 30 6. 18 6. 18 6. 19 6. 19 6. 18 6. 19 7. 19 8. 19 8. 19 9. 19 9. 19 1. 19 1. 19 1. 19 1. 19 1. 19 1. 19 1. 19 2. 19 1. 19 2. 19 3. 19 3. 19 3. 19 3. 19 3. 19 3. 19 3. 19 4. 19 5. 19 5. 19 7. 19 8. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9. 19 9.

70. δμοιάζει, is like to their speech.

72. ἐπιβαλών. Theophylact says, ἐπικαλυψάμενος τὴν κεφαλὴν, ἡ ἀντὶ τοῦ ἀρξάμενος μετὰ σφοδρότητος. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. Cum se foras proripuisset, Beza, L. de

Dieu, Raphel. Casaubon approves of either the first, or quum hoc animadvertisset. Respiciens ipsum, Hammond, Palairet.

CHAP. XV.

1. If we compare xiii. 35.
πρωί means six o'clock.

16. Luc. 23. τῶν συστασιαστῶν δεδεμένος, οἶτινες ἐν τἢ στάσει
19. Joh. 18.
40. φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὅχλος ἤρξατο 8
αἰτεῖσθαι, καθῶς ἀεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος 9
ἀπεκρίθη αὐτοῖς λέγων, "Θέλετε ἀπολύσω ὑμῖν τὸν
"βασιλέα τῶν Ἰουδαίων;" Ἐγίνωσκε γὰρ ὅτι διὰ 10
ε Ματι. 27. φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. ε οἱ δὲ 11
20. Luc. 23.
18. Joh. 18. ἀρχιερεῖς ἀνέσεισαν τὸν ὅχλον, ἵνα μᾶλλον τὸν Βαρ40. Act. 3.
αββᾶν ἀπολύση αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεῖς 12
πάλιν εἶπεν αὐτοῖς, "Τί οὖν θέλετε ποιήσω ὁν λέγετε
"βασιλέα τῶν Ἰουδαίων;" Οἱ δὲ πάλιν ἔκραξαν, 15
" Σταύρωσον αὐτόν." 'Ο δὲ Πιλάτος ἔλεγεν αὐτοῖς, 14
" Τί γὰρ κακὸν ἐποίησεν ;" Οἱ δὲ περισσστέρως
h Ματι. 27. ἔκραξαν, " Σταύρωσον αὐτόν." h' Ο δὲ Πιλάτος βαν- 15
26. Joh. 19.
λόμενος τῷ ὅχλφ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐ-

20. 30h.19. λόμενος τῷ ὅχλῷ τὸ ἰκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῆ.

1 Matt. 27. 1 Οι δε στρατιώται ἀπήγαγον αὐτὸν ἔσω τῆς αὐ-15
27. Joh.19. λῆς, ὅ ἐστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν
σπεῖραν, καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι-17
θέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρ-16
ξαντο ἀσπάζεσθαι αὐτὸν, "Χαῖρε, βασιλεῦ τῶν Ἰου" δαίων" καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμω, 19
καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐ-22
τὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἰμάτια τὰ

7. ἐν τῆ στάσει. Josephus mentions two seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was po-

pular, and his release was much desired. Antiq. XVIII. 3. 2.

14. περισσοτέρως. The true reading is probably περισσώς.

16. See note at Matt. xxvii.

ίδια καὶ ἐξάγουσιν αὐτὸν, ίνα σταυρώσωσιν αὐτόν.

21 καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη- κ Μακτ. 27.

ναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα ᾿Αλεξάνδρου 26.

καὶ 'Ρούφου, ίνα ἄρη τὸν σταυρὸν αὐτοῦ.

1 ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθὰ τόπον, ὅ ἐστι¹ Matt. 27. 33. Luc. 23. 23 μεθερμηνευόμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ 33. Joh. 19. 24 πιεῖν ἐσμυρνισμένον οἶνον ὁ δὲ οὐκ ἔλαβε. ^m Καὶ ^{17. 18. Matt. 27. 35. Δταυρώσαντες αὐτὸν, διεμέριζον τὰ ἰμάτια αὐτοῦ, 27. 35. 25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρη. ⁿ ἦν δὲ ὥρα Joh. 19. 23. 26 τρίτη, καὶ ἐσταύρωσαν αὐτόν. ^ο Καὶ ἦν ἡ ἐπιγραφὴ ^{h. Matt. 27. 23. τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, " Ὁ βασιλεὺς τῶν ^{44. Joh. 19. 14. 14. Joh. 19. 14. 27. 'Ἰουδαίων." ^p Καὶ σὺν αὐτῷ σταυροῦσι δύο λη - ^{ο Matt. 27. 37. Luc. 23. 28 στὰς, ἔνα ἐκ δεξιῶν καὶ ἔνα ἐξ εὐωνύμων αὐτοῦ. ^q καὶ ^{38. Joh. 19. ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, 'Καὶ μετὰ ἀνόμων ^{p. Matt. 27. 38. Luc. 23. 29 ' ἐλογίσθη.' ^τ Καὶ οἱ παραπορευόμενοι ἐβλασφή - ^{32. q. Esa. 53. μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέ - ^{12. Luc. 22. γοντες, "Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὰν [Paal. 22. 7. ^{et 69. 20. Matt. 27. 30. 'ἡμέραις οἰκοδομῶν' σῶσον σεαυτὸν, καὶ κατάβα et 109. 25. Matt. 27. 31. 'ἀπὸ τοῦ σταυροῦ." 'Ομοίως δὲ καὶ οἱ ἀρχιερεῖς 39. Luc. 23. 16. 23. Luc. 23. Δαλος τοῦς τοῦς τοῦς δὲ καὶ οἱ ἀρχιερεῖς 39. Luc. 23. 16. 23. Δαλος τοῦς τοῦς 25. Ματτ. 27. 39. Luc. 23. 39. Luc. 23. 16. 23. Δαλος δὲ καὶ οἱ ἀρχιερεῖς 39. Luc. 23. 16. 23. Δαλος δὲ καὶ οἱ ἀρχιερεῖς 39. Luc. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23. 16. 23.}}}}}}}}}

21. 'Ρούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, "Prodeunti ad suppli"cium capitis potum dederunt,

"granum thuris in poculo vi"ni, ut turbaretur intellectus
"ejus." Lightfoot. See Matt.
xxvii. 34. Newcome observes
that this action did not contradict the declaration of Jesus in
xiv. 25, for the Jews did not
consider &for as wine; he quotes
Spartianus, "Jussit vinum in
"expeditione neminem bibere:
"sed aceto universos esse con"tentos."

25. ἦν δὲ తρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτὸν, and connected it with what goes before.

35. supr. έμπαίζοντες πρὸς άλλήλους μετὰ τῶν γραμματέων 14. 58. Joh. 2. 19. ἔλεγον, " Αλλους ἔσωσεν, έαυτὸν οὐ δύναται σῶσαι.

" ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν 32 " ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν."

* Matt. 27. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ἀνείδιζον αὐτόν. * Γ ε-33 45. Luc. 23. νομένης δὲ ὥρας ἔκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν t Psal. 22.1. γῆν, ἔως ὥρας ἐννάτης ' καὶ τῆ ὥρα τῆ ἐννάτη ἐβό-34

Ματτ. 27. ησεν ὁ Ἰησοῦς φωνη μεγάλη, λέγων, " Ἐλωὶ, Ἐλωὶ, " λαμμα σαβαγθανί;" ὅ ἐστι μεθερμηνευόμενον. " Ο

" Θεός μου, ὁ Θεός μου, εἰς τί με έγκατέλιπες;" Καὶ:

τινές τῶν παρεστηκότων ἀκούσαντες, ἔλεγον, "'Ιδοὺ, ^α Psal. 69. "'Ηλίαν φωνεῖ." ^α Δραμὼν δὲ εἶς, καὶ γεμίσας ³⁶

^a Psal. 69. " Ηλίαν φωνεί." Δραμών δέ εἰς, καὶ γεμίσας:
^{21. Joh. 19.}
^{29.} σπόγγον δξους, περιθείς τε καλάμφ, ἐπότιζεν αὐτὸν,
λέγων, " Αφετε, ἴδωμεν εἰ ἔρχεται 'Ηλίας καθελεῦν
" αὐτόν."

" Ο δε Ίησοῦς άφεις φωνήν μεγάλην, εξέπνευσε. 3 × Matt. 27. 50. Luc. 23. 50. Luc. 2.3. 46. Joh. 19. ⁹ καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ 3³ 30. γ 2 Par. 3. άνωθεν έως κάτω. ε Ἰδων δε ο κεντυρίων ο παρ-3 14. Matt. εστηκώς έξ έναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευ-27. 51. Luc. 23.45. z Matt. 27. σεν, είπεν, "'Αληθώς ὁ ἄνθρωπος οὐτος νίὸς ἡν 54. Luc. 23. " Θεοῦ." Α ΤΗσαν δὲ καὶ γυναίκες ἀπὸ μακρόθεν κ 47. * Matt. 27. θεωρούσαι, έν αις ήν και Μαρία ή Μαγδαληνή, και 55. Luc. 23. Μαρία ή τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωση μήτης. b Luc. 8. 2, καὶ Σαλώμη, bαὶ καὶ ὅτε ἢν ἐν τῆ Γαλιλαία, ἡκολού-4 θουν αὐτῶ, καὶ διηκόνουν αὐτῶ, καὶ ἄλλαι πολλαὶ αί συναναβάσαι αὐτῶ εἰς Ἱεροσόλυμα.

c Matt. 27. c Καὶ ήδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ \wp 57. Luc. 23. 50. Joh. 19. ἐστι προσάββατον, ἦλθεν Ἰωσὴφ ὁ ἀπὸ ᾿Αριμαθαίας, \wp 38.

40. τοῦ μικροῦ. S. Paul uses μείζων and ελάσσων for elder and younger. Rom. ix. 12.

Ibid. Σαλώμη is said to have been the wife of Zebedee. Compare Matt. xxvii. 56.

εὐσχήμων βουλευτης, δς καὶ αὐτὸς ἦν προσδεχόμενος την βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς 44 Πιλάτον, καὶ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι 45 ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο 46 τὸ σῶμα τῷ Ἰωσήφ. ἀ καὶ ἀγοράσας σινδόνα, καὶ Ματι. 27. καθελὼν αὐτὸν, ἐνείλησε τῷ σινδόνι. καὶ κατέθηκεν 53. Joh. 19. αὐτὸν ἐν μνημείῳ, ὁ ἦν λελατομημένον ἐκ πέτρας 41, 42. καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεῶ-

ρουν ποῦ τίθεται.
6 °ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγ- ° Ματι. 28. δαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἡγό- 1. Joh. 20. 2 ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ τὸ μνη- 3 μεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἐαυτὰς, "Τίς ἀποκυλίσει ἡμῦν τὸν λίθον ἐκ τῆς θύρας 4" τοῦ μνημείου;" Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι 5 ἀποκεκύλισται ὁ λίθος ἡν γὰρ μέγας σφόδρα. Γκαὶ Ματι. 28. εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθή- 12.

43. εὐσχήμων seems to mean a person of condition. See Acts xiii. 50. xvii. 12.

Thid. βουλευτής, Decurio. Vulg. Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the market.

44. ἐθαύμασεν εἰ. Raphel gives similar instances of εἰ for δτι after θαυμάζειν from Xeno-

phon and Herodotus. Krebsius does the same from Josephus.
46. ἐκ πέτρας. According to Salmasius, this does not mean cut out of a rock, but made of wrought stone. Ad Solin. p. 851.
CHAP. XVI.

4. ἢν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ. τ. λ. See xi. 13.

εἰε τὸ μνημείον. This seems not to agree with Matt. xxviii.
 where we read that the angel was sitting on the stone,

μενον έν τοις δεξιοις, περιβεβλημένον στολην λευ
ε Matt. 28. κήν καὶ έξεθαμβήθησαν. ε ὁ δὲ λέγει αὐταις, "Μηδ 5. Luc. 24. " ἐκθαμβεισθε. 'Ιησοῦν ζητειτε τὸν Ναζαρηνὸν τὸν " ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε· ιδε ὁ τάπος

h 14. 28. "όπου έθηκαν αὐτόν. h ἀλλ' ὑπάγετε, εἶπατε τοις;
Matt 26.
32. et 28. "μαθηταίς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς
10. Act. 1.
3. et 13. 31. " εἰς τὴν Γαλιλαίαν' ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἰ1 (Or. 15. 5. " πεν ὑμῖν." ¡ Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸδ
8. Luc. 24.
9. Joh. 20. τοῦ μνημείου' εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις'
18. καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

* Joh. 20. * 'Αναστὰς δὲ πρωῖ πρώτη σαββάτου ἐφάνη πρῶ-9
14, 16.
Luc. 8. 2. του Μαρία τῆ Μαγδαληνῆ, ἀφ' ἡς ἐκβεβλήκει ἐπτὰ
δαιμόνια. ἐκείνη πορευθείσα ἀπήγγειλε τοῖς μετ 13
αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. κἀκεῦνα 11
ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς, ἢπίστησαν.

1 Luc. 24. 1 Μετὰ δὲ ταῦτα δυσὶν έξ αὐτῶν περιπατοῦσιν ἐφα-12
13. νερώθη ἐν ἐτέρα μορφῆ, πορευομένοις εἰς ἀγρόν. κά-13
κεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδὲ ἐκεί-

which he had rolled ἀπὸ τῆς θύρας. But a μνημεῖον consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone therefore was rolled from the mouth of the sepulchre, but was still within the vestibule, into which the women entered, and saw the angel. See John xx. 1, which reconciles Matthew and Mark. See Wolfius.

8. ταχύ is wanting in most MSS.

Ibid. οὐδὲν εἶπον. i. e. they told no one on the road.

 For the genuineness of the remaining part of this Gospel, see Mill in his edition of the New Testament.

Ibid. This appearance of Jesus to Mary Magdalene is told at length in John xx. 14, &c.

12. δυσίν. Some have thought these were not the two mentioned by S. Luke xxiv. 13, who went to Emmaus; because Mark adds, that the disciples did not believe them. But perhaps some believed and some doubted, as in Matt. xxviii. 17.

13. oùdè ékeivois émiorevou. This seems to contradict Luke xxiv.33—36. Theophylact says

14 νοις ἐπίστευσαν. ^m Ύστερον ἀνακειμένοις αὐτοῖς τοῖς ^m Luc. 24. ἔνδεκα ἐφανερώθη, καὶ ώνείδισε τὴν ἀπιστίαν αὐτῶν 19. 1 Cor. καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγη-

15 γερμένον οὐκ ἐπίστευσαν. n Καὶ εἶπεν αὐτοῖς, " Πο- n Matt. 28. " ρευθέντες εἰς τὸν κόσμον ἄπαντα, κηρύξατε τὸ εὐ- 19 Joh. 15.

16" αγγέλιον πάση τῆ κτίσει. °ὁ πιστεύσας καὶ βαπ-ο Joh. 3. 18, " τισθεὶς σωθήσεται 'ὁ δὲ ἀπιστήσας κατακριθή-48.

17" σεται. ^Pσημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρα- P Luc. 10.
" κολουθήσει' ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι' 16. et 8. 7.

18 " γλώσσαις λαλήσουσι καιναῖς ' ^qὄφεις ἀροῦσι' κᾶν ^{2.4. et 16.} 18. et θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει' ἐπὶ ^{46. et 19. 6.} " ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν." ^{10, 18.} (Luc. 10.

20 Θεοῦ· ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ 50,51. Ας. Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ Act. 14.3. Τῶν ἐπακολουθούντων σημείων. ᾿Αμήν.

that by τοῖς λοιποῖς Mark did

not mean the apostles.

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14. τοῖς ἔνδεκα. But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants οἱ τριάκοντα, after Critias and Hippomachus had been killed. Hellen. II. 4. 24.

16. σωθήσετα, will be put in the way of salvation: he will be released from all his former sins, and at the moment of his baptism will be in a state of salvation, and reconciled with God.

Ibid. κατακριθήσεται. This does not necessarily mean that he will be punished for his unbelief as a positive and specific vol. 1. sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. He that does not believe in Christ, will have the sentence executed which was already hanging over him. See John iii. 17, 18. 36. v. 24. viii. 24. xii. 47, &c.

17. σημεία. These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. πανταχοῦ. This seems to shew that St. Mark did not write his Gospel till many years

after the ascension.

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ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion: but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarca, A. D. 53-55; and the Acts during his imprisonment at Rome, A. D. 56-58. He seems to have been particularly connected with the church at Philippi; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῶν πραγ2 μάτων, 'καθὼς παρέδοσαν ἡμῶν οἱ ἀπ' ἀρχῆς αὐτόπται 'Heb. 2.3.
3 καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ^u ἔδοξε κάμοὶ, ^u Act. 1. 1.
παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ 4 γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

* ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασι- * Matt. 2.1. λέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, τέξτι Par. 24. ἐφημερίας ᾿Αβιά΄ καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ- 12. 4, 17.

1. ἐπεχείρησαν ἀνατάξασθαι, the same as ἀνετάξαντυ. Casaubon, Raphel, Krebsius.

Îbid. πεπληροφορημένων. Fully believed. See Rom. iv. 21. xiv. 5. 2 Tim. iv. 17.

Ibid. παρέδοσαν ἡμῶν. This seems to shew that St. Luke himself was not an eyewitness.

- 2. τοῦ λόγου. Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.
- 3. παρηκολουθηκότι. The meaning of this verb is shewn by Raphel to be, mente atque intelligentia consequi.

Ibid. ἄνωθεν. From the beginning. See Acts xxvi. 5.

Ibid. καθεξης might mean, after the others, or, in regular order: probably the latter.

- 3. Θεόφιλε. Theophilus is said to have been third bishop of Cæsarea. Constit. Apost. VII. 46. but this testimony is very doubtful. The epithet κράτιστος is applied to Felix in Acts xxiii. 26. xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at Antioch. Some have supposed it not to be a real name. See Lardner.
- 4. κατηχήθης. This verb, from whence comes our word cate-chism, means, literally, to instruct by word of mouth.

5. ἐφημερίας Aβία. This was

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ρων 'Ααρών, καὶ τὸ ὅνομα αὐτῆς 'Ελισάβετ. ἦσαν 6 δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίαν ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ 'Ελι-7 σάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 'Εγένετο δὲ ἐν τῷ ἱερα-8 τεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι

7 Exod. 30. τοῦ Θεοῦ, ⁹ κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυ-9
7. Heb. 9.6.
μιάσαι εἰσελθών εἰς τὸν ναὸν τοῦ Κυρίου καὶ πᾶν 10
τὸ πλῆθος τοῦ λαοῦ ἦν προσευγόμενον ἔξω τῆ ὧοα

² Exod. 30. τοῦ θυμιάματος. ²ώφθη δὲ αὐτῷ ἄγγελος Κυρίου, 11 έστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος καὶ ἐταράχθη Ζαγαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ΄ 12

* ver. 60. αὐτόν. *Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, " Μὴ φο-13 " βοῦ. Ζαχαρία διότι εἰσηκούσθη ἡ δέησίς σου, καὶ

" ή γυνή σου 'Ελισάβετ γεννήσει υίον σοι, καὶ καλέ-

" σεις τὸ ὅνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρά σοι 14

" καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῆ γεννήσει αὐτοῦ bNum.6.3." χαρήσονται. ^bἔσται γὰρ μέγας ἐνώπιον τοῦ Κυ-15 Jud.13.4.

the eighth course: there were twenty-four in all. I Chron. xxiv. 10. and each served for one week. Joseph. Antiq. VII. 15. 7.

Ibid. Έλισάβετ. This was the name of Aaron's wife, Exod. vi. 23.

6. ἐνώπιον τοῦ Θεοῦ may be coupled with δίκαιοι οτ πορευόμενοι. In the latter case a comma would be put after πορευόμενοι. See v. 15, 19.

Ibid. Δικαίωμα means any decree, or enactment of a law. See Rom. ii. 26. Heb. ix. 1.

9. έλαχε. The priests cast

lots four times a day to decide what office each was to fill. Reland. Antiq. Heb. pag. 193. Having entered into the temple, he had obtained the lot of burning incense.

13. εἰσηκούσθη. It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of him who was to take away sin.

Ibid. 'lwarms means, is fe-

" ρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίη, καὶ πνεύμα- Jer. 1. 5.

" τος άγίου πλησθήσεται έτι έκ κοιλίας μητρός αὐ-

16 " του. ακαὶ πολλούς τῶν υίῶν Ἰσραὴλ ἐπιστρέψει Δ Mal. 4. 5.
17 " ἐπὶ Κύριον τὸν Θεὸν αὐτῶν " καὶ αὐτὸς προελεύ-14.

" σεται ένώπιον αὐτοῦ έν πνεύματι καὶ δυνάμει 'Η- Mat. 4. 6.

" λίου, έπιστρέψαι καρδίας πατέρων έπὶ τέκνα, καὶ Marc. 9.13.

" ἀπειθείς, έν φρονήσει δικαίων, έτοιμάσαι Κυρίω

18" λαὸν κατεσκευασμένον." 'Καὶ εἶπε Ζαχαρίας πρὸς ι Gen. 17.
τὸν ἄγγελον, "Κατὰ τί γνώσομαι τοῦτο ; ἐγὰ γάρ 17.

" είμι πρεσβύτης, καὶ ή γυνή μου προβεβηκυῖα έν

19" ταις ήμέραις αὐτης." ε Καὶ ἀποκριθεὶς ὁ ἄγγελος ε Dan. 8.16. εἰπεν αὐτῷ, " Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκώς ἐνώ- Ματτ. 18.10.

" πιον του Θεού και άπεστάλην λαλήσαι πρός σε,

20 " καὶ εὐαγγελίσασθαί σοι ταῦτα. καὶ ἰδοὺ, ἔση σιω-

" πων καὶ μη δυνάμενος λαλησαι, ἄχρι ης ημέρας

" γένηται ταῦτα' ἀνθ ὧν οὐκ ἐπίστευσας τοῖς λόγοις

" μου, οίτινες πληρωθήσονται είς τον καιρον αυτών."

15. God said to Aaron, οίνον καὶ σίκερα οὐ πίεσθε. Levit. x. Q.

Ibid. σίκερα from ነጋ inebriavit. Πάν το μέθην έμποιεῦν δυνάμενον, οὐκ ον δὲ ἐξ ἀμπελου. Theophylact.

Ibid. er. Jam inde. Erasmus. See Raphel. ad l. and at Rom.

v. 6. Bos.

17. ἐν πνεύματι καὶ δυνάμει. i. e. ἐν δυνάμει πνευματική. Valcken.

in Luc. p. 29.

Ib. ἐπωτρίψω κ.τ.λ, Valckenaer explains this to mean, Qui dissidia religiosa componat, que in ipsas quoque familias penetraverant. So Wolfius. Bos translates the latter part, et rebelles, suadendo justitiam, reddat Domino instructum populum. In Mal. iv. 6. the LXX read, δε άποκαταστήσει καρδίαν πατρός πρός νίον but in Ecclus. xlviii. 10. it is ἐπιστρέψαι καρδίαν π. π. ν.

18. πρεσβύτης. The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. Γαβριήλ means a man of God. The name occurs in Dan.

viii. 16. ix. 21.

20. ἀνθ ὧν. Because. See xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10. It is so used by Aristophanes, Plut. ἡ σφῶ ποιήσω τήμερον δοῦναι δίκην, 'Ανθ ὧν ἐμὲ ζητείτον ἐνθένδ' ἀφανίσαι.

Καὶ ἢν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύ-11 μαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθῶν δὲ 12 οὐκ ἢδύνατο λαλῆσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὁπτασίαν ἑώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἢν διανεύων αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὡς ἐπλήσθη-13 σαν αὶ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν 14 Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐαυτὴν μῆ
h Gen. 30. νας πέντε, λέγουσα, h "Οτι οὕτω μοι πεποίηκεν ὁ 15 "Κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός " μου ἐν ἀνθρώποις."

'EN δὲ τῷ μηνὶ τῷ ἔκτῷ ἀπεστάλη ὁ ἄγγελος 16
Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ

1 Μαιτ. 1.18. ὄγομα Ναζαρέτ, ἱπρὸς παρθένον μεμνηστευμένην ἀν-27

δρὶ ῷ ὅνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὅνομα τῆς παρθένου, Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς ἐξ αὐτὴν εἰπε, " Χαῖρε, κεχαριτωμένη ὁ Κύριος μετὰ " σοῦ, εὐλογημένη σὺ ἐν γυναιξίν." 'Η δὲ ἰδοῦσα ἐψ διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οῦτος. Καὶ εἶπεν ὁ ἄγγελος ἐς αὐτῆ, " Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ

 k 2.21. Esa. " $τ\hat{\varphi}$ $\Theta \epsilon \hat{\varphi}$. k καὶ ἰδοὺ, συλλήψη ἐν γαστρὶ, καὶ τέξη 31 7.14. Matt. " υἰὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ' \mathbf{I} ησοῦν. 1 οῦτος 3: 1 Esa. 9. 6.

21. προσδοκῶν. They were waiting for Zachariah to give them the blessing.

et 16. 5. et

23. εls τὸν οἰκον αὐτοῦ. He is said to have lived at Hebron.

25. τὸ ὅνειδός μου. For similar expressions see Gen. xvi. 5. xxx. 23. 1 Sam. i. 6. Isaiah iv. 1. Tobit iii. 9.

26. Έκτφ. The sixth month from the conception of Eliza-

beth, v. 36.

27. ἐξ οἴκου Δαβίδ is referred to Ἰωσὴφ by Brynæus (de Nat. J. Christi, p. 35.) and Wolfius See ii. 4. This seems to be confirmed by the repetition of τῆς παρθένου after ὅνομα.

28. κεχαριτωμένη seems to be explained by εύρες χάρω παρὰ τῷ Θεῷ in v. 30.

31. Ἰησοῦν. See Matt. i. 21.

" ἔσται μέγας, καὶ υἰὸς ὑψίστου κληθήσεται' καὶ 54.5. " δώσει αυτώ Κύριος ὁ Θεὸς τὸν θρόνον Δαβίδ τοῦ Psal. 132.

33 " πατρος αὐτοῦ, " καὶ βασιλεύσει ἐπὶ τὸν οἰκον 'Ia- " Dan. 2. " κωβ εἰς τοὺς αἰωνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ 27. Mich. 4.

34" έσται τέλος." Είπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, i Par. 22.

35 " Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" Καὶ 45.6. et 89.
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῆ, " Πνεῦμα ἄγιον 5. 1 Cor.

" ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκι- Heb. 1. 8.

" ασει σοι διὸ καὶ τὸ γεννώμενον ἄγιον κληθήσεται

36" Υίὸς Θεοῦ. καὶ ἰδοὺ, Ἐλισάβετ ή συγγενής σου,

" καὶ αὐτὴ συνειληφυῖα υίὸν έν γήρα αὐτῆς καὶ

" οδτος μην έκτος έστιν αυτή τη καλουμένη στείρα:

37 " " ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα." " 18. 27. Job. 42. 2. 38 Είπε δὲ Μαριὰμ, "Ἰδοὺ, ἡ δούλη Κυρίου γένοιτό Jer. 32. 17. Zach. 8. 6.

" μοι κατὰ τὸ ἡῆμά σου." Καὶ ἀπῆλθεν ἀπ' αὐτῆς Matt. 19. ο άγγελος.

39 'Αναστάσα δὲ Μαριὰμ ἐν ταις ἡμέραις ταύταις έπορεύθη είς την ορεινήν μετά σπουδής, είς πόλιν 40 Ιούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ

32. κληθήσεται here and in v. 35. means merely shall be. Ibid. Δαβίδ τοῦ πατρὸς αὐτοῦ. If we compare this with v. 34, 35, it proves that Mary must have been descended from David.

36. ή συγγενής σου. The commentators on the Coran say that Elizabeth was aunt to Mary, being the sister of Imram, or Amram, the father of Mary. There are other instances of the tribes of Judah and Levi intermarrying. Thus Aaron (Levi) married Elisheba (Judah), Exod. vi. 23. Numb.

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ii. 3. Eleazar (Levi) married the daughter of Putiel (Judah). Exod. vi. 25. A Levite of the family of Judah is mentioned Judg. xvii. 7. Philo Judæus says, that the high priest was obliged to marry a priest's daughter, but the other priests might marry any one of the nation. Vol. II. p. 229. See Witsius, *Miscell*. vol. II. p. 479.

30. είς πόλιν Ιούδα. Reland understood the city called 'Iouτα. Palæst. p. 870. Others think it was Hebron, which was in the hill-country of Judah, Josh. xi. 21, and was given 11. Gen. 30. 13.

19, 21.

u Esa. 30.

et 54. 5.

ησπάσατο την Έλισάβετ, καὶ ένένετο ώς ήκουσεν ήμ Έλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίστησε τὸ βρέφος έν τη κοιλία αὐτης καὶ ἐπλήσθη πνεύματος άγίου ή Ἐλισάβετ, καὶ άνεφώνησε φωνή μεγάλη καὶ μ είπεν, "Ευλογημένη συ έν γυναιξί, και εύλογημένος " ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο, Η " ΐνα ἔλθη ἡ μήτηρ τοῦ κυρίου μου πρός με: ίδού# " γαρ, ώς έγένετο ή φωνή τοῦ ἀσπασμοῦ σου είς τὰ " ώτα μου, έσκίρτησεν έν αγαλλιάσει το βρέφος υ " τη κοιλία μου. καὶ μακαρία ή πιστεύσασα όπι " έσται τελείωσις τοις λελαλημένοις αὐτη παρά Κυp 1 Sam. 1. " ρίου." Καὶ είπε Μαριάμ, "Μεγαλύνει ή ψυχή μου τοι φ q Gen. 17.7. Exod. 20.6. Psal. 103. " Κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷι: " τω σωτηρί μου ρότι επέβλεψεν επὶ την ταπείνω- β r Esa. 20. 14. et 51. 9. " σιν της δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μα-Ps. 33, 10. ... καριοῦσί με πᾶσαι αι γενεαί· ὅτι ἐποίησέ μοι με-+ * ι Sam. 2. « γαλεία ὁ δυνατὸς, καὶ ἄγιον τὸ ὅνομα αὐτοῦ· ٩κα; et 12. 18, " αυτόν. τ έποίησε κράτος εν βραχίονι αυτου διεt Psal. 34. " σκόρπισεν ύπερηφάνους διανοία καρδίας αυτών. 10. 1 Sam. " * καθείλε δυνάστας ἀπὸ θρόνων, καὶ τίνωσε ταπει-:

18. et 41. 8. " νούς. ' πεινώντας ένέπλησεν άγαθών, καὶ πλω-:

Jer. 31. 3, " τουντας έξαπέστειλε κενούς. " αντελάβετο 'Ισοπλ x Gen, 17. " παιδὸς αὐτοῦ, μνησθηναι ἐλέους, (* καθὼς ἐλάλησε

> to the children of Aaron, xxi. 11. See Tillemont Mémoires, tom. I. p. 316. Beza, L. de Dicu.

> 45. ότι έσται, because there will be: or the construction might be, blessed is she that hath believed that there will be &c.

48. ταπείνωσιν does not men humility, but low condition.

51. εποίησε κράτος. Egregion. forte facinus fecit. Raphel.

Ibid. ὑπερηφάνους διασι Those that are haughty in their minds.

54, 55. There is a manifest

"πρὸς τοὺς πατέρας ἡμῶν,) τῷ ᾿Αβραὰμ καὶ τῷ 19. et 22.
56 " σπέρματι αὐτοῦ εἰς τὸν αἰῶνα." "Εμεινε δὲ Μα-11.
ριὰμ σὺν αὐτῆ ὡσεὶ μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς
τὸν οἰκον αὐτῆς.

57 Τη δε Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν 58 αυτήν, και έγεννησεν υίον, και ήκουσαν οι περίοικοι καὶ οἱ συγγενεῖς αὐτης, ὅτι ἐμεγάλυνε Κύριος τὸ 59 έλεος αὐτοῦ μετ' αὐτης, καὶ συνέχαιρον αὐτη. * Καὶ = Gen. 17. έγενετο εν τη ογδόη ημέρα, ηλθον περιτεμείν το παι-12.3. δίον και έκαλουν αύτο έπι τω ονόματι του πατρος 60 αύτοῦ Ζαχαρίαν. *καὶ ἀποκριθείσα ἡ μήτηρ αύτοῦ • ver. 13. 6ι είπεν, " Ούχὶ, άλλὰ κληθήσεται Ἰωάννης." Καὶ είπον προς αυτήν, " "Οτι ούδείς έστιν έν τη συγγενεία 62 " σου, δς καλείται τω ονόματι τούτω." Ένένευον δε τώ πατρὶ αὐτοῦ, τὸ τί αν θέλοι καλεῖσθαι αὐτόν. 63 καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, " Ἰωάννης ο γετ. 13. 64 " έστι τὸ ὄνομα αὐτοῦ." καὶ έθαύμασαν πάντες. ἀνεφχθη δε τὸ στόμα αὐτοῦ παραχρημα καὶ ή γλῶσσα 65 αύτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας Φόβος τους περιοικούντας αυτούς καὶ έν όλη τη όρεινη της 'Ιουδαίας διελαλείτο πάντα τὰ ρήματα 66 ταῦτα: καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῆ καρδία αὐτῶν, λέγοντες, "Τί ἄρα τὸ παιδίον τοῦτο ἔσται;" 67 Καὶ χεὶρ Κυρίου ἢν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατηρ αὐτοῦ ἐπλήσθη πνεύματος άγίου, καὶ προεφή-

allusion to the last verse of Micah, Δώσει εἰς ἀλήθειαν τῷ Ἰακὼβ, ἔλεον τῷ ἸΑβραὰμ, καθότι ὅμοσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν. Perhaps also to Psalm xcviii. 3. ἐμπήσθη τοῦ ἐλέονς αὐτοῦ τῷ Ἰα-

κὼβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ. The last passage supports the connecting τῷ ἸΑβραὰμ with μνησθῆναι ελέους.

63. λέγων. His verbis. Kreb-

τευσε λέγων, " · Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσ-6 C 2. 30. Matt. 1. 21. " ραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ d Ps. 132. " λαῶ αὐτοῦ· d καὶ ἡγειρε κέρας σωτηρίας ἡμῦν, ἐνω ο Paal. 72. " τῶ οἴκφ Δαβὶδ τοῦ παιδὸς αὐτοῦ· (καθὼς ἐλά-; 12. Jer. 23. " λησε διὰ στόματος τῶν ἀγίων τῶν ἀπ' αἰῶνος προ-Dan. 9. 27. " φητών αὐτοῦ·) σωτηρίαν έξ έχθρων ήμων, καὶ έκ; " γειρός πάντων τών μισούντων ήμας ποιήσαι έλεσ: " μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκα " άνίας αὐτοῦ, [†]ὄρκον δυ ομοσε προς "Αβραάμ τως f Gen. 22. 16. Psal. " πατέρα ήμων, του δουναι ήμιν, ε άφόβως, έκ γειρος 105. 9. Jer. 31. 33. Heb. 6. 13. " τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῶ ʰ σ̄ ; r Heb. 9. " οσιότητι καὶ δικαιοσύνη ενώπιον αύτοῦ πάσας τὰς h 1 Pet. 1. " ἡμέρας τῆς ζωῆς ἡμῶν. i Καὶ σὺ, παιδίον, προφήi ver. 17. " της ύψίστου κληθήση προπορεύση γὰρ προ προσ-Mal. 3. 1. " ώπου Κυρίου, έτοιμάσαι όδους αύτου, * του δούναι: et 4. 5. k 3. 3. " γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἀμφο-1 Mal. 4. 2. " τιῶν αὐτῶν. 1 διὰ σπλάγγνα ἐλέους Θεοῦ ἡμῶν, ἐς! Zoch. 3. 8. et 6. 12. " οἷε ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ τυνους " ἐπιφᾶνα: m Esa. 9. 1. " τοῖς ἐν σκότει καὶ σκιᾳ θανάτου καθημένοις, τοῦ 43.8. et 49. « κατευθύναι τοὺς πόδας ήμῶν εἰς ὁδὸν εἰρήνης." 9. et 60. i. " κατευθυναι τους πουως ημερο. Ματι. 4.16. μ Τὸ δὲ παιδίον ηύξανε καὶ εκραταιοῦτο πνεύμαπ'ς καὶ ἦν ἐν ταῖς ἐρήμοις, ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

73. ὅρκον is in the accusative instead of the genitive on account of δν which follows it, as in Mark vi. 16, Ἰωάννην for Ἰωάννης. Elsner. See Matt. xxi. 42.

τῆς ζωῆς. These words are wanting in several MSS.

77. ἐν ἀφέσει άμαρτιῶν αὐτῶν

is to be coupled with ourspies. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. ἐν ταῖς ἐρήμοις. Lightfoot understands this merely to mean in the country, as opposed to cities. Ad Matt. iii. 1.

- 2 'ΕΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι 2 πᾶσαν τὴν οἰκουμένην. αὕτη ἡ ἀπογραφὴ πρώτη 3 ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν 4 ἰδίαν πόλιν. ο' Ανέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλι-ο Μίch. 5. 2. λαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πό-1 Sam. 16. λιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν 1. et seqq. 5 ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῆ μεμνηστευμένη αὐτῷ γυναικὶ, οὖση ἐγκύφ. 6' Εγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἰ τὴμέραι τοῦ τεκεῖν αὐτήν. ρ καὶ ἔτεκε τὸν υἰὸν αὐτῆς ρ Μatt. 1. τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀν-έκλινεν αὐτὸν ἐν τῆ φάτνη. διότι οὐκ ἦν αὐτοῖς τό-
 - 8 Καὶ ποιμένες ἦσαν ἐν τῆ χώρα τῆ αὐτῆ, ἀγραυ-

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πος έν τῶ καταλύματι.

1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (Κυρήνιος) was president. See Josephus, vol. I. p. 867. II. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, Augustus issued a decree, that the inhabitants of the whole Roman empire should have their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.

4. πόλω. John calls it κώμη. vii. 42.

7. ἐν τῷ φάτνη. Justin Martyr says it was in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. I. p. 367, as does Eusebius, Dem. Evang. p. 97.

Ibid. κατάλυμα seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14. Luke xxii.

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9 Dan. 7. 10. Apoc.

r 19. 38.

5. 11.

λούντες καὶ φυλάσσοντες φυλακάς τῆς νυκτὸς ἐπὶ την ποίμνην αυτών. καὶ ἰδού, ἄγγελος Κυρίου ἐπέστη ο αύτοις, και δόξα Κυρίου περιέλαμψεν αύτούς και έφοβήθησαν φόβον μέναν. καὶ εἶπεν αὐτοῖς ὁ ἄγγε-10 λος. " Μη Φοβείσθε ιδού γάρ, εναγγελίζομαι ύμιν " γαράν μεγάλην, ήτις έσται παντί τῶ λαῶ· ὅτι 11 " έτέχθη ύμιν σήμερον σωτήρ, δε έστι Χριστός Κύ-" ριος, έν πόλει Δαβίδ. καὶ τοῦτο ὑμῶν τὸ σημεῖον 12 " ευρήσετε βρέφος έσπαργανωμένον, κείμενον έν τη " φάτνη." ⁹ Καὶ έξαίφνης έγένετο σύν τῶ άγγέλω 12 πλήθος στρατιάς ουρανίου, αινούντων τον Θεον και λεγόντων, "τΔόξα έν ύψίστοις Θεφ, καὶ έπὶ γης 14 Esa. 57. 19. « εἰρήνη· ἐν ἀνθρώποις εὐδοκία." Καὶ ἐγένετο, ὡς 15 Rom. 5. 1. άπηλθον άπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οι άνθρωποι οι ποιμένες είπον προς άλλήλους, "Δι-" έλθωμεν δη έως Βηθλεέμ, καὶ ἴδωμεν τὸ ρημα " τοῦτο τὸ γεγονὸς, δ ὁ Κύριος έγνωρισεν ἡμῦν." Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριάμ 16 καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῆ φάτνη. ίδοντες δε διεγνώρισαν περί τοῦ ρήματος τοῦ λαλη- 17 θέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18 οι ακούσαντες έθαύμασαν περί των λαληθέντων ύπο τῶν ποιμένων πρὸς αὐτούς. ἡ δὲ Μαριὰμ πάντα 10 συνετήρει τὰ ρήματα ταῦτα συμβάλλουσα ἐν τῆ καρ-

^{8.} φυλάσσοντες φυλακάς may be a similar expression to époβήθησαν φόβον in v. 9, and many others: but φυλακή is also used for a division of the night. See Matt. xiv. 25.

^{9.} eniory does not necessarily mean stood above. See iv. 39.

^{14.} ἐν ἀνθρώποις εὐδοκία seems to be the same with εὐδοκεῖ κύριος εν λαφ αὐτοῦ, Psalm exlix. 4. The cause of there being glory in heaven and peace on earth was, that God was reconciled to man. See Alberti.

^{10.} συμβάλλουσα. Sensum et vim horum verborum mente probe

- 20 δία αὐτης. καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἶς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.
- 21 *ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτε- Gen. 17.
 μεῖν τὸ παιδίον, [†]καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, 3. Joh. 7.

 τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι ^{22.}
 Ματί. 1. 21.
 Ματί. 1. 21.
- 22 ^u ΚΑΙ ὅτε ἐπλήσθησαν αὶ ἡμέραι τοῦ καθαρισμοῦ ^uLev.12.2. αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς
- 23 Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, * καθὼς γέγρα- * Exod. 13.
 πται ἐν νόμῷ Κυρίου, ' Ὁτι πᾶν ἄρσεν διανοῖγον et 34. 19.
 24 'μήτραν ἄγιον τῷ Κυρίῷ κληθήσεται' ⁷ καὶ τοῦ et 8.16, 17.
- 24 μήτραν ἄγιον τῷ Κυρίω κληθήσεται' γκαὶ τοῦ εἰ 8. 16, 17
 δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμω Κυρίου, 6, 8.
 ' Ζεῦγος τρυγόνων ἡ δύο νεοσσοὺς περιστερῶν.'
- 25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλημ, ῷ ὅνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὖτος δίκαιος καὶ εὐλαβης, προσδεχόμενος παράκλησιν τοῦ Ἰσραηλ, καὶ πνεῦμα 26 ἄγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον

assecuta, or conjiciens, conjectura assecuta. Elsner, Alberti, Krebsius. The words ἐν τῆ καρδία αὐτῆς are to be coupled with συνετήρει. See ii. 51. Palairet. Theophylact takes ῥήματα for πράγματα, as in ver. 15.

21. πρό τοῦ συλληφθηναι. See

i. 31. Matt. i. 21.

22. The days of purification were forty. Lev. xii. 2, 4. Κατὰ τὸν νόμον Μ. may refer either to καθαρισμοῦ or to ἀνήγαγον.

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering: and if she be not able to bring a lamb, then

she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for the sin-offering. Lev. xii. 6—8.

25. Συμεών. The Talmud mentions a Simeon, who was son of Rabbi Hillel the elder. Some have supposed this to be the person here mentioned. See Wolfius, Bibl. Heb. part. II. p. 862. He is said also to have been the father of Gamaliel, mentioned in Acts v. 34.

Ibid. πνεῦμα ἄy. ἦν ἐπ' αὐτόν. This perhaps means, that occasionally he received the gift

of prophecy.

ύπὸ τοῦ πνεύματος τοῦ ἀγίου, μὴ ἰδεῖν θάνατον πρὰ ἡ ἴδη τὸν Χριστὸν Κυρίου. Καὶ ἡλθεν ἐν τῷ πνεύ- : ματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονείς τὸ παιδίον Ἰησοῦν, τοῦ ποιήσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἔδέξατο: ἀὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε, " Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα: ;

" κατὰ τὸ ὑῆμά σου, ἐν εἰρήνης "ὅτι εἰδον οἱ ἀφθαλ-» **z** 3. 6. Psal. 08. 2. Psal. 98. 2. Esa. 52. 10. " μοί μου τὸ σωτήριον σου, ὁ ήτοιμασας κατὰ πρόσ-3! " ωπον πάντων τῶν λαῶν: " Φῶς εἰς ἀποκάλυψη: a 1. 68. Esa. 42. 6. « ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ." Act. 13. 47. 'Ιωσηφ καὶ ή μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαb Esa. 8.14. λουμένοις περί αυτού. b καὶ ευλόγησεν αυτούς Συ-4 44. Rom. 9. μεών, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ. 32, 33. 1 Pet. 2. 8. " 'Ιδού, ούτος κείται είς πτώσιν καὶ ανάστασιν πολ-1 Cor. 1.23, 24.et 2 Cor. " λών έν τφ 'Ισραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον' 2. 16: Act. " (° καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομ-;; c Joh. 19. " φαία.) ὅπως αν ἀποκαλυφθώσιν ἐκ πολλών και-25. " διών διαλογισμοί."

Καὶ ἢν Ἦνα προφητις, θυγάτηρ Φανουηλ, ἐκξ φυλης ᾿Ασήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτὰ ἀπὸ τῆς παρθε-^d 1 Sam. 1. νίας αὐτης: ^d καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντα-; τεσσάρων, ἡ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αἴτη;

27. ἐν τῷ πνεύματι. This was one of the occasions when he was inspired.

29. Νιν ἀπολύεις. Nicephorus says that Simeon died as soon as he had finished these words.

Ibid. κατὰ τὸ μῆμά σου. See

v. 26.

34. κείται, destinatus est. See Phil. i. 17. 1 Thess. iii. 3.

Ibid. ἀντιλεγόμενον. See Heb. xii. 3.

35. ρομφαία. This seems to allude to the death of Jesus.

37. λατρεύουσα. This merely

αὐτῆ τῆ ὤρα ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίφ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύ-39 τρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἄπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γα-

4° λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. ° Τὸ δὲ ° ver. 52. παιδίον ηὕξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρού- μενον σοφίας καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 ¹ ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς 1 Dent. 16.
42 Ἱερουσαλημ τῆ ἐορτῆ τοῦ πάσχα. καὶ ὅτε ἐγένετο 23. 15, 17.
ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ Lev. 23. 5.

43 τὸ ἔθος τῆς ἐορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐ-44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῆ συνοδία εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι 45 καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὐρόντες αὐτὸν, ὑπ-

means, that she was constant in attending in the temple. See xxiv. 53. Acts xxvi. 7. 1 Tim.

38. ἀνθωμολογείτο. This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies laudare; and in Esdr. iii. 11. ἀνθομολόγησις is laudatio. We find εξομολογείσθαι in Matt. xi. 25. and δμολογείσ in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards;

and Epiphanius is probably right, who says that the magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, yer. 41.

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood owodia to mean relations, persons of the same family; but Krebsius observes, that it may mean merely companions of a journey.

έστρεψαν εἰς Ἱερουσαλημ, ζητοῦντες αὐτόν. Καὶψ ἐγένετο μεθ ἡμέρας τρεῖς, εδρον αὐτὸν ἐν τῷ ἰερῷ, καθεζόμενον ἐν μέσφ τῶν διδασκάλων, καὶ ἀκούοντα

5 4. 22, 32 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ε ἐξίσταντο δὲ πάν-4: Matt.7. 28.

Marc.1. 22. τες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τἢ συνέσει καὶ ταῖς ἀποJob. 7. 15,

46. κρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησων β

καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ ἐἶπε, " Τέκνον, τί

" έποίησας ήμιν ούτως; ίδου, ό πατήρ σου κάγω " όδυνώμενοι έζητουμέν σε." Και είπε προς αυτούς, "

"Τί ὅτι ἐζητεῖτέ με; οὐκ ήδειτε ὅτι ἐν τοῖς τοῦ πι-

h 9. 45 et " τρός μου δεῖ εἶναί με ;" h Καὶ αὐτοὶ οὐ συνῆκαν τὸ 50 18. 34.
ρῆμα ὁ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, 51 καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῦς.
καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ρήματα ταῦπε

1 1. 80. et έν τῆ καρδία αὐτῆς. καὶ Ἰησοῦς προέκοπτε σοφίας: 2. 40. καὶ ἡλικία, καὶ χάριτι παρὰ Θεφ καὶ ἀνθρώποις. 26.

ΈΝ έτει δὲ πεντεκαιδεκάτφ τῆς ἡγεμονίας Τιβε-3 ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς

49. ἐν τοῖς τοῦ πατρός μου. This probably means "in my "Father's ħouse," as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fulleri Miscell. Sacr. IV. 17. Palairet. Our Saviour probably used this expression, because Mary had called Joseph his father.

51. See note at Mark vi. 3. 52. ήλικία. Some say in age, some in stature, as in Matt. vi. 27. See Wolfius.

CHAP. III.

1. πεντεκαιδεκάτω. Some have dated this from A. U. C. 767,

when Augustus died; other from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate's government. (Hist. Eccles. I. 10.) Pilate was appointed in U.C. 779. According to Josephs. Herod Antipas was tetrarch of Galilee and Persea; Philip, of Batansea, Trachon, and Aurnitis. Vol. II. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great: the other half, upon the death of Archelaus, was

Ιουδαίας, και τετραργούντος της Γαλιλαίας 'Ηρώδου, Φιλίππου δε του άδελφου αυτού τετραρχούντος της Ίτουραίας καὶ Τραγωνίτιδος χώρας, καὶ Λυσανίου 2 της 'Αβιληνής τετραργούντος, " έπ' άργιερέων 'Αννα boh. 11. καὶ Καϊάφα, έγένετο ρημα Θεοῦ ἐπὶ Ἰωάννην τὸν 18.13. Act. 3 του Ζαχαρίου υίον έν τη έρημφ. Ικαὶ ήλθεν εἰς πα- 1 Matt. 3.1. σαν την περίχωρον τοῦ Ἰορδάνου, κηρύσσων βά-Ματ. 1.4. 4 πτισμα μετανοίας είς άφεσιν αμαρτιών " ώς γέγρα - 11 Ε48. 40. πται εν βίβλω λόγων 'Ησαΐου τοῦ προφήτου, λέ-3. Marc. 1. γοντος, Φωνή βοώντος έν τη έρημω, ετοιμάσατε 23. ' την όδον Κυρίου εύθείας ποιείτε τας τρίβους αὐ-5' του. πάσα φάραγξ πληρωθήσεται, και πάν όρος καὶ βουνός ταπεινωθήσεται καὶ έσται τὰ σκολιὰ 6 είς εὐθεῖαν, καὶ αὶ τραχεῖαι εἰς ὁδοὺς λείας. η καὶ η 2. 30. Psal. 98. 2. 7' όγεται πάσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.' "Ελε- Ε. 52. 10. γεν οὖν τοῖς ἐκπορευομένοις ὅχλοις βαπτισθηναι ὑπ et 23. 33. αύτου, "Γεννήματα έχιδνών, τίς ὑπέδειξεν ὑμιν Φυ-

made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, Mémoires, tom. I. p. 213. and Krebsius.

Ibid. 'Irovpaias. Reland says that Iturea is the country called Auranitis by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13. and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading apprepriors. Some have thought that the high priest had a deputy, whose

office may be indicated in 2 Kings xxv. 18. Jer. lii. 24. and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally high priest; and therefore Annas is mentioned first. Caiaphas was appointed in U. C. 779, and held the office seven years.

Ibid. ἡῆμα. Part of this revelation is mentioned in John i. 33.

Ibid. τĝ ἐρήμφ, the wilderness of Judæa. Matt. iii, 1.

 δχλοις. They were the Pharisees and Sadducees. Matt. iii. 7. μ Μαιι. 3.8. " γείν ἀπὸ της μελλούσης ὀργής: Εποιήσατε ούν καρ-8 Joh. 8. 39. Αct. 13. 26. " πους άξίους της μετανοίας' καὶ μη ἄρξησθε λέγευ

" έν έαυτοις, Πατέρα έχομεν τον 'Αβραάμ' λέγω γαρ

" ύμιν, ότι δύναται ὁ Θεὸς έκ τῶν λίθων τούτων

" έγειραι τέκνα τω 'Αβραάμ. Τόδη δε και ή άξωης 9 Matt. 3. 10. et 7.19. " προς την ρίζαν των δένδρων κείται' παν οὐν δέν-

" δρου μη ποιούν καρπου καλου εκκόπτεται και είς

" πῦρ βάλλεται."

τ Act. 2. 37. 'Καὶ έπηρώτων αυτον οι όχλοι λέγοντες. "Τί οἰν : *1 Joh. 3.17. " ποιήσομεν;" " Αποκριθείς δε λέγει αντοίς. " 'Οι ct 4. 20. dac. 2. 15, " έχων δύο χιτώνας, μεταδότω τῷ μὴ έχοντι' καὶ ο

" έχων βρώματα, όμοιως ποιείτω." "Ηλθον δέ και: τελώναι βαπτισθήναι, καὶ είπον προς αυτον, " Διδά-" σκαλε, τί ποιήσομεν;" 'Ο δὲ εἶπε προς αίποις.

" Μηδέν πλέον παρά το διατεταγμένον ύμιν ποάσ-

" σετε." Έπηρώτων δε αυτον και στρατευόμενοι λέω γοντες, "Καὶ ἡμεῖς τί ποιήσομεν;" Καὶ είπε προς αύτους, " Μηδένα διασείσητε, μηδέ συκοφαντήσητε

" και άρκεισθε τοις όψωνίοις ύμων."

Προσδοκώντος δέ τοῦ λαοῦ, καὶ διαλογίζομένων πάντων έν ταις καρδίαις αὐτών περί τοῦ Ἰωάννου

ι Μαιι.3.11. μήποτε αυτός είη ὁ Χριστὸς, 'άπεκρίνατο ὁ 'Ιωάνης' Marc. 1.7.8. απασι λέγων, "Έγω μεν ὕδατι βαπτίζω ύμας έρ-Λει. 1. 5. et " χεται δὲ ὁ ἰσχυρότερος μου, οὖ οὐκ εἰμὶ ἰκανὸς λῦ-25. et 19.4.

> 13. πράσσειν, when applied to money, is to exact. See xix. 23. and πράκτωρ xii. 58. Beza, Raphel, Elsner, &c.

> 1.4. στρατευόμενοι, men who were marching. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which

must have passed through the country where John was bap tizing. Antiq. XVIII. 5. Mi chaelis, Introd. vol. I. p. 51.)

Ibid. diareier seems to mean to extort any thing from a pason by threats or violence. See 3 Macc. vii. 20.

" σαι τὸν ἰμάντα τῶν ὑποδημάτων αὐτοῦ· " αὐτὸς u Esa. 44. 3.

17 " ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίφ καὶ πυρί· " οῦ τὸ Act. 2. 4. et
" πτύον ἐν τῆ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα v Matt. 3.
" αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην 12.

" αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστφ."

18 Πολλά μεν οὖν καὶ ετερα παρακαλών εὐηγγελίζετο

19 τον λαόν· το δε Ἡρώδης ο τετράρχης, ελεγχόμενος τ Matt. 14.

ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου 17.

τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πο20 νηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ

κατέκλεισε τὸν Ἰωάννην ἐν τῆ φυλακῆ.

21 γ' Εγένετο δὲ ἐν τῷ βαπτισθηναι ἄπαντα τὸν λαὸν, τ Matt. 3. καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῷ- 1.9. Joh. 1. 22 χθηναι τὸν οὐρανὸν, καὶ καταβηναι τὸ πνεῦμα τὸ 29.35. Esa. ἄγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ ¾2.1. Matt. 42.1. Matt. φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, " Σὰ εἶ ὁ υἰός ματος 9.7. ψωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, " Σὰ εἶ ὁ υἰός ματος 9.7. 23" μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα." καὶ αὐτὸς και Matt. 13. ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ῶν, ὡς 6.3. Joh. 6. 24 ἐνομίζετο, υἰὸς Ἰωσὴφ, τοῦ Ἡλὶ, ὁ τοῦ Ματθὰτ, τοῦ 42. et seqq.

18. εὐηγγελίζετο, he prepared the people for the gospel.
19. Φιλίππου is probably an

interpolation.

22. The words ώσεὶ περιστερὰν are perhaps not to be coupled with σωματικῷ είδει, but with καταβήναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less. p. 186. Josephus uses doxouror in the same

sense, οἶον εἰκὸς ἐπ' ἀρχομένφ βασιλεῖ. Vol. I. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age. Ibid. υίὸς Ἰωσὴφ τοῦ Ἡλί.

 12. 12.

18. 1 Par.

&c. et 11.

10, &c.

Λευί, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, τοῦ Ματ- 25 ταθίου, τοῦ 'Αμώς, τοῦ Ναούμ, τοῦ 'Εσλὶ, τοῦ Ναγγαὶ, τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰω- 26 σηφ, τοῦ Ἰούδα, τοῦ Ἰωαννά, τοῦ Ῥησὰ, τοῦ Ζορο-27 βάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρί, τοῦ Μελγί, τοῦ 28 'Αδδὶ, τοῦ Κωσὰμ, τοῦ 'Ελμωδὰμ, τοῦ 'Ηρ, τοῦ 29 Ίωση, τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Ματθάτ, τοῦ Λευί, τοῦ Συμεων, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰω- 30 ναν. τοῦ Ἐλιακείμ, τοῦ Μελεά, τοῦ Μαϊναν, τοῦ 31 c 2 Sam. 5. Ματταθά, τοῦ c Ναθάν, τοῦ Δαβίδ, d τοῦ 'Ιεσσαί, τοῦ 32 3. 5. Zach. 'Ωβηδ, τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ 33 d Ruth. 4. 'Αμιναδάβ, τοῦ 'Αράμ, τοῦ 'Εσρώμ, τοῦ Φαρές, τοῦ 'Ιούδα, τοῦ 'Ιακώβ, τοῦ 'Ισαὰκ, τοῦ ''Αβραὰμ, τοῦ 34 e Gen. 11. 24, 25, 26. Θάρα, τοῦ Ναχὼρ, τοῦ Σαροὺχ, τοῦ 'Ραγαῦ, τοῦ Φά- 35

f Gen. 5. 6, λεκ, τοῦ Εβερ, τοῦ Σαλὰ, fτοῦ Καϊνὰν, τοῦ ᾿Αρφα- 36

ξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεν, τοῦ Μαθουσάλα, 37

the name which follows it, but to that which precedes, and means, the son of; otherwise we should find υίδε τοῦ Ἰωσήφ. Joseph therefore is certainly called the son of Heli. Raphel, Palairet. Africanus conceived that Jacob was the natural, and Heli the legal, father of Joseph; for that Jacob married the widow of his halfbrother Heli. (apud Eus. H. E. I. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcileable with S. Luke.

24. It will be observed that τοῦ Ματθάτ, τοῦ Λευί, occur again in ver. 29. They seem to have been omitted in ver. 24. by

Africanus (l. c.) Greg. Naz. (Carm. 38. de Christi Geneal.) et Ambros. (Com. in Luc. 1. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219.) Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note ad l.) we have seventy-two generations.

35. Σαρούχ. Nearly all the
MSS. read Σερούχ.
36. τοῦ Καϊνάν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See Thes. Crit. Sacr. part. II. p. 87. Gomarus, de Genealogia Christi.

τοῦ Ἐνὼχ, τοῦ Ἱαρὲδ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰν, 38 τοῦ Ἐνὼς, τοῦ ε Σὴθ, τοῦ ᾿Αδὰμ, τοῦ Θεοῦ.

4 h'ΙΗΣΟΥΣ δὲ πνεύματος ἀγίου πλήρης ὑπέστρε - h Matt. 4.1. ψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι Marc. 1.12.

2 εἰς τὴν ἔρημον ¹ἡμέρας τεσσαράκοντα, πειραζόμενος ¹ Εχοd. 24ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέ^{28. 1 Reg.}
ραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν, ὕστερον

3 ἐπείνασε. καὶ εἶπεν αὐτῷ ὁ διάβολος, " Εἰ νίὸς εἶ " τοῦ Θεοῦ, εἰπὲ τῶ λίθω τούτω ἵνα γένηται ἄρτος."

4 καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, "Γέγρα- » Deut.8.3. "πται, "Ότι οὐκ ἐπ' ἄρτω μόνω ζήσεται ὁ ἄνθρω-

5" πος, άλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.'" Καὶ ἀναγα-1 ΜΑΙΙ. 4.8.
γῶν αὐτὸν ὁ διάβολος εἰς ὅρος ὑψηλὸν, ἔδειξεν αὐτῷ
πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῆ χρό6 νου καὶ εἶπεν αὐτῷ ὁ διάβολος, "Σοὶ δώσω τὴν
" ἐξουσίαν ταύτην ἄπασαν καὶ τὴν δόξαν αὐτῶν ὅτι

CHAP. IV.

1. ἐν τῷ πνεύματι. In Matt. iv. 1. it is ὑπὸ τοῦ πνεύματος.

2. The Syriac and Vulgate connect ἡμέρας τεσσαράκοντα with what goes before, and not with πειραζόμενος. The temptation appears to have begun on the fortieth day: compare Matt. iv. 1. 2. 3.

5. της οἰκουμένης. Ἡ οἰκουμένη is used in different senses by Josephus. τ. literally the inhabited part of the world: τίνας αὖν ἐπὶ τὸν πόλεμον ἐκ τῆς ἀοικήτου παραλήψεσθε συμμάχους; οἱ μέν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαίοι. Vol. Π. p. 190.
2. the Roman empire, Vol. Π. p. 98. 222. καὶ ὁ τῆς οἰκουμένης προστάτης Καίσαρ. p. 137. Αποροστάτης Καίσαρ. p. 137. Απο

bassadors came to Vespasian έκ πάσης της ίδίας ολκουμένης. 3. Judæa. He speaks of the Britons της καθ ήμας οἰκουμένης ούκ έλασσύνα νήσον οἰκούντας. p. 189. Philo Judæus opposes οἰκουμένη το κόσμος in vol. II. p. 98. and he says still more distinctly, The Thelores sal drayκαιοτάτων μερών της οἰκουμένης, α δή και κυρίως αν τις οικουμένην είποι, δυσί ποτάμοις δριζομένην, Εὐφράτη τε καὶ 'Ρήνφ. p. 547. We may therefore understand that the Devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8. and Krebsius ad Luc. ii. 1.

Ibid. ἐν στιγμῆ χρόνου. So Lucretius, Temporis in puncto.

" έμοι παραδέδοται, και ώ έαν θέλω δίδωμι αντήν" " συ οδυ έὰν προσκυνήσης ένωπιον μου, έσται σου? m Deut. 6. " πάντα." "Καὶ ἀποκοιθείς αὐτῶ εἶπεν ὁ Ἰησούς.8 13. et 10.20. "Υπαγε οπίσω μου, Σατανά γέγραπται γάρ, 'Προσ-" κυνήσεις Κύριον τον Θεόν σου, καὶ αὐτῶ μόνω n Matt. 4.5. " λατρεύσεις.'" η Καὶ ήγαγεν αυτον είς 'Ιερουσαλημ, καὶ έστησεν αυτον έπὶ τὸ πτερύγιον τοῦ ίεροι, καὶ εἶπεν αὐτῶ, " Εἰ ὁ νίὸς εἶ τοῦ Θεοῦ, βάλε σεωνο Psal. 91. " τον έντευθεν κάτω ονέγραπται γάρ, "Ότι τοις 11

11. " άγγελοις αυτού εντελείται περί σού, του διαφυ-" λάξαι σε καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτειι

ν Deut. 6. "προσκόψης προς λίθον τον πόδα σου." " P Kain αποκριθείς είπεν αυτώ ὁ Ἰησούς, ""Οτι είρηται, Ούκ " έκπειράσεις Κύριον τον Θεόν σου," Καὶ συντε-ιι λέσας πάντα πειρασμον ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

q Matt. 4. 12. Marc. 4. 43. Act. 10. 37.

4 ΚΑΙ υπέστρεψεν ο Ίησους έν τη δυνάμει του » 1.14. Ιολ. πνεύματος είς την Γαλιλαίαν και φήμη εξηλθε καθ όλης της περιγώρου περί αυτού. και αυτος εδίδασκευ έν ταις συναγωγαίς αὐτων, δοξαζομενος ὑπὸ πάντων.

1 Matt. 2. Γκαὶ ἢλθεν εἰς τὴν Ναζαρέτ, οῦ ἡν τεθραμμένος καὶ 23. et13.54. εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῆ ἡμέρα τῶν σαβ-Joh. 4. 43. βάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνώναι. καὶ ἐπεδόθη αὐτῷ βιβλίον 'Ησαΐου τοῦ προφήτου' καὶ άναπτύξας τὸ βιβλίον, εὖρε τὸν τόπου οὖ ἢυ γε-

> 7. πάντα. Nearly all the MSS. read maga.

14. See note at Matt, iv. 12.

17. avantifas to Bushion. Herodotus has this expression, l 125. An ancient MS. was literally unrolled. This seems to shew that our Saviour made his own selection of the passage. Ibid. Seven persons were

^{13.} πάντα πειρασμόν. Hombergius infers from this, that there were other temptations, which are not mentioned.

18 γραμμένον, ' ° Πνευμα Κυρίου ἐπ' ἐμέ οὐ ἔνεκεν « Matt. 11.

έχρισε με ευαγγελίζεσθαι πτωχοίς, απέσταλκέ με 7. et61.1,2.

' ιάσασθαι τους συντετριμμένους την καρδίαν' κηρύ-

' ξαι αίχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν'

19 άποστείλαι τεθρανσμένους έν άφέσει κηρύξαι Lev. 25.

20 ' ένιαυτον Κυρίου δεκτόν.' καὶ πτύξας το βιβλίον, 10. ἀποδούς τῷ ὑπηρέτη, ἐκάθισε ' καὶ πάντων ἐν τῆ

21 συναγωγή οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. "Ηρξατο δὲ λέγειν πρὸς αὐτοὺς, ""Οτι σήμερον πεπλή-

22" ρωται ή γραφή αὖτη ἐν τοῖς ἀσὶν ὑμῶν." ^α Καὶ ^α 2.47.
πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λό- Μαιτ. 13.
γοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα-², 3. Joh.
τος αὐτοῦ, καὶ ἔλεγον, "Οὐχ οὖτός ἐστιν ὁ υἱὸς Ἰω-

23 " σήφ;" *Καὶ εἶπε πρὸς αὐτοὺς, "Πάντως ἐρεῖτέ * Μαιι. 4. " μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σε - 54.

" αυτόν' ὅσα ἡκούσαμεν γενόμενα έν τῆ Καπερνα-

" ούμ, ποίησον καὶ ώδε έν τη πατρίδι σου."

called out to read in the synagogues: 1. a priest; 2. a Levite, and then five Israelites. Our Saviour was one of the latter. Lightfoot ad Matt. iv. 23. Others have thought that he read this passage, not in the regular order, but as a teacher or expounder. See Wolfius.

18. Prideaux thought that these words must have been taken from some Chaldee Targum: (Connex. part. II. b. 8.) but they agree with the LXX, except that ἀποστείλαι—ἀφίσει are neither in Heb. nor LXX. What the LXX render τυφλοῖε ἀνάβλεψω is in the Hebrew vinctis apertionem ergastuli. See

Is. xlii. 7. lviii. 6. It has been thought, from this passage, that our Saviour began his ministry in a year of jubilee. See Beza ad l.

21. "Hofaro. See note at

Mark ii. 23.

Ibid. The Syriac renders it,
To-day is completed this scripture which is in your ears, i. e.
which you have just heard.

23. ἐν τῆ Καπερναούμ. This residence of Jesus in Capernaum is not mentioned by Luke: but it is in Matt. iv. 13. See also John iv. 46—53. This latter miracle may be the one intended.

γ Είπε δε. " 'Αμην λέγω ύμιν, ότι ουδείς προφήτης μ y Matt. 13. 57. Marc. 6. 4. Joh. " δεκτός ἐστιν ἐν τῆ πατρίδι αὐτοῦ. " ἐπ' ἀληθείας 15 4. 44. 2 1 Reg. 17. " δε λέγω υμίν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέρας 7. Jac. 5. " 'Ηλίου έν τῶ 'Ισραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ " έτη τρία καὶ μῆνας εξ, ώς έγένετο λιμὸς μέγας ἐπὶ " πάσαν την γην' και προς ουδειμαν αυτών επεμφθης " 'Ηλίας, εί μη είς Σάρεπτα της Σιδώνος προς νυ-* 2 Reg. 5. " ναίκα Υήραν. * καὶ πολλοὶ λεπροὶ ήσαν ἐπὶ Ἐλισ-1 14. " σαίου τοῦ προφήτου έν τῶ Ἰσραήλ καὶ οὐδείς " αὐτῶν ἐκαθαρίσθη, εἰ μη Νεεμαν ὁ Σύρος." έπλήσθησαν πάντες θυμοῦ έν τῆ συναγωγῆ, ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξον της πόλεως, και ήγαγον αυτον έως της οφρύος του όρους, έφ' οδ ή πόλις αύτων φκοδόμητο, είς το κατακοπιινίσαι αὐτόν αὐτὸς δὲ διελθών διὰ μέσου τω-; τῶν ἐπορεύετο.

b Matt. 4.
13. Marc.
1. 21. λαίας καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.
c Matt. 7. c καὶ ἐξεπλήσσοντο ἐπὶ τῆ διδαχῆ αὐτοῦ, ὅτι ἐν ἐξαν.;
28, 29.
Marc. 1. 22. σίᾳ ἦν ὁ λόγος αὐτοῦ. d Καὶ ἐν τῆ συναγωγῆ ἦν;
d Marc. 1.
23. ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
ἀνέκραξε φωνῆ μεγάλη, λέγων, "Εα, τί ἡμῦν καὶ;
" σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἰὰ
" σε τίς εἰ, ὁ ἄγιος τοῦ Θεοῦ." Καὶ ἐπετίμησεν κὶς
τῷ ὁ Ἰησοῦς λέγων, "Φιμώθητι, καὶ ἔξελθε ἐξ κὸ" τοῦ." Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον,

25. ἔτη τρία καὶ μῆνας ἔξ. The same is said in James v. 17, which seems to differ from I Kings xviii. 1: but see Grotius.

26. εὶ μὴ is used for but in

Matt. xii. 4. q.v.

29. ὀφρύος. Not the summit of the hill; but a projecting eminence on the side of it. Elsner. Most MSS. omit the article της.

- 36 έξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, "Τίς ὁ λόγος οὕτος, ὅτι ἐν ἐξουσία, καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι,
- 37 " καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο ἢχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιγώρου.
- 38 ε' Αναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν ε Matt. 8.
 οἰκίαν Σίμωνος ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συν-1. 29, 30.
 εχομένη πυρετῶ μεγάλω καὶ ἡρώτησαν αὐτὸν περὶ
- 39 αὐτης. καὶ ἐπιστὰς ἐπάνω αὐτης, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφηκεν αὐτήν παραχρημα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
- 40 ¹ Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθε-
 16. Μητε. 8.
 νοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτον 1. 32.
 - ο δε ενὶ εκάστω αὐτων τὰς χειρας επιθείς, εθεράπευ-
- 41 σεν αὐτούς. ⁵ εξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, ⁶ Marc. 1. κράζοντα καὶ λέγοντα, " "Ότι σὰ εἶ ὁ Χριστὸς ὁ τίὸς " τοῦ Θεοῦ." Καὶ ἐπιτιμῶν οἰκ εἴα αὐτὰ λαλεῖν, ὅτι
- 42 ήδεισαν τὸν Χριστὸν αὐτὸν εἶναι. ^h Γενομένης δὲ h Marc. 1. ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ^{35.} ὅχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἔως αὐτοῦ, καὶ κατ-
- 43 είχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτοὺς, ""Ότι καὶ ταῖς ἐτέραις πόλεσιν εὐαγ- " γελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ." ὅτι
- 44 " είς τοῦτο ἀπέσταλμαι." Καὶ ἢν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

35. μηδέν βλάψαν αὐτόν. See note at Mark i. 26.

36. The Syrine refers ἐπιτάσστι, not to Jesus, but to ὁ λόγος.

42. is frow. The reading seems to be inessitative.

43. πρὸς αὐτούς. This securs to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

1 Matt. 13. 1 ΈΓΕΝΕΤΟ δε έν τω τον σχλον επικείσθαι αυ-5 2. Marc. 4. τῶ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἡν k Matt. 4. έστως παρά την λίμνην Γεννησαρέτ. k καὶ είδε δύοι 18. Marc. πλοία έστώτα παρά την λίμνην οι δε άλιεις άποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα, ἐμβὰς δέι είς εν των πλοίων, ο ην του Σίμωνος, ηρώτησεν ωτον άπο της γης έπαναγαγείν ολίγον και καθίσας 1 Joh. 21.6. εδίδασκεν έκ τοῦ πλοίου τους όγλους. 1 Ως δε έπωσατο λαλών, είπε προς του Σίμωνα, " Επανάγαγε " είς το βάθος, και γαλάσατε τὰ δίκτυα υμών είς " άγραν." Καὶ ἀποκριθείς ὁ Σίμων είπεν αὐτώ; " Έπιστάτα, δι όλης της νυκτός κοπιάσαντες, ουδέν " έλάβομεν έπὶ δὲ τῷ ρήματί σου χαλάσω τὸ δί-" κτυον." Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ίχθιων πλήθος πολύ διερρήγνυτο δέ το δίκτυον αίτων. καὶ κατένευσαν τοῖς μετόχοις τοῖς έν τῷ ἐτέρω πλοία: του έλθόντας συλλαβέσθαι αυτοίς και ηλθον και έπλησαν άμφότερα τὰ πλοία, ώστε βυθίζεσθαι αίτα. ίδων δε Σίμων Πέτρος, προσέπεσε τοις γόνασι του Ίησοῦ λέγων, "Εξελθε ἀπ' έμοῦ, ὅτι ἀνηο άμαρ-" τωλός είμι, κύριε." Θάμβος γαρ περιέσγεν αίτον καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῆ ἄγρα τῶν ἰγθύων m Jer. 16. ή συνέλαβον· m ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννη:

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1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22, and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. Γεννησαρέτ. Josephus says that the lake was called Γεννησάρ

by the natives. Vol. II. p. 254-6. duppnyuro, was breakes.

7. ωστε βυθίζεσθαι aire, so that they were sinking, i.e. to ginning to sink. There is meed of παρά τι, which Ben has inserted.

9. § συνλαβον. Hombergue would render it, in which they had assisted; but he is refuted by Wolfius.

υίους Ζεβεδαίου, οι ήσαν κοινωνοί τω Σίμωνι. Καί 47.9. Matt. είπε πρὸς τὸν Σίμωνα ὁ Ἰησούς, "Μὴ φοβού ἀπὸ τ. 17.

11 " τοῦ νῦν ἀνθρώπους ἔση ζωγρών." η Καὶ καταγα- η 18. 28. γόντες τὰ πλοία ἐπὶ τὴν γῆν, ἀφέντες ἄπαντα, ήκο- et 19. 27. λούθησαν αὐτῶ.

12 ° ΚΑΙ έγένετο έν τω είναι αυτον έν μια των πό- ° Matt. 8. 2. λεων, και ίδου άνηρ πλήρης λέπρας και ίδων τον Ιησούν, πεσών έπὶ πρόσωπον, έδεήθη αὐτοῦ λέγων,

13" Κύριε, έὰν θέλης, δύνασαί με καθαρίσαι." Καὶ έκτείνας την χείρα, ήψατο αυτου είπων, " Θέλω, καθ-" αρίσθητι," Καὶ εὐθέως ή λέπρα ἀπηλθεν ἀπ' αὐ-

14 του. P καὶ αυτός παρήγγειλεν αυτώ μηδενὶ είπειν PLev. 13.2. " άλλα απελθων δείξον σεαυτον τω ίερει, και προσ- 22. Matt.

" ένεγκε περί του καθαρισμού σου, καθώς προσέταξε

15 " Μωσης, είς μαρτύριον αυτοίς." Διήρχετο δε μάλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὅχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν 16 ασθενειών αυτών αυτός δε ην υποχωρών έν ταις έρημοις, καὶ προσευχόμενος.

17 Καὶ ἐγένετο ἐν μιὰ τῶν ἡμερῶν, καὶ αὐτὸς ἢν διδάσκων καὶ ήσαν καθήμενοι Φαρισαίοι καὶ νομοδιδάσκαλοι, οι ήσαν έληλυθότες έκ πάσης κώμης της Γαλιλαίας καὶ 'Ιουδαίας καὶ 'Ιερουσαλήμ' καὶ δύνα-

18 μις Κύριου ήν είς το ίᾶσθαι αυτούς. 9καὶ ίδου, ανδρες 9 Μαιι.9.2. φέροντες επί κλίνης ανθρωπον ος ην παραλελυμένος, Αct. 9. 33.

12. This city appears to have been Capernaum, Matt. viii. 5. and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ. τ. λ. The le-

per had spread the fame of

Jesus. Mark i. 45.
17. This was in Capernaum. Mark ii. I.

Ibid, νομοδιδάσκαλοι. In ver. 21. they are called ypappareis. See Matt. v. 20.

καὶ εξήτουν αυτον είσενεγκείν καὶ θείναι ενώπιον αντοῦ καὶ μη εὐρόντες διὰ ποίας εἰσενένκωσιν αὐτὰν 14 διά τὸν ὄγλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αυτον σύν τῷ κλινιδίω εἰς τὸ μέσον έμπροσθεν τοῦ Ἰρσοῦ, καὶ ἰδών την πίστιν αὐτών. είπεν αυτώ, " Ανθρωπε, άφέωνται στοι αι αμαστία r Psal. 32.5. " σου." καὶ ήρξαντο διαλογίζεσθαι οἱ γραμματείς: Esa. 43. 25. καὶ οἱ Φαρισαίοι λέγοντες, "Τίς έστιν οὐτος ος " λαλεί βλασφημίας; τίς δύναται ἀφιέναι αμαστίας. " εἰ μὴ μόνος ὁ Θεός;" Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοκ: διαλογισμούς αὐτών, αποκριθείς είπε προς αὐτώς. * Matt. 9.5. " Τί διαλογίζεσθε έν ταις καρδίαις υμών: * τί έστυ: " εὐκοπώτερον, εἰπεῖν, 'Αφέωνταί σοι αὶ άμασία " σου ἡ εἰπεῖν. Ένειραι καὶ περιπάτει: "να δι " είδητε ὅτι ἐξουσίαν ἔχει ὁ υίὸς τοῦ ἀνθρώπου ἐπ " της γης αφιέναι αμαρτίας," είπε τῷ παραλελυμέν. " Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου, πο " ρεύου είς τον οἰκόν σου." Καὶ παραχρημα άναστας ένωπιον αὐτῶν, ἄρας ἐφ' φ κατέκειτο, ἀπηλθεν είς τον οίκον αὐτοῦ, δοξάζων τον Θεόν. καὶ ἔκστασε: έλαβεν απαντας, καὶ εδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, ""Οτι είδομεν παράδοι " σήμερον."

19. διὰ ποίας, sc. ὁδοῦ, by what means. Διὰ is wanting in all the old MSS.

Ibid. διὰ τῶν κεράμων. See note at Mark ii. 4. These words do not necessarily imply, that they broke through the tiles: they may mean, by, or along the tiling. Thus Jupiter is said se in hominem convertisse, atque per alienas tegulas venisse

clanculum per impluvium. To Eunuch. III. 5.37: and a suste is said per impluvium decidint de tegulis. Phorm. IV. 4.47 And in Acts ix. 25. we find his τοῦ τείχους. Εἰς τὸ μέσω μες mean the impluvium, or court.

21. Τίς — βλασφημίας. Se

narius.
26. ararras, the multitude

Matt. ix. 8.

- 36 έξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλόνος λέγοντες, "Τίς ὁ λόγος οδτος, ὅτι ἐν ἐξουσία, "καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, 37 "καὶ ἐξέρχονται;" Καὶ ἐξεπορεύετο ἢχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
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See Matt. v. 20.

Ked. 6.

το όρος προσεύξασθαι και ην διανυκτερεύων έν τη προσευγή του Θεού. Ικαί ότε έγένετο ήμέρα, προσ-1 9. 1. Matt. 10. 1. Ματε. 3.13. εφώνησε τους μαθητάς αυτού και έκλεξάμενος άτ et 6. 7. αντών δώδεκα, ούς καὶ ἀποστόλους ώνόμασε. Εί-1 m Joh. I. 42. μωνα ον και ωνόμασε Πέτρον, και 'Ανδρέαν τος

άδελφον αυτού, 'Ιάκωβον καὶ 'Ιωάννην, Φίλεππον καὶ Βαρθολομαίον, Ματθαίον και Θωμάν, 'Ιάκωβον τον α τοῦ 'Αλφαίου καὶ Σίμωνα τον καλούμενον Ζηλωτών. 'Ιούδαν 'Ιακώβου, καὶ 'Ιούδαν 'Ισκαριώτην, ος καὶ n Matt. 4. έγένετο προδότης "καὶ καταβάς μετ' αυτών, έστη έπὶ τόπου πεδινού, καὶ όγλος μαθητών αὐτού, καὶ πλήθος πολύ του λαού άπο πάσης της 'Ιουδαίας και Ίερουσαλήμ, καὶ της παραλίου Τύρου καὶ Σιδώνος. οὶ ἡλθον ἀκοῦσαι αὐτοῦ, καὶ ὶαθῆναι ἀπὸ τῶν νόσων

αύτων, και οι οχλούμενοι ύπο πνευμάτων ακαθάρτων.

25. Marc. 3.7.

> 12. προσευχή. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχή του Θεού is prayer to God, as πίστιν Θεού in Mark xi. 22.

> 13. exhefápevos. It will be observed, that he selected them after passing the night in prayer, and in John xvii. 6, 9, 12. God is said to have given them to him. S. Peter says they were chosen by God. Acts x. 41.

Ibid. amourohous. Eusebius writes, 'Αποστόλους δέ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὁνομάζειν τούς έγκύκλια γράμματα παρά τῶν αρχόντων αὐτών ἐπικομιζομένους. In Esaiam. Moses and Aaron are called "D, or apostles, in the Chaldee Paraphrase. Lightfoot ad Matt. x. 1. The word TND also answers to

anourolos. See Hag. i. 13. Mal ii. 7. Spanheim, de Apostoles et Apostolis. Wolfius ad l.

15. Ζηλωτήν. See note & Matt. x. 4. The zealots were well known during the Jewis war. See Josephus, de Bd Jud. IV. 6. 3. VI. 8. 1. 16. 'lούδαν 'lακώβου. Μος

persons have proposed to si stitute brother: but the Syns and Arabic versions supply I should prefer the former; and I cannot conceive this James to be the son of Alphaus als had just been mentioned. Luke would then have written, James and Judas sons of Alphaus. The brother of Judas was probably bishop of Jerusalem: and 3 was on that account that Luke thus distinguished Judas Sa note at Matt. xiii. 55.

18. οχλούμενοι. So Herodia

- 19 καὶ έθεραπεύοντο. °καὶ πᾶς ὁ ὅχλος ἐζήτει ἄπτεσθαι ο Matt. 14. αύτου ότι δύναμις παρ' αύτου έξήρχετο, και ίατο 5.30. πάντας.
- 20 P Καὶ αυτὸς ἐπάρας τους ὁφθαλμους αυτοῦ εἰς τους P Matt. s. μαθητάς αυτού, έλεγε, " Μακάριοι οἱ πτωγοὶ, ὅτι

21 " υμετέρα έστιν ή βασιλεία τοῦ Θεοῦ. ημακάριοι οί η Επ. 55.1. " πεινώντες νῦν, ὅτι χορτασθήσεσθε, μακάριοι οί 65, 13. et

22 " κλαίοντες νῦν, ὅτι γελάσετε. "μακάριοί ἐστε, ὅταν : Matt. s.

" μισήσωσιν ύμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν 11. 1 Pet.

" υμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν 14. et 4. 14.

23 " ώς πονηρον, ένεκα τοῦ υἰοῦ τοῦ ἀνθρώπου. \$χαίρετε * Act. 5. 41. " έν έκείνη τη ήμέρα καὶ σκιρτήσατε ίδου γάρ, ο μι-

" σθὸς ὑμῶν πολὺς ἐν τῶ οὐρανῶς κατὰ ταῦτα γὰρ

- 24 " έποίουν τοις προφήταις οι πατέρες αυτών. 'Πλην ι Αποκ. 6. " ουαί υμίν τοις πλουσίοις "ότι απέχετε την παρά-31.8.
- 25 " κλησιν ύμων. "οὐαὶ ύμιν, οἱ έμπεπλησμένοι" ὅτι " Εsn. 65. " πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν' ὅτι πενθή- 9. et 5. 1.
- 26" σετε καὶ κλαύσετε. οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴ-

" πωσι πάντες οἱ ἄνθρωποι' κατὰ ταῦτα γὰρ ἐποίουν

" τοις ψευδοπροφήταις οι πατέρες αυτών.

27 " * Αλλ' ύμιν λέγω τοις ακούουσιν, 'Αγαπατε τους 4. Prov. 25.

" έχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 44. Rom. 28 " γεύλογείτε τους καταρωμένους ύμιν, και προσεύ- 1 Cor. 4.12.

ένοχλείσθαι ύπὸ νόσου. ΙΙΙ. 11. All the oldest MSS. read and.

22. ἐκβάλωσι. Dodwell understood this of their names being erased from the list of the synagogue: but it probably alludes to the putting forth of a false report.

24. anéxere. " Quoniam re-" cepistis advocationem ves-

" tram, utique ex divitiis, de " gloria earum et secularibus " fructibus." Tertull. p. 427. 26. οὐαὶ ὑμίν. Ύμιν is pro-

Act. 7. 60.

bably an interpolation.

Ib. ψευδοπροφήταις. The Jews only spoke well of false prophets, who flattered them, Our Saviour cautions the apostles against praise of this kind.

2 Matt. ε. " χεσθε ύπερ των έπηρεαζόντων ύμας. "τω τύπτοντί» 39. ι Cor. "σε έπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην' καὶ " άπο του αίροντός σου το ιμάτιον, και τον γιτώνα « Deut. 15. " μη κωλύσης. «παντί δε τω αιτούντί σε, δίδου και» 7. Matt. 5. " άπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει. καὶ καθώς ! b Matt. 7. " θέλετε ίνα ποιώσιν ύμιν οι ανθρωποι, και ύμεις 16. " ποιείτε αυτοίς όμοίως. εκαί εί άγαπατε τους άγα- μ e Matt. 5. " πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ ἀ 46. " άμαρτωλοί τους άγαπωντας αυτούς άγαπωσι. και " έαν άγαθοποιήτε τους άγαθοποιούντας ύμας, ποία " υμίν γάρις έστί; και γάρ οι άμαρτωλοί το αυτο " ποιούσι. ακαί έαν δανείζητε παρ' ών έλπίζετε ώποd Matt. 5. 42. Deut. " λαβείν, ποία ύμιν χάρις έστί; και γάρ οι άμαστω-15. 8. " λοὶ άμαρτωλοῖς δανείζουσιν, "να άπολάβωσι το " ίσα, επλην άγαπατε τους έχθρους υμών, και άγοe Matt. 5. 44. " θοποιείτε, καὶ δανείζετε μηδέν απελπίζοντες και " έσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε νίοι πο " ύψίστου " ότι αύτος χρηστός έστιν έπὶ τους άγαι-1 Matt. 5. " στους καὶ πονηρούς. Υγίνεσθε οὖν οἰκτίρμονες, κα-

κ Matt. 7.1. "θως και ο πατήρ υμών οικτίρμων έστί. "και μπ Rom. 2. 1. " κρίνετε, καὶ οὐ μὴ κριθήτε. μὴ καταδικάζετε, καὶ

> 29. Ιμάτιον, χιτώνα. See note at Matt. v. 40.

1 Cor. 4. 5.

32. ποία υμίν χάρις έστί; Hombergius interprets it, what sort of kindness is this of yours? but xápis is more properly rendered thanks or return. Matthew has μισθόν. v. 46. as Luke in ver. 35.

35. μηδεν απελπίζοντες. Knatchbull reads under', causing no man to despair; and says that the Syriac, Arabic, and Persian versions so render it; with

whom L. de Dieu agrees: but the usual reading and interpretation, expecting to recent nothing, (see v. 34. παρ' = in πίζετε ἀπολαβεῖν) is approved by Beza, Erasmus, Casaubon, Salmasius, Glassius, Abreschins Krebsius, Hackspanius. The interpretation is better than that of Elsner, nihil desperado i. e. not despairing of bem; rewarded: it is confirmed also by the word axapiorous in v. ::

" ου μη καταδικασθητε. απολύετε, και απολυθήσε-

38 " σθε "δίδοτε, καὶ δοθήσεται ύμιν μέτρον καλὸν, " Prov. 10.

" πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον Μαιι. 7. 2.

" δώσουσιν είς τον κόλπον ύμων. τῷ γὰρ αὐτῷ μέ-

" τρφ φ μετρείτε, αντιμετρηθήσεται ύμιν."

39 Είπε δε παραβολήν αὐτοῖς, " Μήτι δύναται τυ- 1 Esa. 42.

" φλος τυφλον οδηγείν; ούχι άμφότεροι είς βόθυνον 15. 14.

40 " πεσούνται; κουκ έστι μαθητής ύπερ τον διδάσκα- κ Matt. 10. 24. Joh. 13. " λον αὐτοῦ κατηρτισμένος δε πᾶς έσται ὡς ὁ δι- 16. et 15.20.

41 " δάσκαλος αὐτοῦ. 'τί δὲ βλέπεις τὸ κάρφος τὸ ἐν 1 Matt. 7. 3.

" τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν

42 " ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς ; "ἡ πῶς δύνα- m Prov. 18.

" σαι λέγειν τῷ ἀδελφῷ σου, 'Αδελφὲ, ἄφες ἐκβάλω

" το κάρφος το έν τῷ ὀφθαλμῷ σου, αὐτος τὴν έν τῷ

" όφθαλμῶ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε

" πρώτον την δοκον έκ τοῦ όφθαλμοῦ σου, καὶ τότε

" διαβλέψεις έκβαλείν το κάρφος το έν τω οφθαλμώ

43" τοῦ ἀδελφοῦ σου. οὐ γάρ ἐστι δένδρον καλὸν, η Μαιι. 7.

" ποιούν καρπον σαπρόν ουδέ δένδρον σαπρον, ποι - 17. et 12.

44 οῦν καρπὸν καλόν. ° ἔκαστον γὰρ δένδρον ἐκ τοῦ ο Μαι. 7.

" ίδίου καρποῦ γινώσκεται' οὐ γὰρ έξ άκανθῶν συλ-16.

40. κατηρτισμένος. Every one who has been instructed will copy his master, whether in his good or bad points. Elsner. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v.

40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.

43. Our version is not correct; it should be, For that is not a good tree which brings forth bud fruit: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.

44. ούτε γάρ έκ σκίλλης ρόδα

" λέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

P Matt. 12, " P ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς ε
34, 35:

" καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ ποιηρὸς

" ἄνθρωπος έκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας

" αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεί-

" ματος της καρδίας λαλεί τὸ στόμα αὐτοῦ.

9 Matt. 7. "9 Τί δέ με καλείτε, Κύριε, κύριε, καὶ οὐ ποιείτε ἀς 21. et 25.
11. Rom. 2. " λέγω; τπᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μως 13. Jac. 1. " τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τὸς 1. Μον. 5.

τ Matt. 7. « έστιν δμοιος. δμοιός έστιν άνθρώπω οικοδομούπ.

" οἰκίαν, ος ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλω

" έπὶ τὴν πέτραν πλημμύρας δὲ γενομένης, προσύρ-

" ρηξεν ο ποταμός τη οικία έκείνη, και ούκ ίσχυσε

" σαλεύσαι αὐτήν' τεθεμελίωτο γὰρ ἐπὶ τὴν πέτρω.

" ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπο.

" οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίω

" ή προσέρρηξεν ο ποταμός, καὶ εὐθέως ἔπεσε, κ

" έγένετο το ρηγμα της οικίας έκείνης μέγα."

« Matt. 8.5. " ΈΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ρήματα αὐτοῦ ἐδὶ τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. ἐκων τοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτάν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίω, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώση τὸν δοῦλον αποῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκινλουν αὐτὸν σπουδαίως, λέγοντες, "ΤΟτι ἄξιος ἐστοῦν λουν αὐτὸν σπουδαίως, λέγοντες, "ΤΟτι ἄξιος ἐστοῦν ποῦς ἐστοῦν ἐστοῦν

φύεται, οὐδ' ὑάκινθος. Theogn. V. 537.

45. περισσεύματος. Qui loquitur, de iis libenter loquitur, quæ vehementer amat. Morus. 49. ἐπὶ τὴν χῆν. Matther writes, ἐπὶ τὴν ἄμμον. vii. 20.

Chap. VII.

2. xaxûs exw. Paralytic. Marviii. 6.

5" ὁ παρέξει τούτο άναπα γαρ τὸ έθνος ἡμών, καὶ 6" την συναγωγήν αυτός ωκοδόμησεν ήμιν." 'Ο δέ Ίπσοῦς ἐπορεύετο σὺν αὐτοῖς. ήδη δὲ αὐτοῦ οὐ μακραν απέχοντος από της οικίας, έπεμψε πρός αυτόν ό έκατόνταργος φίλους, λέγων αὐτῶ, "Κύριε, μη σκύλ-" λου ου γάρ είμι ικανός ίνα υπό την στέγην μου 7 " εἰσέλθης διὸ οὐδὲ έμαυτὸν ἡξίωσα πρός σε έλθεῖν. 8" άλλα είπε λόγω, και ιαθήσεται ο παις μου, και " γαρ έγω ανθρωπός είμι ύπο έξουσίαν τασσόμενος. " έχων υπ' έμαυτον στρατιώτας, καὶ λέγω τούτω, " Πορεύθητι, καὶ πορεύεται καὶ άλλω, "Εργου, καὶ " έρχεται' καὶ τῷ δούλω μου, Ποίησον τοῦτο, καὶ 9" ποιεί." 'Ακούσας δέ ταῦτα ὁ Ίησοῦς έθαύμασεν αύτον καὶ στραφείς τῶ ἀκολουθοῦντι αὐτῶ ὄχλω είπε, " Λέγω ύμιν, ούδε έν τῷ Ίσραὴλ τοσαύτην πί-10" στιν εδρον." Καὶ ὑποστρέψαντες οἱ πεμφθέντες είς τον οίκον, εδρον τον άσθενούντα δούλον ύγιαίνοντα.

11 ΚΑΙ έγένετο έν τη έξης, επορεύετο είς πόλιν καλουμένην Ναίν καὶ συνεπορεύοντο αυτώ οἱ μαθηταὶ 12 αύτοῦ ἰκανοὶ, καὶ ὅχλος πολύς. ὡς δὲ ἡγγισε τῆ πύλη της πόλεως, καὶ ίδου, έξεκομίζετο τεθνηκώς, υίος μονογενής τη μητρί αὐτοῦ, καὶ αὐτή χήρα καὶ ὅχλος 13 της πόλεως ίκανος ην σύν αυτή. καὶ ίδων αυτήν ό

5. airos, himself, at his own charge.

7. elne dóyo, say it by a word. Ibid. maie. In v. 3. he is called doulor. Meeris says that the Athenians called a slave wais even when he was old.

on mount Hermon, Vol. II. p. 775. In Josephus, Antiq. XX. 6. some MSS. read Nais as a village through which persons passed who went from Galilee to Jerusalem. Havercamp reads Iwaias. See Re-11. Naw. Origen says it was land. Palestin. p. 905.

κύριος ἐσπλαγχνίσθη ἐπ' αὐτῆ, καὶ εἶπεν αὐτῆ, " Μὴ
^t Act. 9. 40. " κλαῖε." ^t Καὶ προσελθών ἤψατο τῆς σοροῦ· οἱ δὲ ιṭ
βαστάζοντες ἔστησαν· καὶ εἶπε, " Νεανίσκε, σὰ
" λέγω, ἐγέρθητι." Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ι;
ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῆ μητρὶ αὐτοῦ.

^u 1. 68. et ^uἔλαβε δὲ φόβος ἄπαντας, καὶ ἐδόξαζον τὸν Θεὸν ¹⁵

u 1. 68. et u έλαβε δε φόβος απαντας, καὶ εδόξαζον τον Θεον 15
24. 19.
Ματο 7. λέγοντες, " "Οτι προφήτης μέγας εγήγερται εν ήμω 37. Joh. 4.
19. et 6. 14. "καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ." Καὶ 17
et 9. 17. ἐξῆλθεν ὁ λόγος οὖτος ἐν ὅλη τῆ Ἰουδαία περὶ αὐτοῦ,

καὶ ἐν πάση τῆ περιχώρφ.

* ΚΑΙ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ!
πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων, " Σὰ εἰ ὁ ἐρχόμενος, ἡ ἄλλον προσδοκῶμεν; Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, " Ἰω : " άννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων, " Σὰ εἰ ὁ ἐρχόμενος, ἡ ἄλλον προσδοκῶμεν;" Ἐν αὐτῆ δὲ τῆ ὥρα ἐθεράπευσε πολλοὺς ἀπὸ νόσων κὰ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ
* Ενω 29. λοῖς ἐχαρίσατο τὸ βλέπειν. Τκαὶ ἀποκριθεὶς ὁ Ἰησοῦς ::

18. et 35. 5. είπεν αὐτοῖς, "Πορευθέντες ἀπαγγείλατε Ἰωάννη ἀ

- " είδετε καὶ ἡκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι, " χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται κωθοὶ
- ·· χωλοι περιπατουσι, λεπροι κασαρι**ζονται, κωφι** ·· ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται
- " καὶ μακάριος έστιν ος έὰν μὴ σκανδαλισθη ἐν ἐμοί." : *Μαιι 11. * Απελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἦρξατο :
- 7. λέγειν προς τους σχλους περί Ἰωάννου, "Τί έξελη-
 - " λύθατε είς την έρημον θεάσασθαι; κάλαμον ύπο
 - " ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῦν;:
 - " ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ίδος

- " οὐ μὴ καταδικασθητε. ἀπολύετε, καὶ ἀπολυθήσε-
- 38 σθε δίδοτε, καὶ δοθήσεται ὑμῦν μέτρον καλὸν, η Prov. 10.
 - 22.et19.17.
 πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον Ματτ. 7. 2.
 Ματο 4.24
 - " δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέ- Marc. 4.24.
 - " τρφ φ μετρείτε, άντιμετρηθήσεται ύμιν."
- 39 Εἶπε δὲ παραβολὴν αὐτοῖς, " Μήτι δύναται τυ- 1 Esa. 42. " Φλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον 15. 14.
- 40 " πεσούνται ; κούκ έστι μαθητής ύπερ τον διδάσκα- κ Matt. 10.
- " λον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ δι- 16.et 15.20.

 41 " δάσκαλος αὐτοῦ. 1 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν 1 Matt. 7. 3.
- 41 οασκάλος αυτου. Τι οε ρλεπείς το καρφος το ενιμ
 - " τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν
- 42 " ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς ; $^{\rm m}$ ἢ πῶς δύνα- $^{\rm m}$ Prov. 18.
 - " σαι λέγειν τῷ ἀδελφῷ σου, 'Αδελφὲ, ἄφες ἐκβάλω 17.
 - " τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
 - " ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε
 - " πρώτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
 - " διαβλέψεις έκβαλεῖν τὸ κάρφος τὸ έν τῷ ὀφθαλμῷ
- 43" τοῦ ἀδελφοῦ σου. οὐ γάρ ἐστι δένδρον καλὸν, n Matt. 7.
 - " ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποι- 33.
- 44 " οῦν καρπὸν καλόν. "ἔκαστον γὰρ δένδρον ἐκ τοῦ · Matt. 7. " ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλ
 - who has been instructed will copy his master, whether in his good or bad points. Elsner. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v.
- 40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.
- 43. Our version is not correct: it should be, For that is not a good tree which brings forth bad fruit: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.
 - 44. ούτε γάρ έκ σκίλλης ρόδα

e 15. 2.

'Ηρώτα δέ τις αυτον των Φαρισαίων, ίνα φώρις μετ' αυτού καὶ είσελθών είς την οικίαν τού Φαασαίου, άνεκλίθη. Καὶ ίδου, γυνη έν τη πόλει, ήτις ψη άμαρτωλός, έπιγνούσα ότι ανάκειται έν τη οίκια τοι Φαρισαίου, κομίσασα άλάβαστρον μύρου, καὶ στάσα ή παρά τους πόδας αυτού οπίσω κλαίουσα, ποξατο βρέγειν τους πόδας αυτού τοις δάκρυσι, και ταις θρίξι της κεφαλής αυτής έξέμασσε, και κατεφίλει τως πόδας αντού, και ήλειφε τω μύρω, είδων δε ο Φε.!! ρισαίος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἐαυτῶ, λέγων, " Ούτος εί ην προφήτης, εγίνωσκεν αν τίς και πο-" ταπή ή γυνή, ήτις άπτεται αύτου οτι αμαστωλός " έστι." Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αίτου. " Σίμων, έχω σοί τι είπειν." 'Ο δέ φησι, " Διδά-" σκαλε, εἰπέ." " Δύο χρεωφειλέται ἢσαν δανει-ι " στη τινι ο είς ώφειλε δηνάρια πεντακόσια ο & " ἔτερος πεντήκοντα, μη έχοντων δε αυτών ώπο- ϵ " δούναι, αμφοτέροις έχαρίσατο. τίς ούν αντών, είπε " πλείον αυτον άγαπήσει;" 'Αποκριθείς δε ο Σίμων είπεν, "Υπολαμβάνω ότι ὁ τὸ πλείον έγαρίσατο." 'Ο δέ είπεν αὐτῷ, " 'Ορθῶς ἔκρινας." Καὶ στραφέςπρος την γυναίκα, τῷ Σίμωνι ἔφη, " Βλέπεις ταιτη " την γυναίκα; εἰσηλθόν σου εἰς την οἰκίαν, ύδως " έπὶ τους πόδας μου ούκ έδωκας αύτη δε τοις δάκ-" ρυσιν έβρεξέ μου τους πόδας, και ταις θριξιτής

36. τὶς τῶν Φαρισαίων. His name was Simon; see v. 40. 37. This seems certainly not

the same story which is told by Matt. xxvi. 7. Mark xiv. 3. and John xii. 3. That happened only six days before the passover. John xii. 1. See Thes.

Crit. Sacr. part. I. p. 202 Neither is there any reason w suppose that this woman we Mary Magdalen. See Lardno. Devlingius Obs. Sacr. part. Ill p. 227.

Ibid. er Ty wokes. Nain. L.

de Dieu ad 1.

45 " κεφαλής αυτής έξεμαξε, φίλημα μοι ουκ έδωκας.

" αύτη δὲ ἀφ' ἡς εἰσηλθον, οὐ διέλιπε καταφιλοῦσά

46" μου τους πόδας, έλαίω την κεφαλήν μου ούκ ήλει-

47" ψας αυτη δε μύρω ήλειψε μου τους πόδας. ου

" γάριν, λέγω σοι, άφεωνται αι άμαρτίαι αυτης αι

" πολλαί, ὅτι ἡγάπησε πολύ. ὧ δὲ ὁλίγον ἀφίεται.

48" ολίγον άγαπα." Είπε δε αυτή, "' Αφεωνταί σου Matt. 9.2.

49" αι άμαρτίαι." ⁸ Καὶ ήρξαντο οι συνανακείμενοι λέ- « Matt. 9.3. γειν έν έαυτοις, "Τίς οδτός έστιν δε και άμαρτίας

50" ἀφίησιν;" Είπε δε προς την γυναϊκα, " Ή πί- 18.48. et 18. 42. Matt. 9. 22. " στις σου σέσωκέ σε πορεύου είς είρηνην."

Marc. 5.34. 8 ΚΑΙ έγένετο έν τῶ καθεξής, καὶ αυτός διώδευε ετ 10. 52. κατά πόλιν και κώμην, κηρύσσων και εύαγγελιζόμενος την βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σύν

2 αὐτῷ, καὶ γυναϊκές τινες αὶ ἦσαν τεθεραπευμέναι Μπι. 27. άπὸ πνευμάτων πονηρών καὶ ἀσθενειών, Μαρία ή Marc. 16.9. καλουμένη Μαγδαληνή, ἀφ΄ ής δαιμόνια έπτὰ έξελη-

3 λύθει, καὶ Ἰωάννα γυνή Χουζα έπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἔτεραι πολλαὶ, αιτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαργόντων αὐταῖς.

4 Συνιόντος δε σχλου πολλού, και των κατά πόλιν k Matt. 13. έπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολής, 3. Marc. 4.

5" Έξηλθεν ο σπείρων του σπείραι τον σπόρον αύ-

45. eloηλθον. Some authorities read elonher, which seems better. See v. 37. CHAP. VIII.

3. επιτρόπου. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8. Gal. iv. 2. 2 Mace. xi. 1.

read abroir.

4. Συνιόντος relates to the whole sentence: When the multitude, and they who had come to him from every city, were assembled together. L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2. Mark iv. 1.

Ibid, των κατά πόλω. The per-Ibid. alro. The best MSS. sons from different cities.

e 15. 2.

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36. τλε των Φαρισαίων. His name was Simon; see v. 40.

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" πολλαί, ὅτι ἡγάπησε πολύ. ὁ δὲ ὁλίγον ἀφίεται,

48" όλίγον άγαπα." Είπε δέ αυτή, "'Αφέωνταί σου! Matt. 9. 2.

49" αὶ άμαρτίαι." ε Καὶ ήρξαντο οἱ συνανακείμενοι λέ- « Matt. 9.3. γειν έν έαυτοις, "Τίς οὐτός έστιν ος και άμαρτίας Marc. 2. 7.

50" αφίησιν:" h Είπε δέ προς την γυναίκα, "'Η πί- h 8. 48. et 18. 42. " στις σου σέσωκέ σε πορεύου είς είρηνην." Matt. 9. 22. Marc. 5.34.

8 ΚΑΙ έγένετο έν τῶ καθεξής, καὶ αὐτὸς διώδευε ει 10. 52. κατά πόλιν και κώμην, κηρύσσων και εὐαγγελιζόμενος την βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν

2 αὐτῶ, καὶ γυναϊκές τινες αὶ ἦσαν τεθεραπευμέναι Μαιι. 27. από πνευμάτων πονηρών καὶ ἀσθενειών, Μαρία ή Marc. 16.9. καλουμένη Μαγδαληνή, άφ' ής δαιμόνια έπτὰ έξελη-

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Ibid. τῶν κατὰ πόλιν. The per-

" τοῦ καὶ ἐν τῶ σπείρειν αὐτὸν. ὁ μὲν ἔπεσε παρά " την όδον, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ-" ρανοῦ κατέφανεν αὐτό, καὶ ἔτερον ἔπεσεν ἐπὶ τὴνδ " πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα, α καὶ ἔτερον ἔπεσεν ἐν μέσω τῶν ἀκανθῶν, καὶ συμ-" Φυείσαι αι ακανθαι απέπνιξαν αυτό. και ετερον 8 " έπεσεν έπι την γην την άγαθην, και φυλν έποίησε " καρπον έκατονταπλασίονα." Ταῦτα λέγων έφώνα 1 Matt. 13. " 'Ο έγων ώτα ακούειν, ακουέτω." 1 Έπηρώτων δέο 10. Marc. αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἰη ή παρα-4. 10. m Matt. 11. βολη αύτη ο δε είπεν, "Υμίν δεδοται γνώναι τὰ 10 25, 26. et " μυστήρια της βασιλείας του Θεού τοις δε λοιποίς 13. 14. 2 Cor. 3. 5, μου τηρατικής του 2 Cor. 3. 5, μο παραβολαίς, ΐνα βλέποντες μη βλέπωσι, καὶ " άκούοντες μη συνιώσιν. " Εστι δε αύτη ή παρα-11 12. 2. Ματα. 4.12.

Joh. 12. 40. " βολή ο σπόρος έστιν ο λόγος τοῦ Θεοῦ οἱ δειλ Αct. 28. 26.

Rom. 11. 8. " παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ n Matt. 13. " διάβολος καὶ αίρει τὸν λόγον ἀπὸ τῆς καρδίας αὐ-4. 13. 4. 13. ο Matt. 13. " τῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. οἰ δὲ ἐπὶ τῆς ις 20. Marc. « πέτρας, οὶ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται " του λόγου, καὶ οῦτοι ρίζαν οὐκ ἔχουσιν, οι προς " καιρον πιστεύουσι, καὶ έν καιρώ πειρασμοῦ ἀφί-" στανται. ^Pτὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὖτοί εἰσημ P 18. 24. Matt. 10. 23. Μαις. " οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ 10. 23. 1 Tim. 6.9. " ήδονων τοῦ βίου πορευόμενοι συμπνίγονται, καὶ αὐ " τελεσφορούσι. τὸ δὲ ἐν τῆ καλῆ γῆ, οὖτοί εἰσινι: " οἶτινες ἐν καρδία καλῆ καὶ ἀγαθῆ, ἀκούσαντες, τὸν " λόγον κατέγουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῆ.

λκμάδα. Matthew and Mark write βάθος γῆς.

^{12.} οἱ παρὰ τὴν ὁδὸν, i. e. οἱ δεχόμενοι τὸν σπόρον παρὰ τὴν ὁδόν.

^{14.} πορευόμενοι, going awy from hearing the word. Elsner, Wolfius. Or it may merely mean, as they go along in life.

Δε "κεφαλής αὐτής ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας" " αύτη δε άφ' ής εἰσηλθον, ου διέλιπε καταφιλουσά 46 " μου τους πόδας. έλαίω την κεφαλήν μου ούκ ήλει-47 " ψας αυτη δε μύρω ήλειψε μου τους πόδας. ου " γάριν, λέγω σοι, άφεωνται αι άμαρτίαι αυτης αι " πολλαὶ, ὅτι ἀνάπησε πολύ. ὧ δὲ ὀλίνον ἀφίεται, 48" ολίγον αγαπά." Εἶπε δὲ αὐτῆ, " Αφέωνταί σου Matt. 9. 2. 49" αὶ άμαρτίαι." ⁸ Καὶ ἤρξαντο οἱ συνανακείμενοι λέ- 8 Matt. 9.3. γειν έν έαυτοις, "Τίς οδτός έστιν δς και άμαρτίας 50 " ἀφίησιν;" Είπε δὲ πρὸς τὴν γυναῖκα, " Ἡ πί- 1 8. 48. " στις σου σέσωκέ σε πορεύου είς είρηνην." Matt. 9. 22. Marc. 5.34. ΚΑΙ έγένετο έν τῷ καθεξης, καὶ αὐτὸς διώδευε et 10. 52. κατά πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος την βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν 2 αὐτῶ, i καὶ γυναῖκές τινες αι ἦσαν τεθεραπευμέναι ! Matt. 27. απὸ πνευμάτων πονηρών καὶ ασθενειών, Μαρία ή Marc. 16.9. καλουμένη Μαγδαληνη, ἀφ' ης δαιμόνια έπτα έξελη- Joh. 19. 25. 3 λύθει, καὶ Ἰωάννα γυνη Χουζα ἐπιτρόπου Ἡρώδου. καὶ Σουσάννα, καὶ ἔτεραι πολλαὶ, αἶτινες διηκόνουν αὐτῶ ἀπὸ τῶν ὑπαργόντων αὐταῖς.

4 * Συνιόντος δὲ ὅχλου πολλοῦ, καὶ τῶν κατὰ πόλιν * Matt. 13. ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, 1. 5 " Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐ-

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Chap. VIII.

3. ἐπιτρόπου. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8. Gal. iv. 2. 2 Macc. xi. τ. Ibid. αὐτῷ. The best MSS.

read airois.

4. Europeros relates to the whole sentence: When the multitude, and they who had come to him from every city, were assembled together. L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2. Mark iv. 1. Ihid xan gard xan. The new

Ibid. τῶν κατὰ πόλιν. The persons from different cities.

τοῦ ὕδατος καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

γ Job. 26. γ εἶπε δὲ αὐτοῖς, "Ποῦ ἐστιν ἡ πίστις ὑμῶν;" Φο-15
12. Psal.
107. 25. βηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους,
"Τίς ἄρα οὕτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσ" σει καὶ τῶ ὕδατι, καὶ ὑπακούουσιν αὐτῶ;"

2 Matt. 8. 28. Marc. 5. 1.

* ΚΑΙ κατέπλευσαν είς την χώραν των Γαδαρηνων, ήτις έστιν αντιπέραν της Γαλιλαίας. έξελθόνη: δέ αυτώ έπὶ την γην, υπήντησεν αυτώ άνης τις ές της πόλεως, ος είχε δαιμόνια έκ χρόνων ικανών, και ιμάτιον ουκ ένεδιδύσκετο, και έν οικία ουκ έμενεν. άλλ' έν τοις μνήμασιν. ίδων δε τον Ιησούν, και ώνα: κράξας, προσέπεσεν αυτώ, και φωνή μεγάλη είπε. " Τί έμοι και σοι, Ίησοῦ, νίὲ τοῦ Θεοῦ τοῦ ὑλίστου: " δέομαί σου, μή με βασανίσης." Παρήγγειλε γας: τῷ πνεύματι τῷ ἀκαθάρτω έξελθεῖν ἀπὸ τοῦ ἀνθοώπου πολλοίς γάρ χρόνοις συνηρπάκει αυτον, κα έδεσμείτο άλύσεσι και πέδαις φυλασσόμενος, και διαρρήσσων τὰ δεσμὰ ήλαύνετο ύπο τοῦ δαίμονος είς τὰς έρημους. έπηρώτησε δὲ αυτον ὁ Ἰησους λέση γων, "Τί σοι έστιν ὄνομα;" 'Ο δε είπε, " Λεγεών" ότι δαιμόνια πολλά εἰσηλθεν εἰς αὐτόν. καὶ παρεκά. λει αυτον ίνα μη επιτάξη αυτοίς είς την άβνοσο

26. Γαδαρηνών. See note at Matt. viii. 28.

27. ἀνήρ τις. Matthew says there were two men. He had not the habit of wearing clothes, or of living in a house, but among the tombs. Έκ τῆς πόλεως means a native of the city, or belonging to the city. Grotius, Wetstein, Newcome. See John i. 45. Γμάτων is perhaps to be taken

literally, and means only the upper garment, or cloak. See Matt. v. 40.

29. wollois xporous. Ben renders it long ago: but Erromus and L. de Dieu, frequenty.

31. cis τὴν ἄβυσσον. Mari writes ἔξω τῆς χώρας. τ. 12 "Αβυσσον probably means the place of torment. See Rev. 1. 1, 2, 11. xi. 7. xvii. 8. Clarke. 16 " Oὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει, q 11. 33. " ἡ ὑποκάτω κλίνης τίθησιν ἀλλ' ἐπὶ λυχνίας ἐπι- Marc. 4.21. " τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

" δοθήσεται αὐτῷ καὶ ος αν μὴ ἔχῃ, καὶ ο δοκεί Matt. 13.

" ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ." 12. et 25.
29. Marc.

ο οχλου. και απηγγελή αυτφ, λεγουτωυ, 11 μητηρ " σου καὶ οἳ ἀδελφοί σου έστήκασιν ἔξω, ἰδεῖν σε

21 " θέλοντες." " Ο δε άποκριθείς είπε προς αὐτους, "Joh. 15.

" Μήτηρ μου καὶ ἀδελφοί μου οὖτοί εἰσιν, οἱ τὸν 5. 16.

" λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν."

22 * Καὶ ἐγένετο ἐν μιὰ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη * Matt. 8. εἰς πλοῦον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐ- 4. 35, 36. τοὺς, " Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης·" καὶ 23 ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατ- έβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη- 24 ροῦντο, καὶ ἐκινδύνευον. προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, "Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα." Ο δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμω καὶ τῷ κλύδωνι

16—18. Having spoken of the effect of the word upon the hearers, he now tells his disciples what they must do as teachers of the word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more in-

struction.

20. ἀπηγγέλη αὐτῷ, λεγόντων. There is a similar construction in Herodotus, τῷ χρυσέῳ ἐπιγέγραπται, Λακεδαιμονίων φαμένων είναι ἀνάθημα. I. See Wolfius, Alberti, Raphel.

23. καὶ συνεπληροῦντο, and they were filling with water, i. e. the ship was filling.

15. 25.

35.

πόδας του Ἰρσού, παρεκάλει αυτον είσελθείν είς του οίκου αύτοῦ. ὅτι θυνάτηο μονογενης ήν αὐτῷ ὡς μ έτων δώδεκα, καὶ αύτη ἀπέθνησκεν. έν δὲ τῶ ὑπάd Matt. 9. γειν αύτον, οι όγλοι συνέπνιγον αύτον, d Kai γηνή !! 20. Marc. 20. Marc. 5. 25. Lev. ούσα έν ρύσει αίματος απὸ έτῶν δώδεκα, ήτις εἰς ιατρούς προσαναλώσασα όλον τον Βίον, ούκ ίσγυσα ύπ' ουδενος θεραπευθήναι προσελθούσα όπισθεν ή-μ ψατο τοῦ κρασπέδου τοῦ ιματίου αὐτοῦ· καὶ παραγρημα έστη ή ρύσις τοῦ αίματος αὐτης. καὶ είπει ὁξ Ίπσοῦς. "Τίς ὁ ἀψάμενός μου;" 'Αρνουμένων δέ πάντων. είπεν ὁ Πέτρος καὶ οι μετ' αὐτοῦ, " Ἐπ-" στάτα, οι όχλοι συνέχουσί σε καὶ ἀποθλίβουσι κὰ " λέγεις, Τίς ὁ ἀψάμενός μου;" Ο δὲ Ἰησοῦς εἰπει, " Ήψατό μου τίς έγω γαρ έγνων δύναμιν έξελθοι-" σαν ἀπ' ἐμοῦ." Ἰδοῦσα δὲ ἡ γυνη ὅτι οὐκ ἔλαθις τρέμουσα ήλθε, καὶ προσπεσούσα αὐτῷ, δι' ἡν αίτία ήψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ. καὶ ὡς ἰάθη παραχρημα. ὁ δὲ εἶπεν ανημέ " Θάρσει, θύγατερ, ή πίστις σου σέσωκέ σε πο-" ρεύου είς εἰρήνην." "Ετι αὐτοῦ λαλοῦντος, ἔρχε-μ e Marc. 5. ταί τις παρά τοῦ ἀρχισυναγώγου, λέγων αὐτώ, "" Οπ " τέθνηκεν ή θυγάτηρ σου μή σκύλλε τὸν διδάσκα-" λου." 'Ο δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῶ, λέγων. " Μη φοβού μόνον πίστευε, καὶ σωθήσεται." Είσελθων δε είς την οικίαν, ούκ άφηκεν είσελθευ; ούδένα, εί μη Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τον πατέρα της παιδος και την μητέρα. Εκλαιον &:

^{42.} ἀπέθνησκεν, was dying, or, on the point of death. See ver. 49. Mark says ἐσχάτως ἔχει.

^{43.} els larpovs. Nearly all

the best MSS. read larpois. 49. παρά τοῦ ἀρχισυναγύηα. belonging to the ruler, as the mo αὐτῶν in x. 7. οἱ παρ' αὐτοῦ is Mark iii, 21.

πάντες, καὶ ἐκόπτοντο αὐτήν, ὁ δὲ εἰπε, " Μὴ κλαί-53" ετε ούκ απέθανεν, άλλα καθεύδει." Και κατεγέ-54 λων αυτού, είδοτες ότι απέθανεν. αυτός δε έκβαλων έξω πάντας, καὶ κρατήσας της χειρος αυτής, έφων-55 ησε λέγων, " 'Η παις, έγείρου." 'Καὶ ἐπέστρεψε τὸ (Joh. 11. πνεύμα αύτης, καὶ ἀνέστη παραγρήμα καὶ διέταξεν 56 αὐτη δοθηναι φαγείν. και έξέστησαν οι γονείς αὐτης· ο δε παρηγγειλεν αυτοίς μηδενί είπειν το γεγονός.

9 εΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δέ τους δώδεκα μαθη- ε 6.13. τας αυτού, έδωκεν αυτοίς δύναμιν και έξουσίαν έπι Matt. 10. 1. ε πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν h καὶ ἀπέ-h Matt. 10. στειλεν αύτους κηρύσσειν την βασιλείαν του Θεού, 7.

3 καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. Ικαὶ εἶπε πρὸς αὐτοὺς, 1 22. 35. " Μηδέν αίρετε είς την όδον" μήτε ράβδους, μήτε Marc. 6. 8.

" πήραν, μήτε άρτον, μήτε άργύριον, μήτε άνὰ δύο

4" γιτώνας έχειν. καὶ εἰς ἡν ἀν οἰκίαν εἰσέλθητε, ε 10. 5, 6. 5 " έκει μένετε, καὶ έκειθεν έξέρχεσθε. 1 καὶ ὅσοι ἀν μη 1 110.10, 11.

" δέξωνται ύμας, έξερχόμενοι ἀπὸ τῆς πόλεως ἐκεί- Matt. 10.

" νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀπο- 6.11. Act.

6" τινάξατε, είς μαρτύριον επ' αυτούς." Έξεργομενοι 18.6. δε διήργοντο κατά τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταγού.

7 "Ηκουσε δε 'Ηρώδης ο τετράρχης τὰ γινόμενα m Matt. 14 ύπ' αυτοῦ πάντα' καὶ διηπόρει, διὰ το λέγεσθαι ὑπό 14. Marc. 6. 8 τινων, ""Ότι 'Ιωάννης έγήγερται έκ νεκρών" ύπό

ciples. Mark v. 40. CHAP. IX.

but two and two. Mark vi. 7. 3. μήτε ράβδους. This seems VOL. I.

54. warras, except the father to mean that they were only and mother and the three dis- to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is that 2. anioreiles. Not in a body, they were to take nothing purposely for the journey, but to go just as they were.

τινων δὲ, ""Οτι 'Ηλίας ἐφάνη·" ἄλλων δὲ, ""Οτι "προφήτης εἶς τῶν ἀρχαίων ἀνέστη." Καὶ εἶπεν ὁ 9 'Ηρώδης, " Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστυ " οὖτος, περὶ οὖ ἐγὼ ἀκούω τοιαῦτα;" Καὶ ἐζήτα ἰδεῦν αὐτόν.

n Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντοι: n Matt. 14. 13. Marc.6. 13. Ματο.ο. 30, 31, 32. αυτώ όσα εποίησαν και παραλαβών αυτους, υπεγώρησε κατ' ιδίαν είς τόπον έρημον πόλεως καλουμένης Βηθσαϊδά. οἱ δὲ ὄχλοι γνόντες ἡκολούθησαν αὐτῷ τ καὶ δεξάμενος αὐτοὺς, ελάλει αὐτοῖς περὶ της βαπλείας του Θεού, και τους χρείαν έχοντας θεραπείας ο Η δε ημέρα ήρξατο κλίνειν· προσελθόντε: o Matt. 14. 1270. 15. Marc. 6. 35. Joh. δε οι δώδεκα είπον αυτώ, " Απόλυσον τον συλον, υπ " ἀπελθόντες εἰς τὰς κύκλφ κώμας καὶ τοὺς άγροκ " καταλύσωσι, καὶ εῦρωσιν ἐπισιτισιιών· ὅτι ὧδε ἐ " έρημω τόπω έσμεν." Είπε δε προς αυτους, " Δόπες " αὐτοῖς ὑμεῖς φαγεῖν." Οἱ δὲ εἶπον, "Οὐκ εἰσὺ " ημίν πλείον η πέντε άρτοι καὶ δύο ἰχθύες, εἰ μή " πορευθέντες ήμεις άγοράσωμεν είς πάντα τον λαίσ " τοῦτον βρώματα" ἦσαν γὰρ ὡσεὶ ἄνδρες πεπικισγίλιοι. Είπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Κε-" τακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα" κα έποίησαν ούτω, καὶ ἀνέκλιναν ἄπαντας. λαβών δε τους πέντε άρτους και τους δύο ιχθύας, αναβλέψε

9. ἐζήτει. See xxiii. 8.
12. κλίνειν is used for ad finem vergere, without any reference to the going down of the sun: for Polybius writes, ἄμα δὲ τῷ κλίναι τὸ τρίτον μέρος τῆς νύκτος. III. 9. 3. Raphel. ad l. Ibid. ἀγροὺς seems to answer

to our word farms. For καταλιμα see note at καταλιμα sii. 7.

13. of de elmon. This was Andrew. See John vi. 8.
14. πεντακισχίλιοι, beside we men and children. Matt. xi.
21.

είς τον ούρανον, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, 17 καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὅχλῳ. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 PKAI έγένετο έν τῷ εἶναι αὐτὸν προσευχόμενον P Matt. 16. καταμόνας, συνησαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτη- 8. 27. σεν αὐτοὺς λέγων, "Τίνα με λέγουσιν οἱ ὄχλοι εἶ-

19 " ναι;" ^qΟί δὲ ἀποκριθέντες εἶπον, " Ἰωάννην τὸν q Matt. 14. " βαπτιστήν " ἄλλοι δὲ 'Ηλίαν. ἄλλοι δὲ, ὅτι προ- 14.

20" φήτης τις των άρχαίων ανέστη." Είπε δε αὐ-130h.6.69. τοῖς, "Ύμεῖς δε τίνα με λέγετε είναι;" 'Αποκριθεὶς

21 δε ὁ Πέτρυς είπε, "Τον Χριστον τοῦ Θεοῦ." Ο δε επιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ είπεῖν τοῦτο,

22 εἰπων, ""Οτι δεῖ τὸν υἰὸν τοῦ ἀνθρώπου πολλὰ πα- 18. 31. et " θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων 16. 21. et

" καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, Marc. 8.31. et γραμματέων. καὶ τῆ τρίτη ἡμέρα ἐγερθῆναι."

23 ^α Ελεγε δε προς πάντας, " Εἴ τις θέλει ὁπίσω μου α 14. 27. " ελθεῖν, ἀπαρνησάσθω έαυτον, καὶ ἀράτω τον σταυ- 38. et 16.

24 " ρου αυτοῦ καθ ἡμέραν, καὶ ἀκολουθείτω μοι. * 58.34.

" γὰρ ἀν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει Matt. 10.
" αὐτήν" ος δ ἀν ἀπολέση τὴν ψυχὴν αὐτοῦ ἔνεκεν 39. ct 16.
Ματς.

25 " έμου, ούτος σώσει αυτήν. τί γὰρ ώφελεῖται ἄν- 8. 35. Joh.

" θρωπος, κερδήσας τον κόσμον όλον, έαυτον δέ άπο-

26" λέσας η ζημιωθείς; γος γαρ αν επαισχυνθη με καί γ 12.9.

21. ἐπιτιμήσας. This perhaps alludes to the rebuke given to Peter, which is mentioned by Matt. xvi. 22. 23. and which makes this passage of S. Luke more intelligible.

22. If these were the words

alluded to in xxiv. 7, 8. they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντος, the multitude as well as his disciples. Mark viii, 34.

33. Marc. " τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἰὸς τοῦ ἀνθρώπου 8. 38.
2Tim.2.12. "ἐπαισχυνθήσεται, ὅταν ἔλθη ἐν τῆ δόξη αὐτοῦ καὶ 1Joh.2. 23. " τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. ²Λέγω δὲι; 28. Marc. " ὑμῶν ἀληθῶς, εἰσί τινες τῶν ὧδε ἐστηκότων, οἱ οἰ " μὴ γεύσονται θανάτου, ἔως ἃν ἴδωσι τὴν βασιλείων " τοῦ Θεοῦ."

" Εγένετο δε μετά τους λόγους τούτους ώσει ήμε: a Matt. 17. 1. Marc. 9. ραι όκτω, καὶ παραλαβών τὸν Πέτρον καὶ Ἰωάνντ καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. κὰς έγενετο έν τῶ προσεύγεσθαι αὐτὸν τὸ είδος τοῦ πουώπου αὐτοῦ ἔτερον. καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς Καὶ ἰδού, ἄνδρες δύο συνελάλου: έξαστράπτων. αὐτῶ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας οἱ ἀφθέντες έν δόξη έλεγον την έξοδον αυτού, ην έμελλε πληρού έν Ίερουσαλήμ. δό δε Πέτρος καὶ οι σύν αυτώ ήσω! b Dan. 8. 18. et 10. 0. βεβαρημένοι ύπνω διαγρηγορήσαντες δε είδον τη δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστώτως αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀτέ αύτου, είπεν ὁ Πέτρος πρὸς τὸν Ἰησουν, "Ἐπιστάτε " καλόν έστιν ήμας ώδε είναι και ποιήσωμεν σκηνίς " τοείς, μίαν σοὶ, καὶ Μωσεί μίαν, καὶ μίαν 'Ηλία' μη είδως ο λέγει. ταῦτα δὲ αὐτοῦ λέγοντος, εγένετο: νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τὸ έκείνους είσελθειν είς την νεφέλην. και φωνή έχε. c 3. 22. Matt. 3. 17. νετο έκ της νεφέλης, λέγουσα, " Οδτός έστω ο νώς et 17. 5. Marc. 1. 11.

27. ἀληθῶs might perhaps be coupled with εἰσί τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's heavenly kingdom will begin, I tell you that his earthly kingdom will begin very

soon.

28. See note at Matt. xvii.i. and for the construction of ἡμέραι see note at Matt. xv. 32. Kaì before παραλαβών is perhap an interpolation.

31. την εξοδον αὐτοῦ, kɨ death, as in 2 Pet. i. 15.

36" μου ο άγαπητος, αυτοῦ άκούετε." Καὶ έν τῶ γεν- αι 9.7. έσθαι την φωνήν, ευρέθη ο Ιησούς μόνος, καὶ αυτοί Col. 1. 13. έσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν έν ἐκείναις ταις Deut. 18. 19. Act. 3. ημέραις οὐδεν ών εωράκασιν.

37 Εγένετο δὲ έν τη έξης ημέρα, κατελθόντων αὐ- 4 Μαιι. 17. των άπο του όρους, συνήντησεν αυτώ όχλος πολύς. 9. 14.

38 Καὶ ίδου, άνηρ ἀπὸ τοῦ ὅχλου ἀνεβόησε, λέγων, " Διδάσκαλε, δέομαί σου, επίβλεψον επί τον υίον

39" μου, ότι μονογενής έστί μοι καὶ ίδου, πνεύμα λαμ-

" βάνει αυτον, καὶ έξαίφνης κράζει, καὶ σπαράσσει " αὐτὸν μετὰ άφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ,

40" συντρίβον αυτόν, και έδεήθην των μαθητών σου,

41 " ίνα έκβάλλωσιν αυτό, και ουκ ήδυνήθησαν." 'Αποκριθείς δε ό Ίησους είπεν, " Ω γενεα απιστος και " διεστραμμένη, έως πότε έσομαι προς ύμας, καὶ " ανέξομαι ύμων; προσάγαγε ώδε τον υίον σου."

42 Ετι δέ προσερχομένου αυτού, έρρη ξεν αυτόν το δαιμόνιον καὶ συνεσπάραξεν επετίμησε δε ο Ίησους τῷ πνεύματι τῷ ἀκαθάρτω, καὶ ἰάσατο τὸν παίδα,

43 και απέδωκεν αυτον τω πατρι αυτού. έξεπλήσσοντο δὲ πάντες ἐπὶ τῆ μεγαλειότητι τοῦ Θεοῦ. Πάντων δέ θαυμαζόντων έπὶ πασιν οίς έποίησεν ὁ Ἰησούς.

44 είπε προς τους μαθητάς αυτού, " · Θέσθε ύμεις είς · 18. 32. " τὰ ὧτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υἰὸς τοῦ 21, et 17. " ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώ $-\frac{22}{9}$. Ματε.

45 " πων." Οι δε ήγνοουν το ρημα τούτο, και ην πα-1 18. 34. ρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μη αἴσθωνται αὐτό. Marc.9.33.

the people expressing astonishment at my miracles: but they little think what I now announce Matt. i. 22.

44. Θέσθε ὑμεῖς. There is an to you, that he who has worked emphasis in vueis. Ye hear all these miracles is to be delivered

45. ίνα μή. See note at

33. Marc. " τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἰὸς τοῦ ἀνθρώπου 8. 38.
2 Tim. 2.12. " ἐπαισχυνθήσεται, ὅταν ἔλθη ἐν τῆ δόξη αὐτοῦ καὶ 1 Joh. 2. 23. " τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. ² Λέγω δὲ 27 28. Marc. " ὑμῶν ἀληθῶς, εἰσί τινες τῶν ὧδε ἐστηκότων, οι οὐ " μὴ γεύσονται θανάτου, ἔως ὰν ἴδωσι τὴν βασιλείαν " τοῦ Θεοῦ."

* Matt. 17. * Έγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέ- 28
1. Marc. 9. ραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὅρος προσεύξασθαι. καὶ 29 ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἰματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν 32 αὐτῷ, οἴτινες ἦσαν Μωσῆς καὶ Ἡλίας οἱ ὀφθέντες 31 ἐν δόξη ἔλεγον τὴν ἔξοδον αὐτοῦ, ῆν ἔμελλε πληροῦν

b Dan. 8. ἐν Ἱερουσαλήμ. bò δὲ Πέτρος καὶ οἱ σὰν αὐτῷ ἦσαν3:

8. et 10. 9.

βεβαρημένοι ὕπνῳ. διαγρηγορήσαντες δὲ εἰδον τὴν
δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας
αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ΄ ιι
αὐτοῦ, εἰπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάτα,
" καλόν ἐστιν ἡμᾶς ὧδε εἰναι καὶ ποιήσωμεν σκηνὰς
" τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν Ἡλίᾳ."

μὴ εἰδὼς ὁ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο;

νεφέλη καὶ ἐπεσκίασεν αὐτούς ἐφοβήθησαν δὲ ἐν τῷ c 3. 22. ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. c καὶ φωνὴ ἐγέ-!! Matt. 3.17. ετο ἐκ τῆς νεφέλης, λέγουσα, " Οὖτός ἐστιν ὁ νἰὸς Marc. 1.11.

27. ἀληθῶς might perhaps be coupled with εἰσί τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's heavenly kingdom will begin, I tell you that his earthly kingdom will begin very

soon.

28. See note at Matt. xvii.1. and for the construction of ἡμέρω see note at Matt. xv. 32. Kai before παραλαβών is perhaps an interpolation.

31. την εξοδον αὐτοῦ, his death, as in 2 Pet. i. 15.

36" μου ὁ άγαπητὸς, αὐτοῦ άκούετε." Καὶ ἐν τῷ γεν- et 9.7. έσθαι την φωνήν, ευρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ Col. 1. 13. έσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταις Deut. 18. 19. Act. 3. ημέραις οὐδὲν ὧν ἐωράκασιν.

37 Δ'Εγένετο δε έν τη έξης ημέρα, κατελθόντων αὐ- d Matt. 17. των από του όρους, συνήντησεν αυτώ όχλος πολύς. 9. 14.

38 Καὶ ίδου, άνηρ ἀπὸ τοῦ ὅχλου ἀνεβόησε, λένων,

" Διδάσκαλε, δέομαί σου, επίβλεψον επί τον υίον

39" μου, ὅτι μονογενής ἐστί μοι καὶ ἰδοὺ, πνεῦμα λαμ-" βάνει αυτον, καὶ έξαίφνης κράζει, καὶ σπαράσσει

" αυτον μετά άφρου, και μόγις άπογωρεί άπ' αυτου.

40" συντρίβον αυτόν, και έδεήθην των μαθητών σου,

41 " ίνα έκβάλλωσιν αυτό, και ούκ ήδυνήθησαν." 'Αποκριθείς δε ό Ίησους είπεν, " Ω γενεά απιστος καὶ " διεστραμμένη, έως πότε έσομαι προς ύμας, καὶ

" ἀνέξομαι ύμων; προσάγαγε ώδε τον υίον σου."

42 Ετι δε προσεργομένου αυτού, ερρη ξεν αυτον το δαιμόνιον καὶ συνεσπάραξεν έπετίμησε δὲ ὁ Ἰησοῦς τῶ πνεύματι τῶ ἀκαθάρτω, καὶ ἰάσατο τὸν παίδα,

43 καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῆ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οις ἐποίησεν ὁ Ἰησοῦς.

44 είπε προς τους μαθητάς αυτού, " · Θέσθε ύμεις είς · 18. 32. " τὰ ὧτα ὑμῶν τοὺς λόγους τούτους ὁ γὰρ υίὸς τοῦ 21. et 17. " ἀνθρώπου μέλλει παραδίδοσθαι είς χείρας ἀνθρώ- 9.31.

45 " πων." Οἱ δὲ ἡγνόουν τὸ ρημα τοῦτο, καὶ ἦν πα-1 18. 34. ρακεκαλυμμένον ἀπ° αὐτῶν, ἴνα μὴ αἴσθωνται αὐτό. Marc.9.32.

the people expressing astonish- up &c. ment at my miracles: but they little think what I now announce

44. Θέσθε ύμεις. There is an to you, that he who has worked emphasis in bueis. Ye hear all these miracles is to be delivered

> 45. wa μή. See note at Matt. i. 22.

38.

καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ἐήματος τού-E 22. 24. του. E Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἀν 46 Matt. 18. 1. Ματο.9.33. είπ μείζων αὐτῶν, ὁ δὲ Ἰπσοῦς ἰδῶν τὸν διαλογισ- 47

μον της καρδίας αὐτών, ἐπιλαβόμενος παιδίου, ἔστηh Matt. 18. σεν αυτό παρ' έαυτφ, h καὶ είπεν αυτοίς, "Os έὰν 48 5. Marc. o. 37. Ιομ. 13. " δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ 20.

" δέγεται και δε έαν έμε δέξηται δέγεται τον άπο-" στείλαντά με. ιό γαρ μικρότερος έν πασιν υμίν i 14. 11. et 18. 14.

" ὑπάργων, οὖτος ἔσται μένας." Matt. 23. 11.

¹ Αποκριθείς δε ο Ἰωάννης είπεν, "Έπιστάτα, 19 k Marc. 9. " εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ

" δαιμόνια καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολου-

" θεί μεθ ήμων." 1 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς.50 1 11. 23. Matt. 12. " Μη κωλύετε δε γαρ ούκ έστι καθ ημών, ίπερ 30. Marc. 9. 40. " ἡμῶν ἐστιν."

ΈΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμε-51 ρας της άναλήψεως αύτοῦ, καὶ αύτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. καὶς m Joh. 4. 4, απέστειλεν αγγέλους προ προσώπου αυτοῦ· m καὶ πορευθέντες είσηλθον είς κώμην Σαμαρειτών, ώστε έτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸς; πρόσωπον αὐτοῦ ἡν πορευόμενον εἰς Ἱερουσαλήμ.

> 46. διαλογισμός here may mean merely a thought, and not a conversation: but see Mark ix. 34, where it appears that Jesus noticed this dispute. not at the time, but afterwards in the house.

> 48. τοῦτο τὸ παίδιον. Matthew writes τοιοῦτον. xviii. 5.

> 51. τὸ πρόσωπον αὐτοῦ ἐστήριξε, Firmiter animo destinavit. Valcken, ad l. The phrase is

used by the LXX in Jerem. xxi. 10. Ezech. vi. 2. xiv. 8. See also 2 Kings xii. 17. Jerem. xlii. 15.

Ibid. εἰς Ἱερουσαλήμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as in John vii. 2, 10, or to the feast of the dedication, x. 22, 23. See Luke x. 38-42.

54 ⁿ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης ^{n 2 Reg. 1}.
εἶπον, "Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ " τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας

55" έποίησε:" Στραφείς δε έπετίμησεν αυτοίς, και εί-

56 πεν, "Οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς; ο ὁ ο Job. 3.17.
" γὰρ υἰὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων
" ἀπολέσαι, ἀλλὰ σῶσαι." Καὶ ἐπορεύθησαν εἰς

έτέραν κώμην.

57 ^p Έγένετο δὲ πορευομένων αὐτῶν ἐν τῆ ὁδῷ, εἶπέ p Matt. 8. τις πρὸς αὐτὸν, " ᾿Ακολουθήσω σοι ὅπου αν ἀπέρχη,

58" κύριε." Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, "Αἱ ἀλώπεκες " φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-

" σκηνώσεις ό δε υίος τοῦ ἀνθρώπου οὐκ έχει ποῦ

59" την κεφαλήν κλίνη." ^q Είπε δὲ πρὸς ἔτερον, "'A- q Matt. 8. "κολούθει μοι." 'Ο δὲ εἶπε, "Κύριε, ἐπίτρεψόν μοι

60" ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου." Εἰπε δὲ αὐτῷ ὁ Ἰησοῦς, ""Αφες τοὺς νεκροὺς θάψαι τοὺς

" έαυτων νεκρούς συ δε απελθών διάγγελλε την

61" βασιλείαν τοῦ Θεοῦ." Εἶπε δὲ καὶ ἔτερος, "'A-1 Reg. 19.

" κολουθήσω σοι, κύριε πρώτον δε επίτρεψόν μοι

62" ἀποτάξασθαι τοῖς εἰς τὸν οἰκόν μου." Εἰπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Οὐδεὶς ἐπιβαλῶν τὴν χεῖρα " αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὕ-

" θετός έστιν είς την βασιλείαν τοῦ Θεοῦ."

55. Oik oidare k.r.l.: Some read this without an interrogation. Ye are not aware whence this hasty disposition and desire of revenge in you proceeds. Clarke. With the interrogation it means, Do ye not know of what disposition ye ought to be? The whole

passage καὶ εἶπεν — ἀλλὰ σῶσαι is omitted in the best MSS.
57. rs. One of the Scribes.
Matt. viii. 19.

CHAP. X.

1. This was after the sending of the twelve, mentioned by Matt. x. 5. Eus. H. E. I. 10.

ΜΕΤΑ δε ταῦτα ἀνέδειξεν ὁ κύριος καὶ επέρους ΙΟ έβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αύτου, είς πάσαν πόλιν και τόπον οδ * Mate. 4. εμελλεν αύτος εργεσθαι. * Ελεγεν ούν προς αύτους. 2 37. Joh. 4. "Ο μεν θερισμός πολύς, οι δε έργαται ολίγοι δεή-3. 1. " θητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλη * Matt. 10. " έργάτας εἰς τὸν θερισμὸν αὐτοῦ. * Ύπάγετε 'ἰδοῦ, 3 " έγω αποστέλλω ύμας ως αρνας έν μέσω λύκων. " μη βαστάζετε βαλάντιον, μη πήραν, μηδε ύπο-4 B Q. 3. et 22.35. Μακ. 10.9, "δήματα" καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 10. Marc. Είς ἡν δ ἀν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, 5 4. 20. 4 39. 1 Matt 10. "Εἰρήνη τῷ οἰκφ τούτφ. καὶ ἐὰν μὲν ἢ ἐκεῖ ὁ υίος 6 12. Ματε. " εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. τ Let. 19. " εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ' ἐν αὐτῆ δὲ τῆ 7 13. Deut. " οἰκία μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐ-τ Cor. 9.4. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἡν δ 8 ^{1 Tim. 5.18.} αν πόλιν εἰσερχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε * Matt.3.2. " τὰ παρατιθέμενα ύμιν, * καὶ θεραπεύετε τοὺς ένο et 4. 17. " αὐτη ἀσθενεῖς, καὶ λέγετε αὐτοῖς, "Ηγγικεν ἐφ' " ύμας ή βασιλεία του Θεού. *είς ην δ' αν πόλιν 10 Mart. 10. " εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, έξελθόντες εἰς 11. Αct. 13. " τὰς πλατείας αὐτης, εἴπατε, Καὶ τὸν κονιορτὸν τὸν 11

He says that there was no ac- gelii, Townsend's Harmony. count of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e.g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsahas, &c. &c. Lists may be seen in Fabricius, Lux Even-

4. μηδένα κατά την όδον άσπάσησθε. Do not stop to use the common and tedious forms of sahatation. See 2 Kings iv. 20. Hackspanius.

6. viòs elphyns. See note at 2 Thess. ii. 3. Many MSS. omit the article before viós.

7. μη μεταβαίνετε, i. e. in the same town.

" κολληθέντα ήμιν έκ της πόλεως ύμων απομασσόμεθα " ύμιν πλην τουτο γινώσκετε, ότι ήγγικεν έφ' ύμας 12 " ή βασιλεία τοῦ Θεοῦ. λέγω δὲ ὑμῖν, ὅτι Σοδόμοις " έν τη ημέρα έκείνη ανεκτότερον έσται, η τη πόλει 13 " έκείνη. Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά. Μαιτ. 11. " ὅτι εἰ ἐν Τύρω καὶ Σιδῶνι ἐγένοντο αὶ δυνάμεις αἰ " γενόμεναι έν ύμιν, πάλαι αν έν σάκκω και σποδώ 14" καθήμεναι μετενόησαν. πλην Τύρω καὶ Σιδώνι 15 " άνεκτότερον έσται έν τη κρίσει, η ύμιν. καὶ σύ, " Καπερναούμ, ή έως τοῦ οὐρανοῦ ὑψωθεῖσα, έως. 16 " ἄδου καταβιβασθήση. "Ο ἀκούων ὑμῶν, ἐμοῦ Matt. 10. " ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ 9. 37. Joh. 13. 20. 1 Thess. 4. " άθετών, άθετεῖ τὸν ἀποστείλαντά με." 17 Υπέστρεψαν δε οι εβδομήκοντα μετά γαράς, λέγοντες, "Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμιν ἐν 18 " τῷ ὀνόματί σου." Εἶπε δὲ αὐτοῖς, "Ἐθεώρουν τὸν α Αρος. 12. 18" τῷ ὀνόματί σου. "Είπε οε αυτοις, "Ευεωρουν τον 8, 9.
19" Σατανᾶν ὡς ἀστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. εἰδοὺ, e Marc. 16.
18. Act. 28. " δίδωμι ύμιν την έξουσίαν τοῦ πατείν επάνω ὄφεων 5. " καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ 20 " έχθροῦ καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση. [πλην έν ! Εχοί. 32. " σεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ȝ. Αρος. 13. 21 " έγράφη εν τοις ουρανοις." ε'Εν αυτή τη ώρα κ Matt. 11. ηγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, "Έξο-14.1 Cor.1. " μολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς 2. 6, 7. " γης, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, " καὶ ἀπεκάλυψας αὐτὰ νηπίοις ναὶ, ὁ πατήρ, ὅτι 22 " ούτως έγενετο εὐδοκία έμπροσθέν σου." Καὶ στρα-

17. A considerable time must 20. $\mu \hat{a} \lambda \lambda o \nu$ appears to be an have elapsed between v. 16. interpolation. and 17.

h Psal. 8.6. φεὶς πρὸς τοὺς μαθητὰς εἶπε, "h Παντα παρεδόθη Heb. 2.8. Matt. 11. "μοι ὑπὸ τοῦ πατρός μου' καὶ σύδεὶς γινώσκει 27. et 28. 3. "τίς ἐστιν ὁ υἰὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, 35. et 17. 2. 1 Cor. "εἰ μὴ ὁ υἰὸς, καὶ ῷ ἐὰν βούληται ὁ υἰὸς ἀποκα-15. 27. "λύψαι." i Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ 23 22. Phil. 2. ἐδίαν εἶπε, " Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ 18. et 6. 46. βλέπετε. λέγω γὰρ ὑμῦν, ὅτι πολλοὶ προφῆται καὶ 24 i Matt. 13. "βασιλεῖς ἡθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ 1. 10. "εἶδον' καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν."

κ Matt. 22. καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, 25 35. Marc. 12. 28. καὶ λέγων, " Διδάσκαλε, τί ποιήσας ζωὴν αἰώνων " κληρονομήσω ;" Ο δὲ εἶπε πρὸς αὐτὸν, " Ἐν τῷ 26

1 Deut. 6. "νόμω τί γέγραπται; πῶς ἀναγινώσκεις;" 1 Ο δὲ 17 ct 30. 6. ἀποκριθεὶς εἶπεν, "'Αγαπήσεις Κύριον τὸν Θεόν σου, Lev. 19.18. " έξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς Gal. 5. 14. " σου, καὶ ἐξ ὅλης τῆς Τῆς Ισχύος σου, καὶ ἐξ ὅλης τῆς

" διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν."

" Lev. 18. " Εἶπε δὲ αὐτῷ, " 'Ορθῶς ἀπεκρίθης' τοῦτο ποίει, 18
5. Εzech.
20. 11, 13. " καὶ ζήση." 'Ο δὲ θέλων δικαιοῦν ἐαυτὸν, εἶπε 20

πρὸς τὸν Ἰησοῦν, "Καὶ τίς ἐστί μου πλησίον;" Ύπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, "'Ανθρωπός τις 30 " κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λη-" σταῖς περιέπεσεν, οὶ καὶ ἐκδύσαντες αὐτὸν, καὶ "

" πληγὰς ἐπιθέντες ἀπηλθον, ἀφέντες ἡμιθανη τυγ-

26. πῶς ἀναγινώσκεις; Our Saviour alluded to the Schema, which was read every morning and evening, and which contained this precept. Vitringa, de Vet. Synag. p. 1060.

29. θέλων δικαιοῦν. He wished to prove himself rightcous by shewing that he had always

acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called the bloody way. Josephus calls it έρημον καὶ πετρώδες. Vol. II. p. 299.

31 " χάνοντα. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν " ἐν τῆ ὁδῷ ἐκεῖνη, καὶ ἰδὼν αὐτὸν, ἀντιπαρηλθεν. 32 " ὁμοίως δὲ καὶ Λευῖτης, γενόμενος κατὰ τὸν τόπον, 33 " ἐλθὼν καὶ ἰδὼν ἀντιπαρηλθεν. Σαμαρείτης δέ τις " ὁδεύων ηλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγ-34 " χνίσθη " καὶ προσελθὼν κατέδησε τὰ τραύματα " αὐτὸν, ἐπιχέων ἔλαιον καὶ οἶνον ' ἐπιβιβάσας δὲ " αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ήγαγεν αὐτὸν εἰς παν-35 " δοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὖριον " ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, " καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ ' καὶ ὅ τι ἀν " προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀπο-36 " δώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι " πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λησ-37 " τάς :" 'Ο δὲ εἶπεν, " 'Ο ποιήσας τὸ ἔλεος μετ' αὐ-

38 "'ΕΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ "Joh.11.1. αὐτὸς εἰσῆλθεν εἰς κώμην τινά' γυνὴ δέ τις ὀνό-ματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἰκον αὐτῆς.
39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἦκουε τὸν

" τοῦ." Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, " Πορεύου, καὶ

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. "Look not upon those "only to be your neighbours "who dwell near you, or are "of the same nation, religion, "or sect: but think every one "such, who stands in any need "of your relief or assistance, however otherwise he may be a stranger to you." Clarke. 38, 39. Martha and Mary

" σὺ ποίει ὁμοίως."

were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18. xii. 1.) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22: but Greswell supposes that this village was in Galilee. Vol. II. Diss. 17.

λόνον αὐτοῦ, ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν 10 διακονίαν επιστάσα δε είπε. "Κύριε, ου μέλει σοι " ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονείν: " είπε οὖν αὐτῆ ΐνα μοι συναντιλάβηται." 'Αποκρι- 41 θεὶς δὲ εἶπεν αὐτη ὁ Ἰησοῦς, " Μάρθα, Μάρθα, με-" ριμνας καὶ τυρβάζη περὶ πολλά ένος δέ έστι χρεία. 42 " Μαρία δε την άγαθην μερίδα έξελέξατο, ήτις ούκ " άφαιρεθήσεται ἀπ' αὐτῆς."

ΚΑΙ έγενετο έν τῶ είναι αὐτὸν έν τόπω τινὶ προσ-11 ευχόμενον, ως επαύσατο, εἶπε τις των μαθητών αὐτοῦ πρὸς αὐτὸν, "Κύριε, δίδαξον ήμας προσεύχεσθαι, " καθώς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ."

4 Matt. 6.9. P Είπε δε αυτοίς, ""Οταν προσεύχησθε, λέγετε, Πάτερ:

" ήμων ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου

" έλθέτω ή βασιλεία σου γενηθήτω το θέλημά σου,

" ώς έν οὐρανῷ, καὶ έπὶ τῆς γῆς. τὸν ἄρτον ἡμῶνς

" τον επιούσιον δίδου ήμιν το καθ ήμεραν και άφες +

" ήμιν τὰς άμαρτίας ήμων, καὶ γὰρ αὐτοὶ ἀφίεμεν

" παντι ο Φείλοντι ήμιν και μη είσενέγκης ήμας είς

" πειρασμον, άλλα ρύσαι ήμας από του πονηρού."

1 18. 1, &c. Kai είπε προς αυτούς, "Τίς έξ υμών έξει φίλον, και:

" πορεύσεται προς αυτον μεσονυκτίου, καὶ είπη αυτώ. " Φίλε, χρησόν μοι τρείς άρτους, έπειδή φίλος μουδ

" παρεγένετο έξ οδοῦ πρός με, καὶ οὐκ έχω ο παρα-

" θήσω αὐτῷ κάκεῖνος ἔσωθεν ἀποκριθεὶς είπη, Μή,

" μοι κόπους πάρεχε ήδη ή θύρα κέκλεισται, καὶ τὰ

in John xi. 20. xii. 2, 3.

CHAP. XI.

2. Origen says that the prayer reported by Matt. vi. 9.

42. The different conduct of is not the same with this. Martha and Mary is also shewn though there are similar clauses in both. The time and place appear to have been different. Vol. I. p. 226,

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" παιδία μου μετ' έμοῦ εἰς την κοίτην εἰσίν' οὐ δύνα-
8 " μαι άναστας δοῦναί σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δώ-
  " σει αὐτῶ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά
  " γε την αναίδειαν αυτοῦ, έγερθεὶς δώσει αυτῷ ὅσων
ο" χρήζει. Γκάγω υμίν λέγω, Αιτείτε, και δοθήσεται : Matt. 7.7.
  " ὑμῶν' ζητεῖτε, καὶ εὑρήσετε' κρούετε, καὶ ἀνοιγή- Marc. 11.
10 " σεται ύμιν. πας γαρ ὁ αιτων λαμβάνει και ὁ ζη-13. et 15.7.
11 " τῶν εὐρίσκει' καὶ τῷ κρούοντι ἀνοιγήσεται. "τίνα 24. Jac. 1.
  " δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υίὸς ἄρτον, μὴ λίθον 3. 22.
  " ἐπιδώσει αὐτῷ ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν • Matt. 7.9.
12" έπιδώσει αὐτῷ; ἡ καὶ έὰν αἰτήση ώὸν, μὴ ἐπιδώ-
13 " σει αὐτῷ σκορπίον; εὶ οὖν ὑμεῖς πονηροὶ ὑπάρ-
  " γοντες οἴδατε ἀγαθὰ δόματα διδόναι τοὶς τέκνοις
  " ύμῶν, πόσφ μᾶλλον ὁ πατήρ ὁ έξ οὐρανοῦ δώσει
  " πνεθμα άγιον τοις αιτοθσιν αθτόν;"
    t Καὶ ἢν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἢν κωφόν t Matt. 9.
  έγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κω^{32. \text{ et } 12.}
15 φός καὶ έθαύμασαν οἱ ὅχλοι. "τινὲς δὲ έξ αὐτῶν " Μαιί. 9.
  είπον, " Έν Βεελζεβουλ ἄρχοντι τῶν δαιμονίων έκ- 34. et 12.
16" βάλλει τὰ δαιμόνια." *Ετεροι δὲ πειράζοντες ση- x Matt. 12.
17 μεῖον παρ' αὐτοῦ εζήτουν εξ οὐρανοῦ. 'Αὐτὸς δὲ εἰ-38. et 16.1. y Matt. 12.
  δως αύτων τὰ διανοήματα, εἶπεν αὐτοῖς, "Πασα βα-25 Marc.
  " σιλεία έφ' έαυτην διαμερισθείσα έρημοῦται καὶ οἶ-
18" κος έπὶ οἰκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐαυ-
  " τον διεμερίσθη, πώς σταθήσεται ή βασιλεία αὐτοῦ;
  " ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμό-
19" νια. εὶ δὲ έγὼ έν Βεελζεβουλ έκβάλλω τὰ δαιμό-
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14. κωφόν. Blind as well as Scribes and Pharisees. Matt.

xii. 38.

17. οίκος έπὶ οίκον, SC. δια-

μερισθείς. Theophylact. Gro-

dumb. Matt. xii. 22.

άρχοντι.

15. The best MSS. read τφ

16. Έτεροι. Some of the tius.

43.

" νια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; διὰ τοῦτο

" κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν δακτύλφ Θεοῦ 20

" έκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν έφ' ὑμᾶς ἡ βα-

 $\frac{z}{2}$ Matt. 12. " σιλεία τοῦ Θεοῦ. $\frac{z}{2}$ όταν ὁ ἰσχυρὸς καθωπλισμένος 21

" φυλάσση τὴν έαυτοῦ αὐλὴν, ἐν εἰρήνη ἐστι τὰ

" ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ 12

" έπελθων νικήση αὐτον, την πανοπλίαν αὐτοῦ αἴρει,

" έφ' ἡ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσυ.

b Matt. 12. " b o μη ών μετ' έμοῦ, κατ' έμοῦ έστι' καὶ ο μη συν- 23 30. c Matt. 12. " άγων μετ' έμοῦ, σκορπίζει. ⁶Όταν τὸ ἀκάθαστων 24

" πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δί

" ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν' καὶ μὴ εὐρί-

" σκου, λέγει, Ύποστρέψω εἰς τὸν οἰκόν μου ὅθεν

" έξηλθον' καὶ έλθον ευρίσκει σεσαρωμένον καὶ κε- 25
4 Joh. 5.14. " κοσμημένον.

^d τότε πορεύεται καὶ παραλαμβάνει 16

2 Pet. 2. 20.

Heb. 6. 4. " έπτὰ ἔτερα πνεύματα πονηρότερα ἐαυτοῦ, καὶ εἰσct 10. 26.

" ελθόντα κατοικεῖ έκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ

" ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων."

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά:

τις γυνη φωνην έκ τοῦ ὅχλου, εἶπεν αὐτῷ, " Μακαρία " ή κοιλία ή βαστάσασά σε, καὶ μαστοὶ οὖς ἐθήλα
• Ματι. 7. " σας." • Αὐτὸς δὲ εἶπε, " Μενοῦνγε μακάριοι οἱ 28
21. Rom. 2. " ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες
22. Γ Ματι. 12. " αὐτόν." Γ Τῶν δὲ ὅχλων ἐπαθροιζομένων ἤρξατο 29
39. Jon. 1. λέγειν, " Η γενεὰ αὔτη πονηρά ἐστι' σημεῖον ἐπίζη-

" τεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῆ, εἰ μὴ τὸ ση" μεῖον Ἰωνὰ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰω-30
" νᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ υἰὸς

20. δακτύλφ Θεοῦ. In Matt. come upon you before you esxii. 28. it is πνεύματι Θεοῦ. pected it. Valcken. ad 1. Ibid. ἔφθασεν ἐφ᾽ ὑμᾶs. Has 31 " τοῦ ἀνθρώπου τἢ γενεᾳ ταύτη. εβασίλισσα νότου ει Reg. 10. " ἐγερθήσεται ἐν τἢ κρίσει μετὰ τῶν ἀνδρῶν τῆς 1. Matt. 12.

" γενεας ταύτης, καὶ κατακρινεῖ αὐτούς οτι ἡλθεν έκ 42.

" των περάτων της γης ακούσαι την σοφίαν Σολο-

" Νινευί αναστήσονται έν τῆ κρίσει μετὰ τῆς γενεᾶς

" ταύτης, καὶ κατακρινοῦσιν αὐτήν. ὅτι μετενόησαν

" εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε."

33 " ¡Οὐδεὶς δε λύχνον ἄψας, εἰς κρυπτον τίθησιν, 18. 16. " οὐδε ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ Marc. 4. 21.

34 " εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ^kὁ λύχνος _{k Matt. 6.}

" τοῦ σώματός έστιν ὁ ὀφθαλμός. ὅταν οὖν ὁ ὀφθαλ-22.

" μός σου ἀπλοῦς ή, καὶ ὅλον τὸ σῶμά σου φωτεινόν

" έστιν' ἐπὰν δὲ πονηρὸς ἢ, καὶ τὸ σῶμά σου σκο-

35 " τεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος

36" έστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον

" τὶ μέρος σκοτεινον, έσται φωτεινον όλον, ώς όταν

" ὁ λύχνος τῆ ἀστραπῆ φωτίζη σε."

37 'Εν δὲ τῷ λαλησαι, ηρώτα αὐτὸν Φαρισαίός τις, ὅπως ἀριστήση παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

 $_{38}^{1}$ ό δὲ Φαρισαΐος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβα- $_{1\,\mathrm{Marc.\,7.3.}}$

39 πτίσθη πρὸ τοῦ ἀρίστου. ^m εἶπε δὲ ὁ κύριος πρὸς m Matt. 23. αὐτὸν, "Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτη- 15.

" ρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἔσωθεν

40" ύμων γέμει άρπαγής καὶ πονηρίας. ἄφρονες, οὐχ ὁ

32. μετενόησαν εἰς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

38. ἐβαπτίσθη. This word cannot here be applied to immersion of the whole body:

and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: he that hath cleansed the outside,

" ποιήσας τὸ έξωθεν, καὶ τὸ έσωθεν έποίησε: "πλην 11 n 12. 33. Esa. 58. 7. Dan. 4. 27. "τὰ ἐνόντα δότε ἐλεημοσύνην' καὶ ἰδοὺ, πάντα καο Matt. 9. " θαρὰ ὑμῖν ἐστιν. οἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις... 13. et 12. 7. " ότι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ et 23. 23. " τ Sam. 15. 22. Ore. 6. " πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν 6. Mich. 6. « ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ " άφιέναι. Pουαί υμίν τοις Φαρισαίοις, ότι άγαπατει: P 20. 46. Matt. 23. 6.
Marc. 12. " τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς " άσπασμούς έν ταις άγοραις. ⁹ουαι υμίν, γραμμα-μ 9 Matt. 23. " τείς καὶ Φαρισαίοι, ύποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνη-" μεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες " έπάνω οὐκ οἴδασιν." 'Αποκριθεὶς δέ τις τῶν νοω-ι: κων λέγει αὐτω, " Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς * Matt. 23. " ύβρίζεις." "Ο δε είπε, " Καὶ ύμιν τοις νομικοίς κ 4. Esa. 10. " οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά-" στακτα, καὶ αὐτοὶ ένὶ τῶν δακτύλων ὑμῶν οὐ προσ-* Matt. 23. " ψαύετε τοις Φορτίοις. *οὐαὶ ὑμιν, ὅτι οἰκοδομεῖτει-**2**Q. " τὰ μνημεία τῶν προφητῶν, οι δὲ πατέρες ὑμῶν " ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνευδο-ις " κείτε τοίς έργοις των πατέρων ύμων στι αυτοί μέν " ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ " μνημεία. 'διὰ τοῦτο καὶ ή σοφία τοῦ Θεοῦ εἰπεν. 19 t 10. 3. Mat. 10. 16.

hath not also cleansed the inside: but the usual interpretation is better, Did not God, who made the outside, make the inside also? and therefore you ought to attend to the latter as well as to the former.

41. τὰ ἐνόντα mean, the things which are in the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real

and substantial alms. Raphel. Wolfius.

42. παρέρχεσθε. Palairet takes this to mean, ye pass over is silence, do not enforce.

44. ἄδηλα. If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

" 'Αποστελώ είς αὐτοὺς προφήτας καὶ ἀποστόλους, et 23. 34.

50 " καὶ έξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν. "[να Act. 7. 51, " ἐκζητηθη τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ- 35.

" χυνόμενον ἀπὸ καταβολη̂ς κόσμου, ἀπὸ τη̂ς γενεᾶς 35.

51 " ταύτης, κάπὸ τοῦ αϊματος "Αβελ έως τοῦ αϊματος « Gen. 4. 8.

" Ζαχαρίου, τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστη-

" ρίου καὶ τοῦ οἰκου. ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται

52 " ἀπὸ τῆς γενεᾶς ταύτης. ΤΟὐαὶ ὑμῶν τοῖς νομικοῖς, τ Μαιτ. 23.

" ὅτι ήρατε τὴν κλείδα τῆς γνώσεως αὐτεὶ οὐκ εἰσ-

53 " ήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε." Λέγοντος δε αυτοῦ ταῦτα προς αυτοὺς, ἦρξαντο οἱ γραμματείς και οι Φαρισαίοι δεινώς ένέχειν, και άποστο-

54 ματίζειν αύτον περί πλειόνων, ένεδρεύοντες αύτον, καὶ (πτοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ίνα κατηγορήσωσιν αὐτοῦ.

2'EN οίς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, 2 Matt. 16. ώστε καταπατείν άλλήλους, ήρξατο λέγειν προς τους 15. μαθητάς αὐτοῦ πρώτον, "Προσέχετε έαυτοῖς ἀπὸ τῆς

2 " (ύμης των Φαρισαίων, ήτις έστιν υπόκρισις, *ούδεν *8.17. Job.

" δὲ συγκεκαλυμμένον ἐστὶν, ο οὐκ ἀποκαλυφθήσεται Matt. 10.

3 "καὶ κρυπτὸν, δ οὐ γνωσθήσεται ἀνθ' ὧν ὅσα έν 4. 22.

" τῆ σκοτία εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται καὶ δ

" προς το ους έλαλήσατε έν τοις ταμείοις, κηρυχθή- b Jer. 1. 8. 4" σεται έπὶ τῶν δωμάτων. ΔΑέγω δὲ ὑμιν τοις φίλοις 28. Τ Pet.

49. See note at Matt. xxiii.

53. δεινώς ενέχειν. L. de Dieu explains this to mean, undequaque imminere ipsi et incumbere, sicut qui de corpore alicujus pendet nec inde avelli potest, ut malum ipsi creet.

Ibid. ἀποστοματίζειν, to harass VOL. I.

him with questions. Beza, Grotius, Boisius.

3. ἀνθ ὧν is translated quoniam by L. de Dieu, who considers this verse as containing the reason of what is said in the preceding. See i. 20. xix. 44. Acts xii. 23. where it also signifies because.

" μου, Μη φοβηθητε από των αποκτεινόντων το " σωμα, καὶ μετὰ ταῦτα μὴ έχόντων περισσότερον τι " ποιησαι, υποδείξω δε υμίν τίνα φοβηθητε φοβή-5 " θητε τὸν μετὰ τὸ ἀποκτείναι έξουσίαν έχοντα έμ-" βαλείν είς την γέενναν ναὶ, λέγω υμίν, τούτον c Matt. 10. " φοβήθητε. c Ουχὶ πέντε στρουθία πωλεῖται ἀσσα-6 " ρίων δύο; καὶ εν έξ αὐτῶν οὐκ ἔστιν ἐπιλελησ-" μένον ενώπιον τοῦ Θεοῦ: d άλλὰ καὶ αἱ τρίγες τῆς? d 21. 18. Αct. 27. 34. κεφαλής ύμων πασαι ήρίθμηνται. μη ουν φοβεί-" σθε· πολλών στρουθίων διαφέρετε. • Λέγω δέδ e q. 26. Matt. 10. " ὑμίν, Πας δς αν ὁμολογήση ἐν ἐμοὶ ἔμπροσθεν τῶν 32. Marc. 8. 38. " άνθρώπων, καὶ ὁ υίὸς τοῦ άνθρώπου ὁμολογήσει έν 2 Tim. 2. 12. 1 Joh. " αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ ο δὲ ἀρ-9 2. 23. " νησάμενός με ένώπιον των ανθρώπων, απαρνηθή-1 Matt. 12. " σεται ένωπιον των άγγελων του Θεου. 1 και πας ος 10 31. Marc. 3. 28. Heb. " ἐρεῖ λόγον εἰς τὸν υίὸν τοῦ ἀνθρώπου, ἀΦεθήσεται 10. 26. 1 Joh. 5. 16. " αὐτω τω δε είς τὸ άγιον πνεθμα βλασφημήσαντι " οὐκ ἀφεθήσεται. ε ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶιι **8** 21. 14. Matt. 10. " τὰς συναγωγάς καὶ τὰς άρχὰς καὶ τὰς έξουσίας. 19. Marc. 13. 11. " μη μεριμνατε πως η τί απολογήσησθε, η τί εξηπε " τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῆ τῆ ώραι: " α δει είπειν." Είπε δέ τις αὐτῷ ἐκ τοῦ ὅχλου, " Διδάσκαλε, εἰπεις

"τῷ ἀδελφῷ μου μερίσασθαι μετ ἐμοῦ τὴν κληρο"νομίαν." 'Ο δὲ εἶπεν αὐτῷ, ""Ανθρωπε, τίς με 14

τ τim. 6. "κατέστησε δικαστὴν ἡ μεριστὴν ἐφ' ὑμᾶς;" Εἶπε 15

δὲ πρὸς αὐτοὺς, "'Ορᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς

 ^{6.} ἀσσαρίων, a diminutive to be an Hebraism.
 from the Latin word as.
 15. Most MSS, read πάσης
 δμολογήση ἐν ἐμοὶ is said τῆς πλεονεξίας.

" πλεονεξίας " ότι ούκ έν τῷ περισσεύειν τινὶ ἡ ζωή 16" αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ." Εἶπε δὲ παραβολην προς αυτούς, λέγων, "'Ανθρώπου τινός 17 " πλουσίου εὐφόρησεν ή χώρα καὶ διελογίζετο έν " έαυτώ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω

18 " τους καρπούς μου; καὶ εἶπε, Τοῦτο ποιήσω καθ-

" ελώ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω,

" καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ

19" άγαθά μου, ικαὶ έρω τη ψυχη μου, Ψυχη, έχεις ι Eccl. 11.9. " πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά ἀναπαύου, 19. 1 Cor.

20" φάγε, πίε, εὐφραίνου. k εἶπε δὲ αὐτ $\hat{\varphi}$ ὁ Θεὸς, "A- $^{15.32.}_{5.5.}$ Jac.

" φρων, ταύτη τῆ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν 12. et 27.8. 21 " ἀπὸ σοῦ· α δὲ ἡτοίμασας, τίνι ἔσται ; οὕτως ὁ Ps. 39. 6.

" θησαυρίζων έαυτώ, καὶ μη είς Θεον πλουτών."

22 Είπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Διὰ τοῦτο 1 Matt. 6. " ὑμῶν λέγω, μὴ μεριμνᾶτε τῆ ψυχῆ ὑμῶν, τί φά- $\frac{25.1}{7}$. Psal. $\frac{55.1}{55}$.

23 " γητε μηδὲ τῷ σώματι, τί ἐνδύσησ θ ε. ἡ ψυχ $\dot{\eta}$ 6.8. Phil.

" πλειόν έστι της τροφής, και τὸ σῶμα τοῦ ἐνδύ- 4.6.

24 " ματος. " Κατανοήσατε τους κόρακας, ὅτι οὐ σπεί- " Joh. 39. " ρουσιν, ουδε θερίζουσιν' οίς ουκ έστι ταμείον ουδε 9.

" ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς πόσφ μᾶλλον

25 " ύμεις διαφέρετε των πετεινών; " τίς δε εξ ύμων " Matt. 6. " μεριμνών δύναται προσθείναι έπὶ τὴν ἡλικίαν αὐ-

Ibid. ὅτι οὐκ κ.τ.λ. for not even when a man has abundance does his life consist in his possessions.

16-20. Compare Philo Ju-

dæus, vol. I. p. 132.

21. els Geòr, to the glory of God, or, in a manner agreeable to God. So Lucian, els Tò KOIνον πλουτείν. Epist. Saturnal. p. 830. Elsner.

22, 23. The conclusion of this argument is omitted, which is, If God has given you life, which is more than food, and the body, which is more than raiment, why should you be so anxious about food and raiment? as if God would not give you the lesser, when he has given you the greater.

" τοῦ πηγυν ένα; εἰ οὖν οὖτε ἐλάγιστον δύνασθε, 26 " τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ 27 " κρίνα, πῶς αὐξάνει οὐ κοπιᾶ, οὐδὲ νήθει λέγω " δε ύμιν, οὐδε Σολομών εν πάση τη δόξη αὐτοῦ " περιεβάλετο ώς εν τούτων. εί δε τον χόρτον εν τῷ 28 " άγρω σήμερον όντα, καὶ αὐριον εἰς κλίβανον βαλ-" λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσω μᾶλλον " ύμας, όλιγόπιστοι; Καὶ ύμεις μη ζητειτε τί φά-29 " γητε, η τί πίητε καὶ μη μετεωρίζεσθε. ταῦτα γαρ 30 " πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ ο 1 Reg. 3. " πατήρ οίδεν ότι χρήζετε τούτων. ο πλήν ζητείτε 3 1 13. Psal. " την βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-37. 25. P Matt. 11. " τεθήσεται ύμιν. P μη φοβού, τὸ μικρὸν ποίμνιον 32 25, 26. " ότι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῶν τὴν βα-9 Matt. 19. " σιλείαν. 9 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε 33 45. et 4.34. " έλεημοσύνην. Τποιήσατε ξαυτοίς βαλάντια μη παr 16. 9. Matt. 6. 20. « λαιούμενα, θησαυρον ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, 1Τίm. 6.19. " ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. " ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρ- 34. Eph.6.14. " δία ύμῶν ἔσται. " Εστωσαν ύμῶν αἱ ὀσφύες πε- 35 1 Pet. 1.13. " ριεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι καὶ ὑμεῖς 36

29. μη μετεωρίζεσθε. The best commentators understand this de fluctuatione animi inter spem metumque dubii et suspensi. The metaphor is taken from ships at sea; Elsner, Palairet, Alberti; or, according to L. de Dieu, from meteors in the air. Raphel thinks that the term implies an anxiety about use-

less things.

" δμοιοι ἀνθρώποις προσδεχομένοις τον κύριον έαυ" τῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος

32. την βασιλείων. This refers to what was said in ver. 31, ξητείτε την β. τοῦ Θεοῦ. I told you to seek the kingdom of God: and I now say, that God intends to give you this kingdom. Do not therefore value your worldly possessions, but prepare for the world to come.

37 " καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι " οι δούλοι έκείνοι ους έλθων ο κύριος ευρήσει γρη-" γορούντας, αμήν λέγω ύμιν, ότι περιζώσεται καὶ " ἀνακλινεί αὐτοὺς, καὶ παρελθών διακονήσει αὐτοῖς. 38" καὶ ἐὰν ἔλθη ἐν τῆ δευτέρα φυλακῆ, καὶ ἐν τῆ t Matt. 24. " τρίτη φυλακή έλθη, καὶ ευρη ουτω, μακάριοί εἰσιν 39" οἱ δοῦλοι ἐκεῖνοι. " τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει " Matt. 24. " ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, ἐγρη- 5. 2. 2 Pet. "γόρησεν ἀν, καὶ οὐκ ὰν ἀφῆκε διορυγῆναι τὸν οἶ- 3. 3. et 16. 40 " κον αυτοῦ. * καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἢ τ 21. 34. " ώρα οὐ δοκείτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται." 44. et 25.
41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, " Κύριε, πρὸς ἡμᾶς τὴν 13. 33. " παραβολην ταύτην λέγεις, η καὶ πρὸς πάντας; 1 Thess. 5. 42 * Είπε δε ὁ κύριος, " Τίς ἄρα εστὶν ὁ πιστὸς οἰκο- * Matt. 24. " νόμος καὶ Φρόνιμος, ον καταστήσει ο κύριος επί 21. ι Cor. " της θεραπείας αὐτοῦ, τοῦ διδόναι έν καιρώ τὸ σι-43 " τομέτριον ; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ 44 " κύριος αὐτοῦ ευρήσει ποιοῦντα οὕτως. άληθῶς λέγω " ύμιν, ότι έπὶ πασι τοις ὑπάργουσιν αὐτοῦ κατα-45 " στήσει αὐτόν. 'Εὰν δὲ εἴπη ὁ δοῦλος ἐκεῖνος ἐν τῆ " καρδία αὐτοῦ, Χρονίζει ὁ κύριός μου έρχεσθαι καὶ " ἄρξηται τύπτειν τοὺς παίδας καὶ τὰς παιδίσκας. 46 " ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ⁷ ήξει ὁ κύ- 7 Matt. 24. " ριος τοῦ δούλου ἐκείνου ἐν ἡμέρα ἡ οὐ προσδοκᾶ. 51. " καὶ ἐν ώρα ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν, " καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 " Έκείνος δε ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυ- = Jac. 4.17.

" ρίου έαυτοῦ, καὶ μὴ έτοιμάσας, μηδὲ ποιήσας πρὸς

^{42.} Tis κ.τ.λ. Theophylact that there would be few such. understood our Saviour to mean Ad xviii. 8.

" τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς ὁ δὲ μὴ γνοὺς, 48 " ποιήσας δε άξια πληγών, δαρήσεται όλίγας. παντί " δὲ ὧ ἐδόθη πολὺ, πολὺ (ητηθήσεται παρ' αὐτοῦ· " καὶ ὧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν * Matt. 10. " αὐτόν. * Πῦρ ἢλθον βαλεῖν εἰς τὴν γῆν καὶ τί+9 34 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 16 1 22. Marc. " τισθηναι, καὶ πῶς συνέχομαι ἔως οδ τελεσθη ; °δο-51 c Matt. 10 " κείτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῆ γῆ; 34. Mich. 7. 6. " ούγὶ, λέγω ὑμῶν, ἀλλ' ἡ διαμερισμόν. ἔσονται γὰρ52 " ἀπὸ τοῦ νῦν πέντε ἐν οἰκω ἐνὶ διαμεμερισμένοι, d Matt. 10. " τρείς έπι δυσι, και δύο έπι τρισί. διαμερισθήσεται 53 35. " πατηρ έφ' υίω, καὶ υίος έπὶ πατρί μήτηρ έπὶ θυ-" γατρί, καὶ θυγάτηρ ἐπὶ μητρί πενθερα ἐπὶ τὴν " νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς." ε Ελεγε δε καὶ τοις οχλοις, " "Οταν ίδητε την νε-54 e Matt. 16.

> 49. καὶ τί θελω; εὶ ήδη ἀνήφθη. Origen quotes it, καὶ εἴθε δε εκάη. Vol. II. p. 117. So also Rufinus translates Origen, et quam volo ut accendatur! Vol. II. p. 236, 243, 317. Jerom translates Origen, et utinam jam ardeat. Vol. III. p. 374. et quid volo, nisi ut jam ardeat? Vol. III. p. 963. But in another place Origen gives the common reading, vol. II. p. 610, which may have the same signification; καὶ τί θέλω; εἰ ήδη ανήφθη, et quid volo? utinam jam accenderetur. El may signify utinam in xix. 42. xxii. 42. See Viger. VIII. 6. 2. and Raphel. Obs. Herod. ad Luc. xix. 42. Grotius, Palairet. Our Saviour means to say, My religion will at first give rise to persecution and suffering; and as this must

take place, I wish that it had already begun, that it might sooner finish.

50. καὶ πῶς συνέχομαι ἔως οὐ τελεσθῆ; This seems to confirm the interpretation proposed in v. 49. Irenæus quotes it, apparently from memory, καὶ πῶν ἐπείγομαι εἰς αὐτό. p. 94. Εριphanius paraphrases the two verses thus, ποτήριον ἔχω παῦν, καὶ τί σπεύδω ἔως οὖ πίω αὐτό; καὶ βάπτισμα ἔχω βαπτισθῆναι, καὶ τί θελω; εἰ ἤδη ἐβαπτίσθην. Vol. I. p. 784. He means to say as before, that he wishes the time of his death was come.

51. ovxi—a\lambda' \(\tilde{\ell}_1\). I came to cause nothing except division. See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

" φέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, 55" Ομβρος ἔργεται καὶ γίνεται οὕτω. καὶ ὅταν νό-

" τον πνέοντα, λέγετε, "Οτι καύσων έσται καὶ γίνε-

56 " ται. ὑποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐ-

" ρανοῦ οἴδατε δοκιμάζειν τον δὲ καιρον τοῦτον πῶς 57 " οὐ δοκιμάζετε ; Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ

58 " δίκαιον ; τως γαρ υπάγεις μετα τοῦ ἀντιδίκου σου! Prov. 25.

" ἐπ' ἄρχοντα, ἐν τῆ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι²⁵.

" ἀπ' αὐτοῦ· μήποτε κατασύρη σε πρὸς τὸν κριτὴν,

" καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πρά-

59" κτωρ σε βάλλη εἰς φυλακήν. λέγω σοι, οὐ μὴ

" έξέλθης έκείθεν, έως οδ καὶ τὸ έσχατον λεπτον " ἀποδώς."

Ι 3 ΠΑΡΗΣΑΝ δέ τινες έν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλά-

56. ὑποκριταί. Schmidius says that ὑποκριτης is occultus judex, occulturum et abstrusarum rerum judex, conjector. Lucian speaks of ὀνείρων ὑποκριτάς: which may be the meaning in this place.

Ibid. τον καιρον τοῦτον. Why do you not know that this is the time predicted for the

coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.

58. dòs ipyaviar is said to be

a Latinism, da operam. Beza: and so Theophylact. But L. de Dieu prefers, da quæstum sive mercedem adversario tuo, ut ab eo libereris; or, negotium quod cum adversario habes, da, cede illi. Theophylact also says that it may mean, δανείσθητι, δὸς τόκον ὑπὲρ τοῦ ἀπηλλάχθαι αὐτοῦ, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

CHAP. XIII.

1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

Matt. 21.

19.

τος έμιξε μετά των θυσιών αυτών. και άποκριθείς ό2 'Ιπσούς είπεν αὐτοίς, " Δοκείτε, ότι οι Γαλιλαίοι ούτοι " άμαρτωλοί παρὰ πάντας τοὺς Γαλιλαίους έγένοντο. " ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῶν ἀλλ'; " έαν μη μετανοήτε, πάντες ώσαύτως άπολείσθε, ή 4 " έκείνοι οι δέκα και όκτω, έφ' ους έπεσεν ο πύργος " έν τω Σιλωάμ, και απέκτεινεν αυτούς, δοκείτε ότι " οὖτοι ὀφειλέται έγένοντο παρὰ πάντας άνθρώπους " τους κατοικούντας έν 'Ιερουσαλήμ; ούχὶ, λέγως " ύμιν άλλ' έὰν μη μετανοήτε, πάντες όμοίως ἀπο-5 Ess. 5. 2. " λεισθε." 5 Ελεγε δε ταύτην την παραβολην, "Συ-6 " κην είγε τις εν τώ άμπελωνι αυτού πεφυτευμένην " καὶ ἡλθε καρπὸν (πτῶν ἐν αὐτῆ, καὶ οὐχ εὐρεν, ἐπετ " δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδού, τρία ἔτη ἔργομαι " (πτων καρπον έν τη συκή ταύτη, καὶ ούγ ευρίσκω " έκκοψον αὐτὴν, ίνατί καὶ τὴν γῆν καταργεῖ; 'Ο δέδ " ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο " τὸ ἔτος, ἔως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κο-" πρίαν καν μέν ποιήση καρπόν εί δε μήγε, είς τὸς " μέλλον ἐκκόψεις αὐτήν."

> 3. ώσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

> 4. Σιλωάμ. Siloam, anciently Gihon, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

> Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for debtors.

> 7. ivatí kaí. The conjunction kai is not redundant: the mean-

ing is, the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.

8. The ἀμπελουργός, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. καν μέν ποιήση καρπόν-There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἐκών πείθυται εί δε μή, ώσπερ ξύλον διαστρεφόμενον εὐθυνοῦσιν. Protag. p. 325.

Ήν δε διδάσκων έν μια των συναγωγών έν τοις 11 σάββασι καὶ ίδου, γυνη ην πνευμα έγουσα άσθενείας έτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυνα-12 μένη άνακύθαι είς τὸ παντελές. ίδων δε αυτήν ὁ Ἰησούς προσεφώνησε καὶ είπεν αὐτῆ. "Γύναι, ἀπολέ-13 " λυσαι της ασθενείας σου," Καὶ επέθηκεν αυτή τὰς

γείρας καὶ παραγρήμα άνωρθώθη, καὶ έδόξαζε τὸν

14 Θεόν. "Αποκριθείς δε ό άρχισυνάγωγος, άγανακτών h Exod. 20. ότι τῷ σαββάτω ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ 13. Ezech. οχλφ, " Εξ ημέραι εἰσὶν, εν αις δει εργάζεσθαι εν 20.12. " ταύταις οδυ έρχόμενοι θεραπεύεσθε, καὶ μὴ τῆ ἡμέρα

15 " τοῦ σαββάτου," ' Απεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ 16.7. et 14. εἶπεν, "Υποκριτὰ, ἔκαστος ὑμῶν τῷ σαββάτῷ οὐ 23.5. Deut. " λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὅνον ἀπὸ τῆς φάτνης, 12. 1, 11.

16" καὶ ἀπαγαγών ποτίζει; ταύτην δὲ, θυγατέρα 'Α- Marc. 3. 2. " βραὰμ οὖσαν, ἡν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ

" όκτω έτη, ούκ έδει λυθήναι άπο του δεσμού τούτου

17 " τῆ ἡμέρα τοῦ σαββάτου;" Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ. καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 Ελεγε δε "Τίνι ομοία έστιν ή βασιλεία τοῦ κ Μαιι. 13. 19" Θεοῦ ; καὶ τίνι ὁμοιώσω αὐτήν; 'Ομοία ἐστὶ κόκκφ 4.30.

" σινάπεως, ον λαβών ἄνθρωπος ἔβαλεν εἰς κήπον

" έαυτοῦ καὶ ηὖξησε, καὶ έγένετο εἰς δένδρον μέγα,

" καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν έν τοῖς

20" κλάδοις αὐτοῦ." Καὶ πάλιν εἶπε, "Τίνι ὁμοιώσωι Μαιι. 13.

See Raphel. ad l. who cites many from Xenophon and Po- evil spirits in inflicting diseases lybius.

15. Most MSS. read ὑποκριταί.

16. δ Σατανάς. The power of is indicated in Matt. x. 1. Acts x. 38. 1 Cor. v. 5, 2 Cor. xii. 7. 1 Tim. i. 20.

" την βασιλείαν τοῦ Θεοῦ: ὁμοία ἐστὶ ζύμη, ἡν λα-21 " βούσα γυνη ενέκρυψεν είς άλεύρου σάτα τρία, έως " οδ εζυμώθη ὅλον."

m Matt. o. 35. Marc. 6. 6.

m ΚΑΙ διεπορεύετο κατα πόλεις καὶ κώμας, διδά-21 σκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ, εἰπε 3 δέ τις αυτώ. "Κύριε, εὶ ὀλίγοι οἱ σωζόμενοι:" 'Ο δὲ

11 Matt. 7. είπε προς αυτους, "1' Αγωνίζεσθε είσελθείν δια της 11 " στενής πύλης "ότι πολλοί, λέγω υμίν, ζητήσουσιν

" εἰσελθεῖν. καὶ οὐκ ἰσχύσουσιν. "'Αφ' οῦ αν εγερθη 35 o 6. 46. Matt. 7.21, " ο οἰκοδεσπότης, καὶ ἀποκλείση τὴν θύραν, καὶ ἄρ-23. et 25.

10, 12. " ξησθε έξω σταναι και κρούειν την θύρα . λένοντες.

" Κύριε, Κύριε, ανοιξον ήμιν και αποκριθείς έρει

" ύμιν, Ούκ οίδα ύμας, πόθεν έστέ τότε αρξεσθε λέ- :6

" γειν, 'Εφάγομεν ένώπιον σου και έπίσμεν, και έν

P Paal. 6. 8. " ταις πλατείαις ημών εδίδαξας P και έρει Λένω: Matt. 7. 23. " ύμιν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ' ἀπόστητε ἀπ

9 Matt. 8. " έμου πάντες οι έργάται της άδικίας. Θέκει έσται ο 18 12. et 13.

" κλαυθμός καὶ ὁ βρυγμός τῶν ὁδόντων, ὅταν ὅψη-42. et 24. 51. " σθε 'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακώβ καὶ πάντας

" τους προφήτας έν τη βασιλεία του Θεου, υμάς δε

r Esa. 2. 2, " έκβαλλομένους έξω· καὶ ήξουσιν ἀπὸ ἀνατολών 29 3. Mal. 1.

" καὶ δυσμῶν, καὶ ἀπὸ βορρά καὶ νότου, καὶ ἀνακλι-II. Matt. 8. 11. " θήσονται έν τη βασιλεία τοῦ Θεοῦ. καὶ ἰδοὺ, εἰσὶν 30 8 Matt. 19.

30. et 20. " έσγατοι οὶ έσονται πρώτοι, καί είσι πρώτοι οἱ έσον-16. Marc.

10. 31. " ται έσχατοι."

> 22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in John x. 22.

23. εὶ ὀλίγοι. See note at Matt. xii. 10.

24. The narrowness of the

gate was implied in the question put to Jesus; and in his answer he does not assert whether it is narrow or no; but tells all men to make it their own business to enter in.

3ι Έν αὐτη τη ημέρα προσηλθόν τινες Φαρισαίοι, λέγοντες αυτώ, "Εξελθε και πορεύου έντευθεν, ότι

32 " Ἡρώδης θέλει σε ἀποκτείναι." Καὶ είπεν αὐτοίς.

" Πορευθέντες είπατε τη άλώπεκι ταύτη, 'Ιδού, έκ-

" βάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ

33 " αύριον, καὶ τῆ τρίτη τελειούμαι. πλην δεί με σή-

" μερον καὶ αὖριον καὶ τῆ ἐχομένη πορεύεσθαι. ὅτι

" οὐκ ἐνδέχεται προφήτην ἀπολέσθαι έξω [Ερουσα-

" τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ-8. et 91. 4.

" μένους προς αυτήν, ποσάκις ηθέλησα έπισυνάξαι

" τὰ τέκνα σου, ον τρόπον δρνις τὴν έαυτῆς νοσσιὰν

35 " ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἡθελήσατε; "ἰδού, ἀφ- "Psal. 69. " ίεται ὑμῖν ὁ οἰκος ὑμῶν ἔρημος ἀμὴν δὲ λέγω $\frac{7}{13}$. Mich.

" ὑμῶν, ὅτι οὐ μή με ἴδητε ἔως ἀν ῆξη ὅτε εἴπητε, 3.12. Matt.
23.38. Peal.
" Τὰλροπιένος ὁ ἐργόμενος ἐν ὀνόματι Κυρίου." 118. 26.

" Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

Ι4 ΚΑΙ έγένετο έν τω έλθειν αὐτον είς οἰκόν τινος των άρχόντων των Φαρισαίων σαββάτω φαγείν άρ-

32. σήμερον κ. τ. λ. Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. τελειούμαι. This verb is often used by Eusebius for suffering martyrdom. Hist. Eccl. III. 35. IV. 15. VII. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to ὁ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry will not be interrupted by Herod: I shall finish it in spite of him; and after all shall not be put to death in Galilee, but in Jerusalem.

33. πορεύεσθαι. Our Saviour used this word, because his life was occupied in moving from place to place.

CHAP. XIV.

1. των άρχόντων των Φαρισαίων, of the rulers, who were Pharisees. The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Αρχων sometimes signifies the ruler of the synagogue; (Matt. ix. 18.)

τον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδού. x Matt. 12. ανθρωπός τις ην ύδρωπικός ξιιπροσθεν αντοῦς x καὶ 3 10. άποκριθείς ο Ίρσους είπε προς τους νομικούς καὶ Φαρισαίους. λέγων. "Εὶ ἔξεστι τῷ σαββάτφ θερα-" πεύειν:" Οι δε ήσύχασαν. καὶ επιλαβόμενος ίά-4 σατο αὐτὸν, καὶ ἀπέλυσε. Τκαὶ ἀποκριθεὶς πρὸς κώ-5 y 13. 15. Exod. 23.5. Deut. 22.4. τους είπε, "Τίνος υμών ονος η βους είς Φρέαρ έμ-" πεσείται καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῆ " ἡμέρα τοῦ σαββάτου;" Καὶ οὐκ ἴσχυσαν ἀνταπο-6 κριθήναι αὐτῷ πρὸς ταῦτα. Έλεγε δέ προς τους κεκλημένους παραβολην, έπ-7 έχων πῶς τὰς πρωτοκλισίας έξελέγοντο, λέγων πὸς z Prov. 25. αὐτοὺς, "z" Όταν κληθής ὑπό τινος εἰς γάμους, μήδ 6, 7. " κατακλιθής είς την πρωτοκλισίαν μήποτε έντι-" μότερός σου ή κεκλημένος ύπ' αυτού, καὶ ελθών ός " σὲ καὶ αὐτὸν καλέσας έρει σοι, Δὸς τούτω τόπον

" σε, είπη σοι, Φίλε, προσανάβηθι άνώτερον τόπε a 1. 51. et 18. 14. " έσται σοι δόξα ένώπιον των συνανακειμένων σοί. Job. 22.29. Prov. 29. " ⁸ ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν, ταπεινωθήσεται καὶ ὁ ¹¹ Prov. 20. 23.12. Jac. " ταπεινών έαυτον, ύψωθήσεται." 4.6, 10. 23. Matt. "Ελεγε δε καὶ τῷ κεκληκότι αὐτον, ""Οταν ποικι

" καὶ τότε ἄρξη μετ' αἰσχύνης τὸν ἔσχατον τόπον " κατέγειν, άλλ' όταν κληθής, πορευθείς άνάπεσου: " είς τον έσχατον τόπον. ίνα όταν έλθη ο κεκληκώς

i Pet. 5. 5. b Tob. 4. 7.

> sometimes a member of the sanhedrim; (Luke xxiii. 13.) sometimes a magistrate. (xii.

58.)

5. ovos. It is singular, that some of the best MSS. read viós.

7. $\pi a \rho a \beta o \lambda \dot{\eta}$ is used in this sense in Matt. xv. 15. Luke

Ibid. ἐπέχων SC. τὸν νοῦν. See Acts iii. 5. 1 Tim. iv. 16. Plato writes την διάνοιαν ἐπέχειν. de Leg. XI. or τοὺς ὀφθαλμούς. Bos. It perhaps means, that he had been observing the persons who were at the Pharisee's table. See ver. 1.

" ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, Prov. 3. 9,

" μηδέ τοὺς άδελφούς σου, μηδέ τοὺς συγγενείς σου,

" μηδε γείτονας πλουσίους μήποτε καὶ αὐτοί σε άν-

13 " τικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ'

" ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χω-

14" λούς, τυφλούς καὶ μακάριος έση, ὅτι οὐκ έχουσιν

" άνταποδοῦναί σοι ανταποδοθήσεται γάρ σοι έν τῆ

" ἀναστάσει τῶν δικαίων."

15 'Ακούσας δέ τις των συνανακειμένων ταῦτα, εἶπεν αὐτῷ, " Μακάριος, δς φάγεται ἄρτον ἐν τῆ βασιλείᾳ

16 " τοῦ Θεοῦ." " Ο δὲ εἶπεν αὐτῷ, " Ανθρωπός τις Matt. 22.

17" εποίησε δείπνον μέγα, καὶ εκάλεσε πολλούς καὶ 19.9.

" ἀπέστειλε τὸν δοῦλον αὐτοῦ τῆ ώρα τοῦ δείπνου,

" εἰπεῖν τοῖς κεκλημένοις, Έρχεσθε, ὅτι ἤδη ἔτοιμά

18 " έστι πάντα. Καὶ ἦρξαντο ἀπὸ μιᾶς παραιτεῖσθαι

" πάντες. ό πρώτος είπεν αὐτῷ, 'Αγρὸν ἡγόρασα,

" καὶ έχω ἀνάγκην έξελθεῖν καὶ ἰδεῖν αὐτόν έρωτῶ

19" σε, έχε με παρητημένον. Καὶ ετερος είπε, Ζεύγη

" βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι

20 " αὐτά ' έρωτῶ σε, ἔχε με παρητημένον. Καὶ ἔτερος

12. ἄριστον was properly an earlier meal than δείπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄ-ξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. Plato. Phædr. p. 233.

15. This person seems to have taken our Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς scil. γνώμης.

Valcken. ad l. Olearius says γνώμης, alτίας, ψυχῆς, οτ φωνῆς. Raphel, γλωσσῆς. See Wolfius. Fuller, Miscell. I. 1. who says ώρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρητημένον. Literally, habe me eum, qui invitationem ad cænam deprecatus est. Krebsius.

19. Zeύγη βοῶν, for sacrificing, according to Corn. Adamus and Amelius; but more probably for husbandry. " εἰπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλ" θεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγ-21
" γειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ
" οἰκοδεσπότης εἰπε τῷ δούλῳ αὐτοῦ, "Εξελθε τα" χέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ
" τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυ" φλοὺς εἰσάγαγε ὧδε. Καὶ εἰπεν ὁ δοῦλος, Κύριε, 12
" γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ 13
" εἰπεν ὁ κύριος πρὸς τὸν δοῦλον, "Εξελθε εἰς τὰς
" όδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, "να
" γεμισθῆ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς 4
" τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου
" τοῦ δείπνου."

Συνεπορεύοντο δε αυτώ όγλοι πολλοί και στρα-15

e Deut. 13. Φείς εἶπε πρὸς αὐτοὺς, " ε Εἴ τις ἔρχεται πρός με, καὶ 16 6. et 33. 9. Ματί του πατέρα έαυτοῦ, καὶ τὴν μητέρα, καὶ 37. " την γυναίκα, καὶ τὰ τέκνα, καὶ τοὺς άδελφοὺς, καὶ " τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἐαυτοῦ ψυχὴν, οὐ δύ-" ναταί μου μαθητής είναι. 'καὶ ὅστις οὐ βαστά(α: f g. 23. Matt. 10. " τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὁπίσω μου, οὐ δύ-38. et 16. 24. Marc. " ναταί μου είναι μαθητής. τίς γαρ εξ ύμων, θέλων! 8. 34. " πύργον οἰκοδομησαι, οὐχὶ πρώτον καθίσας ψηφίζει " την δαπάνην, εἰ έχει τὰ πρὸς ἀπαρτισμόν; ΐνα: " μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μη ἰσχύοντος " έκτελέσαι, πάντες οι θεωρούντες άρξωνται έμπαί-" (ειν αυτφ, λέγοντες, "Οτι ούτος ὁ άνθρωπος ήρξατος:

23. όδοὺς καὶ φραγμούς. The roads and enclosures.

24. This shews that the persons who are called do not necessarily profit by their calling. They are only invited, and are

at liberty to accept the invitation or no.

26. οὐ μισεῖ. Matthew writes ὁ φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμέ. x. 37. See Hackspanius.

31 " οἰκοδομεῖν, καὶ οὐκ Ἰσχυσεν ἐκτελέσαι. "Η τίς βα-

" σιλεύς πορευόμενος συμβαλείν έτέρφ βασιλεί είς

" πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται, εἰ δυνα-

" τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ

32 " είκοσι χιλιάδων έρχομένω ἐπ' αὐτόν; εἰ δὲ μήγε,

" ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρω-

33 " $τ \hat{q}$ $τ \hat{\alpha}$ $π ρ \hat{o} s$ εἰρήνην. οὕτως οὖν $π \hat{a} s$ έξ ὑμῶν, $\hat{o} s$

" οὐκ ἀποτάσσεται πᾶσι τοῖς ξαυτοῦ ὑπάρχουσιν, οὐ

34 " δύναταί μου είναι μαθητής. ⁸ Καλὸν τὸ ἄλας ' έὰν ε Matt. 5.

35 " δε τὸ ἄλας μωρανθῆ, εν τίνι ἀρτυθήσεται; οὕτε εἰς 9. 50.

" γην, οὖτε εἰς κοπρίαν εὖθετόν ἐστιν· ἔξω βάλλου-

" σιν αὐτό. ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω."

- 15 ^h ΉΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι ^h 5. 29.
 ² καὶ οἱ ἀμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Marc. 2. 15.
 Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὖτος
 - " άμαρτωλούς προσδέχεται, καὶ συνεσθίει αὐτοῖς."

3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,

4 " Τίς ἄνθρωπος εξ υμών έχων εκατον πρόβατα, καὶ ! Matt. 18

" ἀπολέσας εν έξ αὐτῶν, οὐ καταλείπει τὰ έννενη-

" κονταεννέα έν τη έρήμω, καὶ πορεύεται έπὶ τὸ άπο-

5 " λωλὸς, ἔως εύρη αὐτό; καὶ εύρων ἐπιτίθησιν ἐπὶ

6" τοὺς ὤμους ἐαυτοῦ χαίρων, k καὶ ἐλθών εἰς τὸν k 1 Pet. 2.

" οίκον, συγκαλεί τους φίλους και τους γείτονας, λέ-25.

" γων αὐτοῖς, Συγχάρητέ μοι, ὅτι εδρον τὸ πρόβατόν

7 " μου τὸ ἀπολωλός. Ιλέγω ὑμῶν, ὅτι οὕτω χαρὰ 15.32.

31. els πόλεμον. Raphel connects this with πορευόμενος. but Polybius has τοις πολεμίοις συμβαλείν els μαχήν. iii. 56.

33. δε σὖκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do

so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself give way, it is of no use whatever. " έσται έν τῷ οὐρανῷ ἐπὶ ἐνὶ άμαρτωλῷ μετανοοῦντι,

" ἡ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἶτινες οὐ χρείαν

" έχουσι μετανοίας. *Η τίς γυνη δραχμας έχουσα 8

" δέκα, έὰν ἀπολέση δραχμὴν μίαν, οὐχὶ ἄπτει λύχ-

" νον, καὶ σαροί τὴν οἰκίαν, καὶ ζητεί ἐπιμελῶς, ἔως

" ότου εύρη; καὶ ευρούσα συγκαλείται τὰς φίλας καὶ 9

" τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εύρον

" τὴν δραχμὴν ἡν ἀπώλεσα. οὕτω, λέγω ὑμῶν, χαρὰ 10

" γίνεται ενώπιον των άγγελων τοῦ Θεοῦ ἐπὶ ενὶ

" άμαρτωλῷ μετανοοῦντι."

Εἶπε δὲ, " Ανθρωπός τις εἶχε δύο υἰούς καὶ εἰπεν 11

" ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπι-

" βάλλον μέρος της οὐσίας. καὶ διείλεν αὐτοις τὸν

" βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγών;

" ἄπαντα ὁ νεώτερος υίὸς ἀπεδήμησεν εἰς χώραν

" μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν

" ἀσώτως. δαπανήσαντος δε αὐτοῦ πάντα, εγένετο μ

" λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς

" ήρξατο ύστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐκὶ!

" των πολιτων της χώρας έκείνης καὶ ἔπεμψεν αὐτὸν

" είς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπε-τί

" θύμει γεμίσαι την κοιλίαν αυτού άπο τών κερατίων

" ών ήσθιον οι χοιροι καὶ οὐδεὶς εδίδου αὐτώ, Είς:

" έαυτον δε έλθων είπε, Πόσοι μίσθιοι του πατρός

" μου περισσεύουσιν ἄρτων, έγὼ δὲ λιμῷ ἀπόλ-

" λυμαι; άναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, 13

" καὶ έρω αὐτῷ, Πάτερ, ῆμαρτον εἰς τὸν οὐρανὸν καὶ

12. τὸ ἐπίβαλλον μέρος. See mination.

Camerarius, Raphel.

13. This represents the heathen, who departed far from God, and practised every abo-

16. **repartor*. It is disputed whether this means the husks of pulse, or the fruit of a tree. See Wolfius.

19" ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθηναι υίός 20" σου ποίησόν με ὡς ἔνα τῶν μισθίων σου. Τκαὶ Μαςι. 2.

" ἀναστὰς ἢλθε πρὸς τὸν πατέρα ἐαυτοῦ. "Ετι δὲ $^{39.}_{12,17}$.

" αὐτοῦ μακρὰν ἀπέχοντος, εἰδεν αὐτὸν ὁ πατὴρ

" αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμων ἐπέπεσεν ἐπὶ

21 " τον τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε

" δὲ αὐτῷ ὁ υίὸς, Πάτερ, ημαρτον εἰς τὸν οὐρανὸν

" καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθηναι υίός

22" σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ,

" Έξενέγκατε την στολην την πρώτην, καὶ ένδύσατε

" αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ

23 " υποδήματα είς τους πόδας και ενέγκαντες τον

" μόσχον τον σιτευτον θύσατε, καὶ φαγόντες εὐφραν-

24 " θωμεν " ότι ούτος ὁ υίός μου νεκρὸς ἦν, καὶ ἀνέ-

" ζησε· καὶ ἀπολωλως ἦν, καὶ εύρέθη. Καὶ ἦρξαντο

25 " εὐφραίνεσθαι. Ήν δὲ ὁ υίὸς αὐτοῦ ὁ πρεσβύτερος

" ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῆ οἰκία, ἤκουσε

26 " συμφωνίας καὶ χορών καὶ προσκαλεσάμενος ένα

27 " τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἶη ταῦτα; ὁ δὲ

" εἶπεν αὐτῷ, "Οτι ὁ ἀδελφός σου ἥκει καὶ ἔθυσεν

" ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί-

28 " νοντα αὐτὸν ἀπέλαβεν. 'Ωργίσθη δὲ, καὶ οὐκ ἤθελεν

" εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει

29 " αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσ-

" αῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου

23. θύσατε. Elsner understands this of a sacrifice for the return of his son: but he is probably mistaken. See Wolfius.

25. χορῶν. Some understand this not of dancing, but of the chorus of music. Martianæus, Clericus.

27. iyuaivorra. Palairet understands a healthy state of the mind.

28. This represents the jealousy and indignation of the Jews at the Gentiles being admitted to equal privileges. " παρήλθον, καὶ έμοὶ οὐδέποτε **ἔδωκας ἔριφον, ὑνα**

" μετὰ τῶν Φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υίσς το " σου οὖτος. ὁ καταφαγών σου τὸν βίον μετὰ πορ-" νων, ήλθεν, έθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. " 'Ο δὲ εἶπεν αὐτῶ. Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἰ. 31 " καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ 32 " χαρηναι έδει, ότι ὁ άδελφός σου οδτος νεκρος ήν, " καὶ ἀνέζησε καὶ ἀπολωλως ἢν, καὶ εὐρέθη." ΈΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ, ""Αν-16 " θρωπός τις ην πλούσιος, ος είχεν οἰκονόμον καὶ " ούτος διεβλήθη αυτώ ώς διασκορπίζων τὰ ὑπάρ-" γοντα αὐτοῦ, καὶ φωνήσας αὐτὸν εἶπεν αὐτῶ, Τί2 " τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον της οἰκο-" νομίας σου ού γαρ δυνήση έτι οἰκονομεῖν. " δὲ ἐν ἐαυτῶ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριος " μου άφαιρείται την οἰκονομίαν ἀπ' έμοῦ; σκά-" πτειν ουκ ισχύω, επαιτείν αισχύνομαι, έχνων τίξ " ποιήσω, ϊνα όταν μετασταθώ της οἰκονομίας, δέ-" Εωνταί με είς τους οίκους αυτών. Και προσκαλε-ς " σάμενος ενα εκαστον των χρεωφειλετών του κυρίου " έαυτοῦ, έλεγε τῶ πρώτω, Πόσον όφείλεις τῶ κυρίω " μου ; 'Ο δὲ εἶπεν, Έκατὸν βάτους ἐλαίου. " εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας " ταχέως γράψον πεντήκοντα. "Επειτα έτέρω είπες: " Σὺ δὲ πόσον οφείλεις; 'Ο δὲ εἶπεν, Έκατὸν κό-" ρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ

CHAP. XVI.

3. σκάπτειν κ. τ. λ. Τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. Aristoph. Av. 1432.

βάτους. From the Hebrew
 Josephus says ὁ δὲ Βάδος

δύναται χωρήσαι ξέστας έβδομηκοντα και δυό. Antiq. VIII. 2. Some call it an Attic amphora. 7. κόρους. From the Hebrew

73. Josephus says, δύναται μεδίμνους 'Αττικούς δέκα. Vol. I.

- 8" γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν ὁ
 - " κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι Φρονίμως
 - " ἐποίησεν' "ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου Φρονιμώ- " Ερί. 5.8.
 - " τεροι ύπερ τους υίους του φωτός είς την γενεάν την 5.
- 9 " έαυτῶν εἰσι. ο Κάγὼ ὑμῶν λέγω, ποιήσατε έαυτοῖς ο Matt. 6.
- " φίλους εκ τοῦ μαμωνα της ἀδικίας, ἵνα ὅταν ἐκλί- ²ί. 1 Tim. 6. 19.
- 10 " πητε, δέξωνται ύμας είς τας αίωνίους σκηνάς. Ρ'Ο ΡΙΟ. 17. " πιστὸς ἐν ἐλαχίστω, καὶ ἐν πολλῶ πιστός ἐστι,

p. 770. είσὶ δὲ μόδιοι τριάκοντα. Epiphan. vol. II. p. 177.

8. δ κύριος. The master of the steward. Our Saviour is still continuing the parable, which ends at enoinger, after which he adds his own remarks.

Ibid. τον ολκονόμον της άδικίας. ί. ε. τὸν οἰκονόμον ἄδικον: as μαμωνα της άδικίας in v. q. is the same as τῷ ἀδίκφ μαμωμῷ in v. 11. See xviii. 6. In Col. ii. 20. we have στοιχείων τοῦ κόσμου for κοσμικών στοιχείων: in ver. 18, τοῦ νοὸς τῆς σαρκὸς for σαρκικοῦ νοός: in James i. 25. ακροατής επιλησμονής for επιλήσμων ἀκροάτης: in Rom. i. 26. πάθη ἀτιμίας for ἄτιμα πάθη. See Rom. vii. 5, 24. viii. 3, 21. Eph. i. 13. iv. 29.

Ibid. οἱ υίοὶ τοῦ αἰῶνος τούτου are the persons, who only look to this world. Ol υίοὶ τοῦ φωτός are the persons, who have a knowledge of religion. notes at Titus i. 2. 2 Thess. ii. 3. Heb. vi. 4.

9. ποιείν φιλούς έκ τοῦ μαμωra is to make friends by means of the mammon. Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in

earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men are in furthering their worldly interest. For μαμωνά see note at Matt. vi. 24. Maμωνά της άδικίας does not mean riches unjustly acquired, but the idol of injustice, or that which unjust men make their idol. In v. 11. it is opposed to τὸ ἀληθινόν.

Ibid. ἐκλίπητε, sc. τὸν βίον. Bos, Palairet. See Gen. xxv. 8. Jer. xlii. 17, 22.

Ibid. alwrious σκηνάς. This was perhaps a common expression: for Josephus, speaking of those who die a natural death, says that there remains for them κλέος μέν αιώνιον, οίκοι δέ και γενέαι βέβαιοι, καθαραὶ δὲ καὶ ἐπήκοπι μένουσιν αί ψυχαί, χώρον οὐρανοῦ λαχοῦσαι τὸν άγιώτατον, Vol. II. p. 247, 248.

10. ἐν ἐλαχίστφ is applied to worldly wealth, as being a thing of small real value: & πολλφ is applied to the true and invaluable riches of the world to come. He that has been a faithful steward of the worldly wealth committed to him, by cm" καὶ ὁ ἐν ἐλαχίστφ ἄδικος, καὶ ἐν πολλφ ἄδικός

" ἐστιν. εὶ οὖν ἐν τῷ ἀδίκφ μαμωνῷ πιστοὶ οὑκ ἐγέ- 11

" νεσθε, τὸ ἀληθινὸν τίς ὑμῶν πιστεύσει; καὶ εἰ ἐν ι2

" τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς

q Matt. 6. " ὑμῶν δώσει ; qΟὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις 13

" δουλεύειν ή γαρ τον ένα μισήσει, καὶ τον έτερον

" ἀγαπήσει' ἡ ένὸς ἀνθέξεται, καὶ τοῦ ἐτέρου κα-

" ταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μα-

" μωνᾶ."

τ Matt. 23. τ Ηκουον δε ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλ-14
13. Psal. 7.9. άργυροι ὑπάρχοντες, καὶ εξεμυκτήριζον αὐτόν. καὶ
τ Sam. 16.
7. εἶπεν αὐτοῖς, "Υμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς 15

" ένώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς

" καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέ-

t Matt. 11. " λυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

* Ο νόμος καὶ 12, 13.

* οἱ προφῆται ἔως Ἰωάννου ἀπὸ τότε ἡ βασιλεία

" τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

 $^{\rm u}$ Ps. 102. $^{\rm 66}$ $^{\rm E}$ $^{\rm u}$ Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν $^{\rm i7}$ 26. Ess. 40.

ploying it to a good purpose, will have a much greater treasure committed to him hereafter: but he that employs his worldly wealth improperly, will not be thought worthy of the greater treasure. Compare Matt. xxv. 21. ἐπὶ ὀλίγα ἢς πιστὸς, ἐπὶ πολλῶν σὲ καταστήσω. The moral is the same in both parables. See also Luke xix. 17.

12. ἀλλοτρίφ. The notion is still kept up of riches not being really our own, but entrusted to us as stewards. Τὸ ὑμέτερον implies that the heavenly treasure will be our own for ever.

16. ή βασιλεία κ. τ. λ. Matthew writes ή β. των οὐρανων βίαζεται, καὶ βιασταὶ ἀρπάζουσυ αὐτήν, xi. 12. Where βιάζεται is passive: but Luke seems to use it in the middle voice, and every one presses eagerly into it. So Appian, τὸν Ἡλιόδωρον Εὐμενὴς καὶ Ἅτταλος ἐς τὴν ἀρχὴς βιαζόμενον εκβάλλουσι. De Bel. Syr. p. 187. The Scribes and Pharisees tried to shut up the kingdom of heaven, and therefore men were obliged to fore their way into it.

17. Not that the gospel is to destroy the law: it is to complete it; and every title of the law will be accomplished and perfected in the gospel.

18 " παρελθείν, ἢ τοῦ νόμου μίαν κεραίαν πεσείν. *Πᾶς 8. et 51. 6. " ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν, $^{10}_{10}$ Pet. 3. 7,

" μοιχεύει' καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς $\gamma \alpha$ - x Matt. 5.

19 " μῶν, μοιχεύει. "Ανθρωπος δέ τις ἢν πλούσιος, καὶ ¾3. et 19.9. " ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος 11. 1 Cor.

20 " καθ' ἡμέραν λαμπρώς. πτωχὸς δέ τις ἡν ὀνόματι

" Λάζαρος, δε έβέβλητο πρὸς τον πυλώνα αὐτοῦ ήλ-

21 " κωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψι-

" χίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-

" σίου άλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ

22 " έλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ

" ἀπενεχθήναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-

" πον τοῦ ᾿Αβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ

23 " ἐτάφη. καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐ-

" τοῦ, ὑπάρχων ἐν βασάνοις, ὁρậ τὸν ᾿Αβραὰμ ἀπὸ

18. This verse seems to have no connexion with what goes before. Tertullian says that it was introduced on account of John the Baptist being mentioned in ver. 16, and that it was intended as a reproof of Herod. He says also that the following parable was intended to shew the different conditions of Herod and John in the next life, p. 450. Dr. Clarke considers ver. 18. to be an illustration of the general remark in ver. 17. "For instance, Mo-" ses permitted a man in seve-" ral cases to give his wife a " writing of divorcement, and "to put her away: but un-" der the gospel-state no such " thing shall be permitted any " more.

20. Λάζαρος. Theophylact

mentions a tradition, that Lazarus was a real character.

21. ἀλλὰ καί. This is to express still more strongly the wretched state of Lazarus: not only did he desire &c. but also the dogs &c.

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham's bosom. Lightfoot, Olearius.

23. ἄδης, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31. 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

" μακρόθεν, καὶ Λάζαρον έν τοῖς κόλποις αὐτοῦ: 5 καὶ 14 y Esa. 66. 24. Zacb. " αυτός φωνήσας είπε. Πάτεο Αβραάμ, ελέησον με. 14. 12. Marc. 9. 44. " καὶ πέμψον Λάζαρον, ϊνα βάψη τὸ ἄκρον τοῦ " δακτύλου αυτοῦ ὕδατος, καὶ καταννύξη την γλώσ-2 Joh. 21. " σάν μου " ὅτι ὀδυνῶμαι ἐν τῆ Φλογὶ ταύτη. "Εἰπε 25 13. " δε 'Αβραάμ, Τέκνον, μνήσθητι ότι ἀπέλαβες συ τὰ " ἀγαθά σου ἐν τῆ ζωῆ σου, καὶ Λάζαρος ὁμοίως τὰ " κακά' νῦν δὲ ὅδε παρακαλεῖται, σὰ δὲ ὀδυνάσαι. " καὶ ἐπὶ πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν γάσμα 16 " μέγα έστηρικται, όπως οι θέλοντες διαβήναι έντεῦ-" θεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς " ήμας διαπερώσιν. Είπε δέ, Έρωτώ ούν σε, πάτερ η " ίνα πέμψης αὐτὸν εἰς τὸν οἰκον τοῦ πατρός μου. " έχω γαρ πέντε άδελφούς "όπως διαμαρτύρηται αυ-18 " τοις, ίνα μη και αυτοι έλθωσιν είς τον τόπον του-* Esn. 8.20. " τον της βασάνου. * Λέγει αυτώ 'Αβραάμ, "Εγουσιο et 34. 16. Joh. 5. 39, " Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν. 45. Act. 15. 21. et 17. " 'Ο δὲ εἶπεν, " Οὐχὶ, πάτερ 'Αβραάμ· ἀλλ' ἐάν τις ; II.

" ἀπὸ νεκρών πορευθή πρὸς αὐτοὺς, μετανοήσουσω.

" Είπε δε αυτώ, Ει Μωσέως και τών προφητών ούκ 31

" ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθή-

" σονται."

b ΕΙΠΕ δέ προς τους μαθητάς, "'Ανένδεκτόν έστι Ι' b Matt. 18. 6,7. Marc. 9.42. "μὴ ἐλθεῖν τὰ σκάνδαλα οὐαὶ δὲ δι' οδ ἔρχεται.

25. őδε. Many MSS. read

30. Οὐχί. I know that they will not hear them.

31. This was said with a special application to the Jews, who were not persuaded even when Jesus rose from the dead. CHAP. XVII.

1. 'Avévõektor is the same as ούκ ενδέχετοι in xiii. 33.

Ibid. σκάνδαλα. Any thing which is done to take away a person from his religion. See Matt. v. 29.

2 " λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν " τράγηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἡ

3" ἴνα σκανδαλίση ἔνα τῶν μικρῶν τούτων. ° προσ- ° Matt. 18. " έχετε ἐαυτοῖς. ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, Jac. 5. 19. Lev. 19.17.

" ἐπιτίμησον αὐτῷ καὶ ἐὰν μετανοήση, ἄφες αὐτῷ. Prov.17.10. Εccl. 19.13.

4" ακαὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ, καὶ Μει. 18.
" ἐπτάκις τῆς ἡμέρας ἐπιστρέψη ἐπὶ σὲ, λέγων, Με-

" τανοῶ, ἀφήσεις αὐτῷ."

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, "Πρόσθες ἡμῖν

6" πίστιν." εΕίπε δὲ ὁ κύριος, "Εὶ είχετε πίστιν, ὡς ε Matt. 17.
"κόκκον σινάπεως, ἐλέγετε ἀν τῆ συκαμίνω ταύτη, 21. Marc.

" Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῆ θαλάσση καὶ

7 " ὑπήκουσεν αν ὑμῶν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων

" ἀροτριῶντα ἡ ποιμαίνοντα, δε εἰσελθόντι έκ τοῦ

8" άγροῦ ἐρεῖ, Εὐθέως παρελθων ἀνάπεσαι ἀλλ' οὐχὶ

" έρει αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσά-

" μενος διακόνει μοι, έως φάγω καὶ πίω καὶ μετὰ ο ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν έχει τῷ

9 παυτά φαγεσαί και πιεσαί συ; Ν1η χαριν εχεί τφ " δούλφ έκείνφ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ;

10 " οὐ δοκῶ. οὖτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ

" διαταχθέντα ύμιν, λέγετε, "Οτι δοῦλοι ἀχρειοί ἐσ-" μεν' ὅτι ὁ ἀφείλομεν ποιῆσαι, πεποιήκαμεν."

11 ΚΑΙ έγένετο έν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερου-

σαλημ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίν<mark>φ, a mulberry tree.</mark>

7. But even if you have this

faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: for which of you having a servant &c.

9. ov dora should not be translated, I do not think so,

but, I think he will not.

11. διὰ μέσου. Per locum in-

f 5. 14. Lev. 13. 2.

et 14. 2. Matt. 8. 4.

Γαλιλαίας, καὶ εἰσερχομένου αὐτοῦ είς τινα κώμην, 12 άπηντησαν αυτώ δέκα λεπροί άνδρες, οι έστησαν πόρρωθεν καὶ αὐτοὶ ήραν φωνην λέγοντες, " Ἰησοῦ, 13 " έπιστάτα, έλέησον ήμας." ΓΚαὶ ίδων είπεν αυτοίς, 14 " Πορευθέντες επιδείξατε έαυτους τοις ίερευσι." Καὶ έγενετο έν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. είς δὲ ις έξ αὐτῶν, ἰδῶν ὅτι ἰάθη, ὑπέστρεψε, μετὰ Φωνῆς μεγάλης δοξάζων τον Θεόν καὶ έπεσεν έπὶ πρόσω-16 πον παρά τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῶ· καὶ αύτὸς ἢν Σαμαρείτης. ἀποκριθείς δὲ ὁ Ἰησοῦς εἰπεν. 17 " Ούχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ: " ούγ ευρέθησαν υποστρέψαντες δούναι δόξαν τω 18 " Θεώ, εἰ μὴ ὁ ἀλλογενὴς οὖτος;" καὶ εἰπεν αὐτῷ, 19 8. 48. et 18. ο. 42. Matt. 9. " `Αναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε." Έπερωτηθείς δε ύπο των Φαρισαίων, πότε έρχε- 20 5.34. et 10. ται ή βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἰπεν. " Οὐκ ἔργεται ή βασιλεία τοῦ Θεοῦ μετὰ παρατη-" ρήσεως hουδε έρουσιν, Ιδού ώδε, η ιδού έκει. ίδου με

" γαρ, ή βασιλεία τοῦ Θεοῦ έντὸς ὑμῶν ἐστίν." Εἶπε 22

δέ προς τους μαθητάς, " Έλεύσονται ήμέραι, ότε έπι-

h 21. 8. Matt. 24. 23. Marc. 13. 21.

R 7. 50. et

22. Marc.

52.

ter Samariam et Galilæam medium, Samaria ad dextram, Galilæa ad sinistram relictis. Olearius. So also Krebsius, per medios fines Samariæ et Galilææ, and L. de Dieu. But Vorstius took it to mean, through the middle of Samaria and Galilee.

18. I have put a note of interrogation after obros, as Luther, Pricæus, Wolfius, Vater.

20. μετά παρατηρήσεως, with circumstances of outward show to excite observation.

21. ἐντὸς ὑμῶν. Raphel in-

terprets this apud vos, among you, in your presence, alluding to the presence of Jesus himself. See John i. 26. So Beza and others: but some have taken it to mean, in your minds. The former is probably the true meaning, as the words were addressed to the Pharisees, and the kingdom of heaven was certainly not in their minds; unless we take ບໍ່ມຸພົນ as an expression for men in general.

22. This seems to mean, that the time would come, when the

23 " θυμήσετε μίαν των ήμερων τοῦ υίοῦ τοῦ ἀνθρώπου ι Μαιτ. 24. " ώδε, η ιδον εκεί μη απέλθητε, μηδε διώξητε. 24 " κωσπερ γαρ ή αστραπή ή αστράπτουσα έκ της κ Μαιι. 24. " ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως 27. " έσται καὶ ὁ υίὸς τοῦ ἀνθρώπου ἐν τῆ ἡμέρα αὐτοῦ. $25^{\,\prime\prime\,\,1}$ πρώτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκι-19.22. et 26" μασθηναι άπὸ τῆς γενεᾶς ταύτης. "καὶ καθώς 24.7, 26. " έγένετο έν ταις ημέραις του Νωε, ούτως έσται και 21. et 17. 27 " ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἦσθιον, 18. Marc.
8. 31. et 9. " έπινον, εγάμουν, εξεγαμίζοντο, άχρι ης ημέρας είσ - 31 et 10. " ηλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἡλθεν ὁ κατακλυσ- m Matt. 24. 28 " μὸς, καὶ ἀπώλεσεν ἄπαντας. " ὁμοίως καὶ ὡς ἐγέ- 37, 38. " νετο έν ταις ἡμέραις Λώτ ἤσθιον, ἔπινον, ἠγόρα- et 7.7. Gen. 6. 2. 29 " ζον, ἐπώλουν, ἐφύτευον, ἀκοδόμουν' ἡ δὲ ἡμέρα n Gen. 19. " έξηλθε Λωτ από Σοδόμων, έβρεξε πῦρ καὶ θεῖον Gen. 19. 30 " ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἄπαντας κατὰ ταῦτα ^{29, 23.} Esa.
13. 19. Jer.

" ἔσται ἡ ἡμέρα ὁ υἰὸς τοῦ ἀνθρώπου ἀποκαλύπτε - 50. 40. Αποσ 4. 11. 31 " ται. Γ ἐν ἐκείνη τὴ ἡμέρα, ὸς ἔσται ἐπὶ τοῦ δώμα - Judæ ver. 7. P Matt. 24.

" τος, καὶ τὰ σκεύη αὐτοῦ ἐν τῆ οἰκίᾳ, μὴ καταβάτω $_{17}^{\text{PMa}}$ " ἀραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρε-

32 " ψάτω εἰς τὰ ὀπίσω. ^q μνημονεύετε τῆς γυναικὸς q Gen. 19.

apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τη ημέρα αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean, at the day when he will really come again at the end of the world: or, he will not shew him-

self in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6. or with Θεὸς understood, as in Gen. ii. 5. xix. 24. The latter construction is probably right.

τ 9. 24.

Matt. 10.
39. et 16.
25. Marc.
8. 35. Joh.
12. 25.

Matt. 24.

καὶ ὁ ἔτερος ἀφεθήσεται. δύο ἔσονται ἀλήθουσαι 35

" ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἔτέρα

t Matt. 24.

* ἀφεθήσεται.

* ἀφεθήσεται.

* Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, 36
28. Job. 39.

* Ποῦ, κύριε; " Ὁ δὲ εἶπεν αὐτοῖς, " "Οπου τὸ σῶ-

" μα, έκει συναχθήσονται οι άετοί."

υ 11. 5. υ ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῦ 18 et 21. 36. Εκαι. 36

" πόλει έκείνη, καὶ ήρχετο πρὸς αὐτὸν, λέγουσα, Ἐκ" δίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἡθέ-4

- " λησεν έπὶ χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἐμπα.
- "Εὶ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οἰκ
- " ἐντρέπομαι· διά γε τὸ παρέχειν μοι κόπον τὴν χή-5
- " ραν ταύτην, έκδικήσω αὐτὴν, ΐνα μὴ εἰς τέλος έρ-
- " χομένη ὑπωπιάζη με." Εἶπε δὲ ὁ κύριος, "'Ακού-6
- 33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.
- 36. Some MSS. add, Δύο εσονται εν τῷ ἀγρῷ· ὁ εἶς παραληφθήσεται, καὶ ὁ ετερος ἀφεθήσεται.

Ibid. Hoû; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII.

- πάντοτε. See note at Acts xxvi. 7.
- 5. els rélos. L. de Dieu and Schleusner interpret it semper, assidue: but, in a great majority of instances, it signifies prorsus, omnino, and so Raphel understands it. I would therefore couple it with insuring, Lest by coming she should quite wear me out. Olearius and Palairet render it tandem. See 1 Thess. ii. 16.

Ibid. ὑπωπιάζη. " Ne me ob-

7" σατε τί ὁ κριτης της ἀδικίας λέγει το δε Θεος οὐ * Αρος. 6.

" μη ποιήσει την έκδίκησιν των έκλεκτων αυτού, των "

" βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μα-

8" κροθυμών έπ' αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσει τὴν

" εκδίκησιν αὐτῶν εν τάχει. πλην ὁ υίὸς τοῦ άν-

" θρώπου έλθὼν ἆρα ευρήσει τὴν πίστιν ἐπὶ τῆς

" γης;"

9 Είπε δε καὶ πρός τινας τοὺς πεποιθότας εφ' εαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ εξουθενοῦντας τοὺς λοιποὺς, το τὴν παραβολὴν ταύτην "Ανθρωποι δύο ἀνέβησαν

ιο την παραφολήν ταυτήν - πινορωποί συσ ανεμήσαν ό είς τὸ ἱερὸν προσεύξασθαι· ὁ είς Φαρισαίος, καὶ ὁ

11 " έτερος τελώνης. ' ὁ Φαρισαΐος σταθείς πρὸς έαυτὸν 7 ΕΔΑ. 1.15. " ταῦτα προσηύχετο, 'Ο Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ Αρος. 3.17.

" είμὶ ώσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδι-

12 " κοι, μοιχοί, ή καὶ ώς ούτος ὁ τελώνης. νηστεύω

" δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

13 " Καὶ ὁ τελώνης μακρόθεν έστως οὐκ ήθελεν οὐδε

"tundas de hac re sæpius." Terent. It is a metaphor from repeated blows to repeated importunity.

6. κριτής τῆς ἀδικίας, an Hebraism for κριτής ἄδικος. So ρήματα ἀληθείας Act. xxvi. 25. γῆ τῆς ἐπαγγελίας, Heb. xi. 9. See note at xvi. 8.

7. καὶ μακροθυμῶν. Beza translates καὶ etiamsi: and Theophylact understood it so: but L. de Dieu observes that μακροθυμῶν and ἐν τάχει would then contradict each other: he renders it—et super quos (sc. electos) longanimis est. Hombergius takes μακροθυμῶν to mean hearing them patiently, as in Acts xxvi. 3. Elsner would read

μακροθύμων, and refer it to the elect, who bear every thing patiently: but the former interpretation is preferable: and έν τάχει may mean, that the vengeance will be swift when it comes. See note at Gal. i. 6.

11. πρὸς έαυτὸν may be coupled either with σταθείς οτ προσηύχετο. The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. σάββατον here means a week, though it is generally in the plural. xxiv. 1. Matt. xxviii. 1. Mark xvi. 2. 9.

Ibid. κτώμαι in the present tense signifies to acquire. Raphel.

28. Matt.

19. 23. Marc. 10.

23.

" τους όφθαλμους είς τον ούρανον επάραι άλλ έτυ-" πτεν είς τὸ στήθος αὐτοῦ, λέγων, 'Ο Θεὸς, ἰλά-" σθητί μοι τῶ ἀμαρτωλῶ. * Λέγω ὑμῶν, κατέβη οὖ-14 Z 14. 11. Job. 22. 29. " τος δεδικαιωμένος εἰς τὸν οἰκον αὐτοῦ, ἡ ἐκεῖνος. 23. Matt. 23. Matt. " ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν, ταπεινωθήσεται ὁ δὲ τα-4. 6, 10. " πεινών έαυτον, ύψωθήσεται." Pet. 5. 5. ⁿΠροσέφερον δε αὐτῷ καὶ τὰ βρέφη, ίνα αὐτῶν 15 n Matt. 19. 13. Marc. απτηται ιδόντες δε οι μαθηταί επετίμησαν αυτοίς. 10. 13. h Matt. 18. b ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, ""Αφετε 16 3. et 19. 14. « τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· 20. 1 Pet. 2. " τῶν γὰρ τοιούτων ἐστιν ἡ βασιλεία τοῦ Θεοῦ. c Marc. 10. " c άμην λέγω ύμιν, ος έαν μη δέξηται την Βασιλείων 17 15. " τοῦ Θεοῦ ώς παιδίον, οὐ μη εἰσέλθη εἰς αὐτήν." d Καὶ έπηρώτησε τις αυτον άρχων, λέγων, " Διδά-18 d Matt. 10. 16. Marc. " σκαλε άγαθε, τί ποιήσας ζωήν αἰώνιον κληρονομή-10. 17. " σω;" Εἶπε δὲ αὐτῶ ὁ Ἰησοῦς, "Τί με λένεις ἀνα- 10 c Exod. 20. " θόν; οὐδεὶς ἀγαθὸς, εἰ μη εἶς ὁ Θεός. τὰς έντο- 20 12, 13. Deut. 5. 16, " λας οίδας, Μη μοιχεύσης μη φονεύσης μη κλέ-13. 9. Eph. " ψης' μη ψευδομαρτυρήσης' τίμα τον πατέρα σου 17. Rom. 6. 2. Col. 3. " καὶ τὴν μητέρα σου." 'Ο δὲ εἶπε, "Ταῦτα πάντα: " έφυλαξάμην έκ νεότητός μου." ' Ακούσας δε ταίτα: f Matt. 6. 19. et 19. 19. et 19. ο Ἰησοῦς εἶπεν αὐτῷ, "Ετι ἔν σοι λείπει πάντα 6. 19. " όσα έχεις, πώλησον, καὶ διάδος πτωχοίς, καὶ έξεις " θησαυρον έν ουρανώ, και δεύρο ακολούθει μοι." Ο δε άκούσας ταῦτα, περίλυπος εγένετο ην γαρε

λυπον γενόμενον, είπε, "Πως δυσκόλως οι τὰ χρή-

" ματα έχοντες είσελεύσονται είς την βασιλείαν τοῦ

κ Prov. 11. πλούσιος σφόδρα. «'Ιδών δε αυτον ο 'Ιησούς περί-4

^{14.} All the best MSS, read 20. See note at Mark x. 19. $\hat{\eta}$ $\gamma \hat{\alpha} \hat{\rho}$ exerves.

25 " Θεοῦ. Εὐκοπώτερον γάρ έστι, κάμηλον διὰ τρυ-" μαλιας ραφίδος είσελθειν, η πλούσιον είς την βα-26 " σιλείαν του Θεου είσελθειν." Είπον δε οι άκου-27 σαντες, "Καὶ τίς δύναται σωθηναι;" " Ο δὲ εἶπε, μ ι. 37. " Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ Job. 42. 2. 28 " τῷ Θεῷ." Εἶπε δὲ ὁ Πέτρος, "Ἰδοὺ, ἡμεῖς ἀφή- $\frac{Zach. 8. 6.}{15.11.}$ 29 " καμεν πάντα, καὶ ἡκολουθήσαμέν σοι." $\frac{1}{15.11.}$ "Ο δὲ εἶ- $\frac{Matt. 4. 20.}{et 19. 27.}$ πεν αὐτοῖς, " 'Αμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν δς Marc. 10. " ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ k Dent. 33. 30" τέκνα, ένεκεν της βασιλείας του Θεού, δε ου μή " ἀπολάβη πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ " έν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον." 31 ΙΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐ-19, 22, et

τους, " Ἰδου, αναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελε-16.21. et " σθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν $^{17.22.\, et}_{20.\, 17.}$ 32 " τῷ υἰῷ τοῦ ἀνθρώπου. m παραδοθήσεται γὰρ τοῖς $^{Marc. 8.\, 31.}_{et}$ et

" ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ 10.32. Panl.

 $^{"}$ έμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν $_{\mathrm{m}}^{53.7}$.

33 " αὐτόν· καὶ τῆ ἡμέρα τῆ τρίτη ἀναστήσεται." Καὶ Matt. 27. 2. αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ρῆμα τοῦτο Act. 3.13. κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

" Εγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυ- n Matt. 20. 36 φλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν ἀκούσας 10. 46.

30. πολλαπλασίονα. Things which are much more valuable: i. e. spiritual blessings.

32. See note at ix. 22.

35. εἰς Ἱεριχώ. Matthew (xx. 29.) and Mark (x. 46.) say that he was going out of Jericho. It has been thought that eyyiζειν είς 'Ιεριχώ may mean to be near to Jericho, though he was going from it; and that Hyyloev els Βηθφαγή καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1. and note at Matt. XX. 29.

δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο.

P 17. 19.

ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρ- 37 χεται· καὶ ἐβόησε λέγων, "Ἰησοῦς νὶὲ Δαβὶδ, ἐλέη- 38 " σόν με." Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἴνα 39 σιωπήση· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, "Υὶὲ " Δαβὶδ, ἐλέησόν με." Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευ- 40 σεν αὐτὸν ἀχθῆναι πρὸς αὐτόν ἐγγίσαντος δὲ αὐτοῦ 41 ἐπηρώτησεν αὐτὸν, λέγων, "Τί σοι θέλεις ποιήσω;" 'Ο δὲ εἶπε, "Κύριε, ἵνα ἀναβλέψω." ^p Καὶ ὁ Ἰησοῦς 42 εἶπεν αὐτῷ, "'Ανάβλεψον' ἡ πίστις σου σέσωκέ σε." Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἡκολούθει αὐτῷ δοξά- 43 ζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἴνον τῷ Θεῷ.

ΚΑΙ εἰσελθων διήρχετο την Ἱεριχω· καὶ ἰδοὺ, 10 ἀνηρ ὀνόματι καλούμενος Ζακχαίος, καὶ αὐτὸς ην ἀρ- χιτελώνης, καὶ οὖτος ην πλούσιος· καὶ εξήτει ἰδεῦς τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ηδύνατο ἀπὸ τοῦ ὅχλου, ὅτι τῆ ἡλικία μικρὸς ην. καὶ προδραμών ἔμπροσθεν, ἐ ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδη αὐτόν· ὅτι δι ἐκείνης ἡμελλε διέρχεσθαι. καὶ ώς ἡλθεν ἐπὶ τὸν τόπον, ἀνα-ς βλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν,

2. Zakyaios. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of his ministry. Mémoires, tom. I. p. 223. Tertullian calls Zacchæus, "allophy-" lus fortasse." p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarca. VII. 46.

Ibid. If there is any difference intended between airös and oiros, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπὸ τοῦ ὅχλου. See Matt. xi. 19. John xxi. 6.

4. δι ἐκείνης. Erasmus and Beza supply όδοῦ, but L. de Dieu thinks it may mean συκομωραίας. The preposition δω seems certainly to be an interpolation.

" Ζακχαῖε, σπεύσας κατάβηθι' σήμερον γὰρ ἐν τῷ 6" οἴκφ σου δεῖ με μεῖναι." Καὶ σπεύσας κατέβη, καὶ 7 ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες ἄπαντες διεγόγγυζον, λέγοντες, ""Οτι παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσ-8" ῆλθε καταλῦσαι." ٩ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς 9 3. 14. τὸν κύριον, " Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, " κύριε, δίδωμι τοῖς πτωχοῖς' καὶ εἴ τινός τι ἐσυκο-9" φάντησα, ἀποδίδωμι τετραπλοῦν." "Εἶπε δὲ πρὸς 13. 16. αὐτὸν ὁ Ἰησοῦς, ""Οτι σήμερον σωτηρία τῷ οἴκφ " τούτφ ἐγένετο, καθότι καὶ αὐτὸς υίὸς ᾿Αβραάμ ἐστιν.

10 " ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι Matt. 10.
6. et 15. 24.
et 18. 11.
Act. 13. 46.

'AKOYONTΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ,
 καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία

12 τοῦ Θεοῦ ἀναφαίνεσθαι· telπεν οὖν, "Aνθρωπός τις t Matt. 25.
" εὐγενης ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ 13. 34.

13 " βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα δού-

" λους έαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνας, καὶ εἶπε πρὸς

14 " αὐτοὺς, Πραγματεύσασθε ἔως ἔρχομαι. Οἱ δὲ πο-

" λίται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσ-

7. ἀμαρτώλφ. They used this term, because he was a publican.

8. δίδωμι. I promise to give. Grotius.

9. Grotius shews that Zacchæus was probably a Jew; but the Jews looked upon the publicans as no better than gentiles. See Matt. xviii. 17.

12. This person seems to have gone to be invested with regal authority from some superior power; as Archelaus went from Judæa to Rome that he might obtain the throne of Judæa. The application is to Jesus, when he ascended up to heaven.

13. Πραγματεύομαι is to deal ortraffick in any thing; and when applied to money, it means putting it out to interest, or making profit by it, so as to increase the capital.

14. Oἱ πολίται αὐτοῦ are opposed to δουλοὺς ἐαυτοῦ in ver.
 13. and represent the Jews,

" βείαν οπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον " βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελ-15 " θείν αυτον λαβόντα την βασιλείαν, καὶ εἶπε φωνη-" θηναι αυτώ τους δούλους τούτους, οίς έδωκε το άρ-" γύριον, ϊνα γνώ τίς τί διεπραγματεύσατο, παρε-16 " γένετο δε ο πρώτος λέγων, Κύριε, ή μνα σου προσ-" ειργάσατο δέκα μνας. "Καὶ εἶπεν αὐτῷ, Εὐ, ἀγαθέι; " δοῦλε ὅτι ἐν ἐλαχίστω πιστὸς ἐγένου, ἴσθι ἐξου-" σίαν έγων επάνω δέκα πόλεων. Καὶ ἡλθεν ὁ δεύ- 18 " τερος λέγων, Κύριε, ή μνα σου εποίησε πέντε μνας. " Είπε δε καὶ τούτω, Καὶ σὺ γίνου επάνω πέντε πό-19

16. Matt.

12. 37.

у 8. 18. Matt. 13.

12. et 25. 29. Marc.

4 25.

u 16. 10.

* 2 Sam. 1. " οὐκ ἔθηκας, καὶ θερίζεις ο οὐκ ἔσπειρας. * Λέγει δέ 2: " αὐτῶ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρέ

" λεων. Καὶ έτερος ήλθε λέγων, Κύριε, ίδου ή μνα: " σου, ην είγον, αποκειμένην έν σουδαρίω, έφοβού-1 " μην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εί, αἴρεις ὁ

" δοῦλε. ήδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι αί-

" ρων δ ούκ έθηκα, καὶ θερίζων δ ούκ έσπειρα καὶ:

" διατί ουκ έδωκας το άργυριον μου έπι την τρά-

" πείαν, καὶ έγω έλθων σὺν τόκω αν ἔπραξα αὐτό:

" Καὶ τοις παρεστώσιν είπεν, "Αρατε ἀπ' αὐτοῦ τὴν:

" μναν, καὶ δότε τῷ τὰς δέκα μνας έχοντι. (Καὶ είπον::

" αὐτῶ, Κύριε, ἔχει δέκα μνᾶς.) Τλέγω γὰρ ὑμῖν, ὅπι:

" παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος. " καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. πλην τοὺς ἐχθρούς:

who claimed more immediate connexion with the Messiah, and were really of the same country with Jesus.

17. ῗσθι έξουσίαν έχων. Scias te habere potestatem. Valeken.

26. παντὶ τῶ ἔχοντι. Since he receives from God.

these are the words of the king in the parable, they merely mean, to every one of you that has made profit by my mong something shall be given. The general application is to a person profiting by the gifts which

" μου έκείνους, τους μη θελήσαντάς με βασιλεύσαι " ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπρο-28 " σθέν μου." *Καὶ εἰπων ταῦτα, ἐπορεύετο ἔμπρο- * Μαις. 10. σθεν, αναβαίνων είς Ίεροσόλυμα.

* ΚΑΙ έγένετο ως ήγγισεν είς Βηθφαγή καὶ Βη- * Matt. 21. θανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέ- 1.

30 στειλε δύο των μαθητών αυτού, είπων, "Υπάγετε

" είς την κατέναντι κώμην' έν ή είσπορευόμενοι εύ-" ρήσετε πώλον δεδεμένον, έφ' δν ούδεις πώποτε άν-

31 " θρώπων έκάθισε λύσαντες αὐτὸν ἀνάνετε, καὶ έάν

" τις ύμας έρωτα, Διατί λύετε; ούτως έρειτε αυτώ,

32 " "Οτι ὁ κύριος αὐτοῦ γρείαν ἔγει." 'Απελθόντες δὲ

33 οι άπεσταλμένοι εδρον καθώς είπεν αυτοίς λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ-34 τους, "Τί λύετε τον πώλον:" Οι δε είπον, " 'Ο κύ-

35 " ριος αὐτοῦ χρείαν ἔχει." ΕΚαὶ ήγαγον αὐτὸν πρὸς Ε Joh. 12. τον Ἰησοῦν καὶ ἐπιρρίψαντες ἐαυτῶν τὰ ἰμάτια ἐπὶ 14. 2 Reg.

26 τον πώλον, έπεβίβασαν τον Ίπσουν, πορευομένου δέ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῆ ὁδῷ.

37 Έγγίζοντος δὲ αὐτοῦ ήδη, πρὸς τῆ καταβάσει τοῦ όρους των 'Ελαιών, ήρξαντο απαν το πλήθος των μαθητών γαίροντες αίνειν τον Θεον φωνή μεγάλη 28 περὶ πασῶν ὧν είδον δυνάμεων, 'λέγοντες, "Εὐλογη- c 2.14. Ps. 118. 26.

Eph. 2. 14.

28. ξμπροσθεν. Erasmus understands it merely to mean, he went forward: but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. Έγγίζοντος, as he was drawing near to Jerusalem.

Ibid. ήρξαντο άπαν τὸ πληθος VOL. I.

χαίροντες. There is a similar construction in Xen. Ephes. ηλθον δε είς το Ιερον θύσοντες άπαν τὸ πληθος. Ι. p. 4.

Ibid. δυνάμεων. It was particularly the raising of Lazarus which caused the multitude to receive Jesus in this way. John xii. 17, 18.

" μένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου εἰ" ρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις." Καί τινες 39
τῶν Φαρισαίων ἀπὸ τοῦ ὅχλου εἶπον πρὸς αὐτὸν,

Δ Η Hab. 2. " Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου." Δκαὶ 40
ἀποκριθεὶς εἶπεν αὐτοῖς, " Λέγω ὑμῦν, ὅτι ἐὰν οδτοι

αποκρισεις ειπεν αυτοις, " Λεγω υμιν, οτι εαν ούτοι " σιωπήσωσιν, οι λίθοι κεκράξονται." Καὶ ὡς ἤγ-41 γισεν, ἰδων τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῆ, λέγων, 42 " Ττι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῆ ἡμέρα σου

" ταύτη, τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ

" όφθαλμῶν σου. ὅτι ήξουσιν ἡμέραι ἐπὶ σὲ, καὶ μ

" περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περι-

e 21. 6. " κυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, εκαὶ + 1 Reg. 9. 7, 8. Mich. 3." ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ 12. Matt. 24. 1, 2. " ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθφ' ἀνθ ὧν οὐκ ἔγ-Marc. 13. 2." νως τὸν καιρὸν τῆς ἐπισκοπῆς σου."

f Matt. 21.

Kαὶ εἰσελθων εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς 45

12. Marc.

11. 11. πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, κλέγων αὐτοῖς, ψ

13. 14. 15. 15. 16. Γέγραπται, ' Ὁ οἰκός μου οἰκος προσευχῆς ἐστω'

7. Jer. 7.11. " ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν."

13. Marc.

13. Marc.

40. Οὖς εὶ σιωπήσαιμεν, οἱ λίθοι τάχα

φωνὰς ἀπορρήξουσι τῶν πεπραγμένων.

Pisidas ap. Suid. v. ἀστεμρίζει. 41. ἐπ' αὐτῆ. On account of it, or over it.

42. εί έγνως, Utinam novisses. See note at xii. 49.

Ibid. ἡμέρα. This might truly be called the day of Jerusalem, when their Messiah was come to them.

43. Compare Isaiah xxix. 3. καὶ κυκλώσω ώς Δαυίδ έπὶ σὲ, καὶ βαλῶ περὶ σὲ χάρακα, καὶ θήσω

περὶ σὲ πύργους κ.τ.λ. Josephus states, that in the fifth year of the war Titus raised a wall round the whole of Jerusalem Vol. II. p. 357, 358. Raphel thinks that it was a wall of wood, and that our Saviour's words (χάρακα) were literally accomplished. ad l.

44. ἐπισκοπῆς. This has probably the same meaning a ἡμέρα in v. 42. Theophylact explains it, τῆς ἐμῆς παροισία, ὅτε ἦλθον ἐπισκέψασθαί σε καὶ σῶσαι.

- 47 h Kaì ἢν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἰερῷ· οί h Marc. 11.
 δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπο-19. et 8. 37.
- 48 λέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἄπας ἐξεκρέματο αὐτοῦ ἀκούων.
- 20 ⁱ ΚΑΙ ἐγένετο ἐν μιᾶ τῶν ἡμερῶν ἐκείνων, διδά- ⁱ Matt. 21.
 σκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζο- 11. 27. Act.
 μένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν ^{4. 7}.
 - 2 τοις πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες,
 - " Εἰπὲ ἡμῶν, ἐν ποία ἐξουσία ταῦτα ποιεῖς, ἡ τίς ἐστιν
 - 3 " ὁ δούς σοι την έξουσίαν ταύτην;" 'Αποκριθείς δε εἶπε πρὸς αὐτοὺς, "'Ερωτήσω ὑμᾶς κάγὼ ἕνα λόγον,
 - 4" καὶ εἴπατέ μοι Τὸ βάπτισμα Ἰωάννου έξ οὐρανοῦ
 - 5 " ήν, η έξ ανθρώπων;" Οι δε συνελογίσαντο προς εαυτους, λέγοντες, ""Οτι έαν είπωμεν, Έξ ουρανου.
 - 6" έρει, Διατί οὐν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εί-
 - " πωμεν, 'Εξ ἀνθρώπων' πᾶς ὁ λαὸς καταλιθάσει
 - " ήμας πεπεισμένος γάρ έστιν Ιωάννην προφήτην
 - 78" είναι." Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ
 - " έξουσία ταῦτα ποιῶ."
 - 9 1 Ηρξατο δε προς τον λαον λέγειν την παραβολην 1 Matt. 21. ταύτην " Ανθρωπός τις εφύτευσεν άμπελωνα, καὶ 12. 1. Esa. " εξέδοτο αὐτον γεωργοῖς, καὶ ἀπεδήμησε χρόνους 21. et 12.
 - 10" ίκανούς. καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρ-
 - " γοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος
 - " δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, έξ-
 - 11 " απέστειλαν κενόν. καὶ προσέθετο πέμψαι έτερον
 - " δοῦλον οι δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες
 - 12 " έξαπέστειλαν κενόν. καὶ προσέθετο πέμψαι τρίτον

2. 4, 7.

" οι δε και τούτον τραυματίσαντες εξέβαλον. εξπε δε 13 " ὁ κύριος τοῦ ἀμπελώνος, Τί ποιήσω: πέμψω τὸν " υίον μου τον άναπητον τσως τούτον ίδοντες ένm Paal. 2. 1, " τραπήσονται. " Ἰδόντες δε αυτον οι γεωργοί, διε- 14 7. Gen. 37. 18. Matt. " λογίζοντο πρὸς ἐαυτοὺς, λέγοντες, Οὖτός ἐστω ὁ 26. 3. et 27.
1. Joh. 11. " κληρονόμος δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν 53. Heb. τ. " γένηται ή κληρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω 15 " τοῦ ἀμπελώνος, ἀπέκτειναν, τί οὐν ποιήσει αὐτοῖς " ὁ κύριος τοῦ ἀμπελώνος: ἐλεύσεται καὶ ἀπολέσει 16 " τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν αμπελώνα " ἄλλοις." 'Ακούσαντες δὲ είπον, " Μη γένοιτο." " Ο δε εμβλέψας αυτοίς είπε. "Τί ουν έστι το νε- 1: n Ps. 118. 22. Esa. 8. " γραμμένον τοῦτο ' Λίθον ον ἀπεδοκίμασαν οι οι-14. et 28. 16. Matt. "κοδομοῦντες, οὖτος ἐγενήθη εἰς κεφαλὴν γωνίας; Marc. 12. marc. 12.
10. Act. 4. " ο Πας ὁ πεσων ἐπ' ἐκείνον τὸν λίθον. συνθλασθή- 18 11. Rom. 9. " σεται ' έφ' ον δ' αν πέση, λικμήσει αὐτόν." Καὶ 19

παραβολην ταύτην είπε. P Καὶ παρατηρήσαντες ἀπέστειλαν έγκαθέτους, ίπο- : P Matt. 22. 15. Marc. 12. 13. κρινομένους έαυτους δικαίους είναι, ίνα επιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῆ ἀρχῆ καὶ 9 Matt. 22. τη έξουσία του ήγεμόνος. 9 και επηρώτησαν αυτοκ.21 λέγοντες, " Διδάσκαλε, οίδαμεν ότι όρθως λέγεις καὶ " διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, άλλ' έπ

2. 4, 7. ο Εsa. 8. 15. εξήτησαν οι άρχιερεις και οι γραμματείς επιβαλείν Zach. 12.3. έπ' αὐτὸν τὰς χεῖρας έν αὐτῆ τῆ ώρα, καὶ έφοβήθη-

σαν τὸν λαόν. ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν

orned or sent by another to lie in ambush, and seems to be deduced from έγκαθίημι, which has this meaning. See Salmas.

20. έγκάθετος is a person sub- præf. ad Com. de ling. Hell. p.44. Ibid. δικαίους perhaps means here, scrupulous persons, who wished to do exactly what was right.

22 " άληθείας την όδον τοῦ Θεοῦ διδάσκεις. ἔξεστιν 23 " ήμῶν Καίσαρι φόρον δοῦναι, ἡ οῦ;" Κατανοήσας δὲ αὐτῶν την πανουργίαν, εἶπε πρὸς αὐτοὺς, "Τί με 24 " πειράζετε; ἐπιδείξατέ μοι δηνάριον τίνος ἔχει εἰ-" κόνα καὶ ἐπιγραφήν;" 'Αποκριθέντες δὲ εἶπον,

25 " Καίσαρος." ^τ Ο δὲ εἶπεν αὐτοῖς, " ᾿Απόδοτε τοίνυν ^τ Matt. 22.
" τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." 13.7.

26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῆ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀν - • Matt. 22.
τιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, 12. 18.
Αct. 23. 8.

28 $^{\rm t}$ λέγοντες, " Δ ιδάσκαλε, Μωσης έγραψεν ημίν, εάν $^{\rm tCL}$ $^{\rm 25}$.

" τινος ἀδελφὸς ἀποθάνη ἔχων γυναῖκα, καὶ οὖτος ⁵. " ἄτεκνος ἀποθάνη, ἵνα λάβη ὁ ἀδελφὸς αὐτοῦ τὴν

" γυναίκα, καὶ έξαναστήση σπέρμα τῷ ἀδελφῷ αὐ-

29 " τοῦ. ἐπτὰ οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβών

30 " γυναϊκα ἀπέθανεν ἄτεκνος καὶ ἔλαβεν ὁ δεύτερος

30" γυναικα απεθανεν ατεκνος και έλαβεν ο δευτερος

31 " την γυναίκα, καὶ οὖτος ἀπέθανεν ἄτεκνος καὶ ὁ " τρίτος ἔλαβεν αὐτην, ὡσαύτως δὲ καὶ οἱ ἐπτά καὶ

32 "οὐ κατέλιπον τέκνα, καὶ ἀπέθανον ὕστερον δὲ

33 " πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῆ οὖν ἀναστάσει,

" τίνος αὐτῶν γίνεται γυνή; οι γὰρ ἐπτὰ ἔσχον

34 " αὐτὴν γυναῖκα." Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ

35 " ἐκγαμίσκονται' οι δὲ καταξιωθέντες τοῦ αἰῶνος

" ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,

^{27.} For the negative μη after dυτιλέγοντες, see Glassius, Gram. Sacr. p. 493. Raphel. i. 4.

u 1 Joh. 3.2. " οὖτε γαμοῦσιν οὖτε ἐκγαμίσκονται " οὖτε γὰρ 36 " ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γάρ εἰσι, καὶ " υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἰοὶ ὄντες.

x Exod. 3. " x ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν 37 6. Matt. 22. 32. Marc. " ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν 'Αβραὰμ 12. 26. Heb. 11.16. " καὶ τὸν Θεὸν 'Ισαὰκ καὶ τὸν Θεὸν 'Ισκώβ' Θεὸς 38

" δε οὐκ ἔστι νεκρῶν, άλλὰ ζώντων. πάντες γὰρ
" αὐτῷ ζῶσιν." 'Αποκριθέντες δε τινες τῶν γραμ-39
ματέων εἰπον, " Διδάσκαλε, καλῶς εἰπας." Οὐκ ἔτι 40
δε ἐτόλιων ἐπερωτᾶν αὐτὸν οὐδέν.

y Matt. 22.
 y Eἶπε δὲ πρὸς αὐτοὺς, "Πῶς λέγουσι τὸν Χριστὸν 41
 11. Marc.
 12. 35.
 " υἰὸν Δαβὶδ εἶναι; " καὶ αὐτὸς Δαβὶδ λέγει ἐν βί- 42
 P Paal. 110. " βλφ ψαλμῶν, ' Εἶπεν ὁ Κύριος τῷ κυρίφ μου, 34. 1 Cor. " Κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου 43
 Heb. 1. 13. " ὑποπόδιον τῶν ποδῶν σοῦ.' Δαβὶδ οὖν κύριον αὐ- 44
 " τὸν καλεῖ, καὶ πῶς υἰὸς αὐτοῦ ἐστιν;" ' Ακούοντος 45
 δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,

* 11. 43. " * Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων 46 Matt. 23.5, " περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς 38, 39. " ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συν-

b Matt. 23. " αγωγαίς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις ' ^bοἰς;
 13. Marc.
 12. 40. " κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
 2 Tim. 3. 6.
 Tit. 1. 11. " μακρὰ προσεύχονται. οὖτοι λήψονται περισσότε-

" ρον κρίμα."

c 2 Reg. 12. c ANABΛΕΨΑΣ δὲ είδε τοὺς βάλλοντας τὰ δῶρα 21 9. Marc. 12. αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους εἰδε δὲ καί 2

36. οὖτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσυ. This is not an argument, but the assertion of a fact: for all that belong to God are alive.

3 τινα χήραν πενιχράν βάλλουσαν έκει δύο λεπτά, d και d 2 Cor. 8. είπεν, "'Αληθώς λέγω ύμιν, ὅτι ἡ χήρα ἡ πτωχή

4" αύτη πλείον πάντων έβαλεν απαντες γάρ ούτοι

" έκ του περισσεύοντος αυτοίς έβαλον είς τὰ δώρα

" του Θεού, αύτη δε έκ του υστερήματος αυτής α-

" παντα τὸν βίον ον είγεν έβαλε."

5 · ΚΑΙ τινων λεγόντων περί τοῦ ίεροῦ, ὅτι λίθοις · Ματι. 24. 6 καλοις και άναθήμασι κεκόσμηται, είπε, " Ταῦτα Δ̂ 1. Marc. 13.

" θεωρείτε, ελεύσονται ήμεραι εν αις ουκ άφεθήσεται 19.44. 7 " λίθος επὶ λίθω, ος ου καταλυθήσεται." Έπηρώτη - 12.

σαν δε αυτον λέγοντες, " Διδάσκαλε, πότε οθν ταθτα

" έσται; καὶ τί τὸ σημεῖον όταν μέλλη ταῦτα γίνε-

" afau:"

8 6'Ο δε είπε, " Βλέπετε μη πλανηθήτε πολλοί « Jer. 14. " γαρ έλεύσονται έπὶ τῷ ὀνόματί μου, λέγοντες, "Οτι 21. et 23. " έγω είμι, καὶ, 'Ο καιρος ήγγικε. μη οὖν πορευθητε 2 Thess. 2.

9 " οπίσω αυτών. όταν δε ακούσητε πολέμους καί 4.1.

" άκαταστασίας, μη πτοηθήτε δεί γαρ ταύτα γενέ-10 " σθαι πρώτον, άλλ' ούκ εὐθέως το τέλος." Τότε έλεγεν αυτοίς, " Έγερθήσεται έθνος έπὶ έθνος, καὶ

11" βασιλεία έπὶ βασιλείαν σεισμοί τε μεγάλοι κατά

" τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε 12 " καὶ σημεία ἀπ' οὐρανοῦ μεγάλα ἔσται. ΙΠρὸ δέ Matt. 10.

CHAP. XXI.

6. Taira. Raphel quotes similar cases of nominatives absolute from Xenophon.

7. Έπηρώτησαν. They were Peter, James, John, and An-

drew. Mark xiii. 3. 8. 'Ο καιρότ, the time of the

Messiah.

11. φόβητρά τε καὶ σημεία. Josephus says that the Jews

did not attend rois evapyion rail προσημαίνουσε την μελλουσαν έρημίαν τέρασιν - τουτό μέν ότε ύπερ την πόλιν άστρον έστη ρομφαίη παραπλήσιον, και παρατείνας έπ' ένιαυτον κομήτης. Vol. II. p. 388. "Evenerant prodigia, quæ " neque hostiis neque votis pi-" are fas habet gens &c. &c." Tacit. Hist. V. 13.

Marc. 13.9. " τούτων απάντων επιβαλούσιν εφ' ύμας τας γείρας Joh. 16. 2. Jon. 10. 2. Apoc. 2. 10. " αυτών, καὶ διώξουσι, παραδιδόντες είς συνανωνάς Act. 4. 3. et 5. 18. " καὶ φυλακάς, άνομένους έπὶ βασιλείς καὶ ήνεμόνας. et 12. 4. et 16. 24. " ενεκεν τοῦ ὀνόματός μου. ἀποβήσεται δε ύμων είς 13 et 25, 23. " μαρτύριον. * θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μη 11 k 12. 11. Matt. 10.19. "προμελεταν ἀπολογηθήναι' έγω γαρ δώσω υμών 15 " στόμα καὶ σοφίαν, ή οὐ δυνήσονται άντειπεῖν οὐδὲ 1 Exod. 4. 12. Ε 54. " άντιστηναι πάντες οι άντικείμενοι ύμιν. 17. Act. 6. " δοθήσεσθε δε καὶ ὑπὸ γονέων καὶ ἀδελφών καὶ 10. m Mich. 7. " συγγενῶν καὶ φίλων, καὶ θανατώσουσιν εξ ύμῶν" n Matt. 10. " n καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων δια τὸ ὄνομά 17 22. Marc. " μου' ° καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό- 18 ο Matt. 10. « ληται. ἐν τῆ ὑπομονῆ ὑμῶν κτήσασθε τὰς ψυχὰς 19 14. 45. 14. 45. 2 Sam. 14. " ύμῶν. " Όταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατο- 20 11. 1 Reg. " πέδων την Ίερουσαλημ, τότε γνώτε ὅτι ήγγικεν ή ν Matt. 24 " ερήμωσις αὐτης. τότε οἱ εν τῆ Ἰουδαία φευγέτω-21 13. 14. " σαν είς τὰ ὄρη καὶ οἱ έν μέσφ αὐτῆς ἐκγωρείτω-Dan 9. 27. " σαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς " αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αδταί εἰσι, τοῦ πλη-12 " ρωθηναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν 23 " γαστρὶ έγούσαις καὶ ταῖς θηλαζούσαις έν έκείναις

> 13. It will give you an opportunity of bearing witness to your religion.

> 15. ἐγὰ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from θανατώσουσω in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking ac-

count of it. Compare Matt. 1. 29, 30.

19. κτήσασθε τὰς ψυχὰς ὑμῶν. Retinete animos vestros. Raphel. ad l. who compares ἀνακτάσθα τὰς ψυχὰς Polyb. III. 60. 87. If we compare Matt. xxiv. 13. and Mark xiii. 13, the passage means, the only way in which you can save your lives is by patience.

22. πληρωθηναι. The true reading is probably πλησθηνα.

16. 27. et

" ταις ημέραις έσται γαρ ανάγκη μεγάλη έπι της

24 " γης, καὶ ὀργη ἐν τῷ λαῷ τούτῳ. καὶ πεσοῦνται τ Rom. 11.

" στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς

" πάντα τὰ έθνη καὶ Ἱερουσαλημ έσται πατουμένη

25" ύπὸ έθνων, ἄχρι πληρωθώσι καιροὶ έθνων. * Ka) * Matt. 24. 29. Marc. " έσται σημεία εν ήλίω και σελήνη και άστροις, και 13.24.

" έπὶ τῆς γῆς συνοχὴ έθνῶν έν ἀπορία, ἡχούσης θα-10, 12.

26 " λάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ Ezech. 32. " Φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκου- 10, 31. et

" μένη' αι γαρ δυνάμεις των ουρανών σαλευθήσονται. 6. 12.

27 " καὶ τότε ὅψονται τὸν υίὸν τοῦ ἀνθρώπου ἐρχόμενον t Dan. 7. IO. Matt.

" ἐν νεφέλη μετὰ δυνάμεως καὶ δόξης πολλῆς.

" 'Αρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ 25. 31. et

" ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπο- Marc. 13. 26. et 14. 62. Act. 1.

" λύτρωσις ὑμῶν."

II. 2 Thess. *Καὶ εἶπε παραβολήν αὐτοῖς, "*Ιδετε την συκήν 1. 10. Apoc. 1. 7. 30 " καὶ πάντα τὰ δένδρα. ὅταν προβάλωσιν ήδη, βλέ- χ Μεμ. 24.

" ποντες ἀφ' έαυτῶν γινώσκετε ὅτι ἤδη έγγὺς τὸ $^{32. \ Mi}_{13. \ 28.}$

31 " θέρος έστίν. οῦτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γι-

23. aváyen is used for affliction by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of ή ἀνάγκη τοῦ λιμοῦ, Antiq. I. p. 94: and Ælian of ή ανάγκη της πενίας. Var. Hist. XIV. 24.

Ibid. ἐν τῷ λαῷ. Most MSS. omit &.

24. ἄχρι πληρωθώσι. Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, then shall they perceive that this was what Daniel meant by the Son of man coming with the clouds of heaven, vii. 13.

28. ἀπολύτρωσις. Though persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. όταν προβάλωσιν. Matthew and Mark write, ἐκφυῆ τὰ φύλλα, and Beza supplies folia: but the Vulgate has producant fructum, and Erasmus protrudunt gemmas.

" νόμενα, γινώσκετε ότι έγγύς έστιν η βασιλεία τοῦ " Θεοῦ, ἀμὴν λέγω ὑμῶν, ὅτι οὐ μὴ παρέλθη ἡ γενεὰ 32 " αύτη, ξως αν πάντα γένηται. Το ούρανος καὶ ή γη 33 y Ps. 102. 26. Ess. 51. " παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 35. Heb. 1. « 2Προσέχετε δὲ ἐαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν 34 3, 7, 10. " αὶ καρδίαι ἐν κραιπάλη καὶ μέθη καὶ μερίμναις βιωz Rom. 13. 13. 1 Thess. " τικαίς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῆ ἡ ἡμέρα 5. 6. 1 Pet. " έκείνη "ώς παγίς γαρ έπελεύσεται έπὶ πάντας 35 a I Thess. 5. 2. 2 Pet. " τους καθημένους έπι πρόσωπον πάσης της γης. 3. το. Αρος. 3. 3. et 16. " ^b άγρυπνείτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ΐνα 36 ο 12.40. et " καταξιωθήτε εκφυγείν ταύτα πάντα τὰ μελλοντα 18.1. Matt. γίνεσθαι, καὶ σταθήναι ἔμπροσθεν τοῦ υἰοῦ τοῦ ἀν-25. 13. Marc. 13. " θρώπου." 33. 1 Thess. c3 Ην δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ 37 5. 6. c Job. 8. 1, νύκτας έξερχόμενος ηὐλίζετο εἰς τὸ ὅρος τὸ καλούμενον 'Ελαιών, καὶ πᾶς ὁ λαὸς ἄρθριζε πρὸς αὐτὸν 38

d Exod. 12. d*HΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη 22 15. Matt. 26. 1. πάσχα ' εκαὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, 2 Marc. 14. 1. ε Psal. 2. 2. τὸ, πῶς ἀνέλωσιν αὐτόν ' ἐφοβοῦντο γὰρ τὸν λαόν. Joh. 11. 47. Αct. 4. 27. ' Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς ' Ιούδαν τὸν ἐπικαλού- 3 f Matt. 26. 14. Marc. 14. 10. Joh. καὶ ἀπελθῶν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς 4 13. 2, 27.

31. It appears, therefore, that the kingdom of God was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

έν τῷ ἱερῷ ἀκούειν αὐτοῦ.

35. $\omega s \pi a \gamma i s$, as a trap falls upon birds or beasts.

36. ταῦτα is perhaps an interpolation.

Íbid. σταθηναι. Either to be

saved at the destruction of Jerusalem, or to be acquitted at the day of judgment.

37. εἰς τὸ ὄρος is governed by εξερχόμενος.

CHAP. XXII.

"Ηγγιζε. The passover was in two days. See Matt. xxvi. 2.
 εφοβοῦντο γάρ. See note

at Mark xi. 18.

5 στρατηγοίς, τὸ, πῶς αὐτὸν παραδώ αὐτοίς. καὶ ἐγά-6 ρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι καὶ ἐξωμολόγησε, καὶ εζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

7 ε Ηλθε δε ή ήμερα των άζύμων, εν ή έδει θύεσθαι τὸ ε Μαιι. 26. 8 πάσχα' καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπων, 14. 12.

" Πορευθέντες έτοιμάσατε ήμιν το πάσχα, ίνα φάγω-

9" μεν." Οι δε είπον αὐτώ, "Ποῦ θέλεις ετοιμάσω-

10 " μεν ;" 'Ο δε είπεν αὐτοῖς, " Ιδού, είσελθόντων ύμῶν

" εἰς τὴν πόλιν, συναντήσει ὑμῶν ἄνθρωπος κεράμιον

" ύδατος βαστάζων ακολουθήσατε αυτώ είς την οί-

11 " κίαν οδ εἰσπορεύεται καὶ έρεῖτε τῷ οἰκοδεσπότη

" της οικίας, Λέγει σοι ο διδάσκαλος, Ποῦ έστι τὸ

" κατάλυμα, όπου τὸ πάσγα μετὰ τῶν μαθητῶν μου

12 " φάγω; Κάκεινος ύμιν δείξει άνώγεον μέγα έστρω-

13 " μένον έκει έτοιμάσατε." Απελθόντες δε εξρον καθώς είρηκεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.

h Καὶ ὅτε ἐγένετο ἡ ώρα, ἀνέπεσε, καὶ οἱ δώδεκα h Matt. 26. 15 απόστολοι σύν αυτώ. καὶ είπε πρὸς αυτούς, " Ἐπι- 14. 17.

" θυμία επεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ

4. στρατηγοίς. See note at Acts iv. 1. Theophylact says, τούς πρχοντας των οἰκοδομών τοῦ lepoû, ή καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέ-

θεντο or δοῦναι. Raphel.

6. εξωμολόγησε, he agreed to it: as in Jer. xliv. 25. see Matt. xx. 2. συμφωνήσας έκ δηrapiov: but the Arabic version has, he thanked them, and this is the meaning of the word in Matt. xi. 25. Luke x. 21. Rom. xv. o. Keuchenius says, juramento confirmavit, obstrinzit se.

7. Matthew (xxvi. 17.) and Mark (xiv. 12.) call it ή πρώτη τῶν ἀξύμων.

11. κατάλυμα. See note at ii.

7. Matt. xxvi. 17.
12. ἀνώγεον. The reading seems to be avayaur. It means a room above the ground.

14. This was the day after that mentioned in v. 7. Our Saviour spoke to the disciples on Wednesday evening: (the Jewish day beginning in the evening:) and on Thursday they ate the passover.

i Matt. 26. " ύμων, προ του με παθείν λέγω γαρ ύμιν, ότι ου- 16 20. Marc. " κέτι ου μη φάγω έξ αυτού, έως ότου πληρωθή έν τή 14. 25. " βασιλεία του Θεου." Καὶ δεξάμενος ποτήριον, ευ-17 γαριστήσας είπε. " Λάβετε τοῦτο καὶ διαμερίσατε k Matt. 26. " έαυτοις· kλένω γὰρ ὑμιν. ὅτι οὐ μὴ πίω ἀπὸ τοῦ ιδ 29. Marc. " γεννήματος της αμπέλου, ξως ότου ή βασιλεία τοῦ 14. 25. 1 Matt. 26. " Θεοῦ ἔλθη." 1 Καὶ λαβών ἄρτον, ευχαριστήσας 19 26 Marc. έκλασε, καὶ έδωκεν αὐτοῖς, λέγων, " Τοῦτό έστι τὸ 14. 22. 1 Cor. 11. " σωμά μου, τὸ ὑπὲρ ὑμων διδόμενον" τοῦτο ποιείτε 23, 24. " είς την εμην αναμνησιν." 'Ωσαύτως καὶ τὸ ποτή- 20 οιον μετὰ τὸ δειπνησαι, λέγων, "Τοῦτο τὸ ποτήριον, " ή καινη διαθήκη έν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν m Matt. 26. " έκχυνόμενον. "Πλην ίδου ή χείρ του παραδιδόντος 21 " με μετ' έμοῦ έπὶ της τραπέ(ης. "καὶ ὁ μεν νίος τοῦ 22 18. Joh. 13. " ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον πλην οὐαὶ n Joh. 13. 18. Panl. 41. " τῷ ἀνθρώπῳ ἐκείνῳ δι' οὖ παραδίδοται." 9. Act. 1.

16. For orrow. This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i.e. till his death. $\Pi \lambda \eta \rho \omega \theta \hat{\eta}$ means that the type of the passover was completed when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see v. 20. Thes. Crit. Sacr. part. I. p. 198. Lightfoot ad Matt. xxvi. 26, 27. Bartoloccius, Biblioth. Rabbin. vol. II. p. 745.

20. This was perhaps the third cup, and called the cup of blessing, as S. Paul calls it, 1 Cor. x. 16. though Buxtorf

considered it to be the fourth and last cup. Thes. Crit. Sacr. part. I. p. 198.

Ibid. ἐκχυνόμενον. This agrees with ποτήριον, but in Matt. xxvi. 28. and Mark xiv. 24. with aiua. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In v. 10. we read τοῦτό ἐστι τὸ σῶμά uov and so I would understand here τοῦτό έστι τὸ ποτήριαν This is my body, viz. that which is given for you: -this is the cup, viz. the new covenant in my blood, that which is shed for you. Τοῦτο means this thing which I hold in my hands, and is made to refer to apros which is masculine, as well as to mornous.

τοὶ ἦρξαντο συζητεῖν πρὸς έαυτοὺς, τὸ, τίς ἄρα εἴη 24 έξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ καὶ Φιλονεικία έν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

25 ° ο δε είπεν αυτοίς, " Οι βασιλείς των έθνων κυριεύ- • Matt. 20. " ουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται 10. 42.

26 " καλοῦνται. Ρύμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν Ρ 9. 48. " ύμιν, γενέσθω ώς ο νεώτερος και ο ήγούμενος, ώς

27 " ὁ διακονών. ⁹τίς γὰρ μείζων, ὁ ἀνακείμενος ἡ ὁ ⁹ Matt. 20. " διακονών; οὐχὶ ὁ ἀνακείμενος; έγὼ δέ εἰμι έν 14. Phil. 2.

28 " μέσω ύμων ως ο διακονών. Ύμεις δέ έστε οι δια-

" μεμενηκότες μετ' έμοῦ έν τοῖς πειρασμοῖς μου

29 " τκάγὼ διατίθεμαι ύμιν, καθώς διέθετό μοι ὁ πατήρτ 12. 32.

30 " μου βασιλείαν, "ίνα έσθίητε καὶ πίνητε ἐπὶ τῆς τρα-47.

Matt. 19. " πέζης μου έν τῆ βασιλεία μου, καὶ καθίσησθε ἐπὶ 18. Αρος. 3. " θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ." 21.

31 Είπε δὲ ὁ κύριος, "Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς 1 Pet. 5.8.

32" έξητήσατο ύμας, τοῦ σινιάσαι ώς τὸν σῖτον έγω δὲ " έδεήθην περί σοῦ, ίνα μη έκλείπη η πίστις σου καὶ " σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου."

33 Ο δε είπεν αὐτῷ, " Κύριε, μετὰ σοῦ ετοιμός είμι καὶ

25. εθεργέται. See Herodotus III. 140. VIII. 85.

26. ພົຣ 6 διακονών. These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. διατίθεμαι. Ego vobis tanquam testamento lego regnum. Krebsius.

31. εξητήσατο. Tertullian compares this with Satan asking leave of God to tempt Job. p. 537. We may observe the distinction between εξητήσατο υμᾶς and έδεήθην περί σοῦ. So far from this passage supporting the preeminence of S. Peter. it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam. xv. 20. emστρέφου καὶ ἐπίστρεψον τοὺς άδελφούς σου μετά σου. S. Peter's answer is also like the answer of Ittai in v. 21. εls τον τόπον οδ έὰν ή ὁ κύριός μου, καὶ έαν είς θάνατον και έαν είς ζωήν, ότι έκει έσται ό δουλός σου.

υ Matt. 26. " εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι." $^{\mathbf{u}}$ Ο δὲ 34. Marc. 14. 30. Joh. εἰπε, "Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον 13. 38. " ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήση μὴ εἰδέναι με."

x 9. 3. ct x Καὶ εἶπεν αὐτοῖς, " ⁹Οτε ἀπέστειλα ὑμᾶς ἄτερ βα-35 10.4. Matt. 10.9. " λαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὑστε-

" ρήσατε ;" Οι δε είπον, "Ουδενός." Είπεν ουν 36 αυτοις, "'Αλλά νυν ο έχων βαλάντιον άράτω, ομοίως

" καὶ πήραν καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἰμάτιον " αὐτοῦ, καὶ ἀγορασάτω μάγαιραν. ' λέγω γὰρ ὑμῦν. 37

y Esa. 53. 12. Marc. 15. 28.

" ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν
" ἐμοὶ, τὸ, ' Καὶ μετὰ ἀνόμων ἐλογίσθη' καὶ γὰρ
" τὰ περὶ ἐμοῦ τέλος ἔχει." Οἱ δὲ εἶπον, "Κύριε, 38

" ἰδοὺ, μάχαιραι ὧδε δύο." 'Ο δὲ εἶπεν αὐτοῖς, "'Ικα-

" νόν ἐστι."

2 Matt. 26. * KAI έξελθων ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὅρος 39 36. Marc. 14.32. Joh. τῶν Ἐλαιῶν ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ 8.1. et 18. 1. αὐτοῦ. * γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, 40 * Matt. 26 "Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν." $^{\rm b}$ Καὶ 41 14. 38. $^{\rm b}$ Matt. 26. αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ 39. Marc. $^{\rm θεὶ}$ ς τὰ γόνατα προσηύχετο ° λέγων, "Πάτερ, εἰ βού- $^{\rm t}$ 36. $^{\rm t}$ λοί. 6 38. " λει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν

34. σήμερον is spoken with reference to the Jewish method of beginning the day from the evening.

36. δ μη έχων. L. de Dien understands it to mean, he that has no money to buy a sword, and refers to 1 Cor. xi. 22.

37. τὰ περὶ ἐμοῦ τέλος ἔχει, either, my life is drawing to a close; or, the things predicted of me must have their completion. Raphel, Krebsius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and thought that they wanted swords for immediate use: whereas he meant to warn them of the trials and hardships which were coming on them.

Ibid. Ikavór éart. Forma vetantis. Sce i Kings xii. 28. Others interpret it, satis de his dictum.

39. of μαθηταί. All except Judas. See John xiii. 30.

42. παρενεγκείν. The infinitive for the imperative. Gro-

43 " μη τὸ θέλημά μου, άλλὰ τὸ σὸν γενέσθω." "Ωφθη

44 δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ^d καὶ ^{d Joh. 12.}
γενόμενος ἐν ἀγωνία, ἐκτενέστερον προσηύχετο. ἐγέ- 7·
νετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος κατα-

45 βαίνοντες έπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, έλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὖρεν αὐτοὺς

46 κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, "Τί "καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσ-" έλθητε εἰς πειρασμόν."

47 Ετι δε αὐτοῦ λαλοῦντος, ἰδοὺ, ὅχλος, καὶ ὁ λε- ο Μαιι. 26. γόμενος Ἰούδας, εἶς τῶν δώδεκα, προήρχετο αὐτῶν, 14-43. Joh. 18. 3.

48 καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, "Ἰούδα, φιλήματι τὸν υίὸν τοῦ ἀνθρώ-

49" που παραδίδως;" 'Ιδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, "Κύριε, εἰ πατάξομεν ἐν μαχαί-

50 " ρα;" 'Καὶ ἐπάταξεν εἶς τις ἐξ αὐτῶν τὸν δοῦλον Matt. 36.
τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. 14.47. Joh.

51 αποκριθείς δε ό Ίησοῦς είπεν, " Έατε εως τούτου." 18. 10.

52 Καὶ άψάμενος τοῦ ἀτίου αὐτοῦ, ἰάσατο αὐτόν. ⁸ Εἶπε « Μαιι. 26. δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν 14 48. ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους,

tius, Raphel, Palairet. Others have taken it in the infinitive, and el for utinam; see Palairet, and note at xii. 49.

44. θρόμβοι αΐματος. Dionysius of Alexandria did not understand that our Saviour literally sweated blood, but only drops as thick as blood, p. 39. Other Fathers agreed with him. See Thes. Crit. Sacr. part. I. p. 210.

45. aŭroŭ is perhaps an interpolation.

51. Eare is rovrov. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. στρατηγούς. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the στρατηγὸς in Acts iv. 1. v. 24. and were not military officers, but had different duties in the temple.

" 'Ως ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ " ξύλων; καθ ἡμέραν ὅντος μου μεθ ὑμῶν ἐν τῷ 53 " ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη " ὑμῶν ἐστιν ἡ ὧρα, καὶ ἡ ἐξουσία τοῦ σκότους."

κ Matt. 26. * ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσ-54
57. Marc.
14.53. Joh. ήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως ὁ δὲ Πέ18. 12, 24.
h Matt. 26. τρος ἡκολούθει μακρόθεν. h άψάντων δὲ πῦρ ἐν μέσφ 55
69. Marc.
14. 54, 66. τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ
Joh. 18. 16, Πέτρος ἐν μέσφ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παιδίσκη 56
τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ,
εἶπε. "Καὶ οὖτος σὺν αὐτῶ ἦν." 'Ο δὲ ἡρνήσατο 57

αὐτὸν, λέγων, "Γύναι, οὐκ οἶδα αὐτόν." Καὶ μετὰ 58 βραχὺ ἔτερος ἰδὼν αὐτὸν, ἔφη, "Καὶ στὸ ἐξ αὐτῶν "εἰ." 'Ο δὲ Πέτρος εἶπεν, "'Ανθρωπε, σὐκ εἰμί." Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρί-59 ζετο λέγων. "'Επ' ἀληθείας καὶ οὖτος μετ' αὐτοῦ ἦν

ι Ματι. 26. "καὶ γὰρ Γαλιλαῖός ἐστιν." Εἶπε δὲ ὁ Πέτρος, 60
^{74.} "Ανθρωπε, οὐκ οἶδα ὁ λέγεις." Καὶ παραγρημα,

κ Matt. 26. ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ· καὶ 61
34, 75.
Marc. 14. στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνή72. Joh. 13.
38. ct 18. σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
27. "Ότι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήση με τοίς."

Καὶ έξελθων έξω ὁ Πέτρος έκλαυσε πικρώς.

1 Matt. 26. 1 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαι- 6; 67. Marc.
14.65. Job. ζον αὐτῷ, δέροντες καὶ περικαλύψαντες αὐτὸν, ἔτυ- 64
16. 10. Esa.
50. 6. Joh. πτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέ18. 22. et
19 2. γοντες, "Προφήτευσον, τίς ἐστιν ὁ παίσας σε;" Καὶ 65
ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

53. σκότους. See Col. i. 13. 60. The article before δλί-59. δίλος. See Matt. xxvi. κτωρ is wanting in many MSS. 71. and note. 66 ^m Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη το πρεσβυτέ- ^m Psnl. 2.2. Ματτ. 27. 11. ριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀν- Marc. 15. 1. Joh. 18. 28.

67 ήγαγον αυτόν είς το συνέδριον έαυτων λέγοντες, "Εί

" σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν." Εἶπε δὲ αὐτοῖς,

68 " Έὰν ὑμιν εἴπω, οὐ μὴ πιστεύσητε ἐὰν δὲ καὶ " ἐρωτήσω, οὐ μὴ ἀποκριθητέ μοι, ἡ ἀπολύσητε.

69 " απὸ τοῦ νῦν ἔσται ὁ νίὸς τοῦ ἀνθρώπου καθήμε- "Dan.7.13.
70 " νος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ." Εἶπον δὲ ct 24.30. et πάντες, " Σὰ οὖν εἶ ὁ νίὸς τοῦ Θεοῦ;" 'Ο δὲ πρὸς 26. 64.

71 αὐτοὺς ἔφη, " Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι." Οἱ δὲ 62. Ασ. 1. εἰπον, " Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ 1.10. Αρος. " ἡκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ."

23 ° ΚΑΙ ἀναστὰν ἄπαν τὸ πληθος αὐτῶν ηγαγεν ο Ματι. 27.
2 αὐτὸν ἐπὶ τὸν Πιλάτον. ρ ηρξαντο δὲ κατηγορεῖν αὐ- 1. Joh. 18.
τοῦ λέγοντες, "Τοῦτον εὔρομεν διαστρέφοντα τὸ ρ 20. 25.
" ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέ- Ματι. 12.

3" γοντα έαυτὸν Χριστὸν βασιλέα είναι." ⁹ Ο δέ 17. Rom.
Πιλάτος έπηρώτησεν αὐτὸν, λέγων, "Σὰ εἶ ὁ βασι- ^{17. 7.}
" λεὶς τῶν Ἰανδαίους" Ο δὲ ἀποκουθείο αὐτὸ ἐφη ^{11. Ματο}.

" λευς των Ιουδαίων;" Ο δε αποκριθείς αυτώ εφη, 11. Ματς.

4" Σὺ λέγεις." 'Ο δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιε- 18. 33. ρεῖς καὶ τοὺς ὅχλους, "Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ " ἀνθρώπω τούτω."

5 Οι δε επίσχυον λέγοντες, ""Οτι άνασείει τον

66. els rà συνίδριου αὐτῶν, to their place of meeting.

69, 70. This shews, that the Jews considered the phrases, Son of man, and Son of God, to be equivalent. See note at Matt. viii. 20.

CHAP. XXIII.

 There is an emphasis in the words Χριστόν βασιλία. They vot. 1. accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. L. de Dies. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33, &c. " λαὸν, διδάσκων καθ όλης της 'Ιουδαίας, αρξάμενος " ἀπὸ τῆς Γαλιλαίας ἔως ώδε." Πιλάτος δὲ ἀκού-6 σας Γαλιλαίαν, έπηρώτησεν εί ὁ ἄνθρωπος Γαλιλαίος έστι καὶ έπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου?

r 3. J. έστιν, ανέπειωνεν αυτον προς Ήρωδην, όντα και αυ-5 Q. 7.

τον έν Ιεροσολύμοις έν ταύταις ταις ημέραις. ο δέβ Matt. 14.1. 'Ηρώδης ἰδων τον Ἰησοῦν ἐχάρη λίαν ἡν γὰρ θέλων έξ ίκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἤλπιζέ τι σημείον ιδείν ὑπ' αὐτοῦ γινόμενον, έπηρώτα δε αυτον εν λόγοις ικανοίς αυτος δε ούδεν απεκρίνατο αυτώ. είστηκεισαν δε οι αργιε-10 ρείς καὶ οι γραμματείς, εὐτόνως κατηγοροῦντες αὐτοῦ. έξουθενήσας δε αυτον ο Ἡρώδης συν τοις στρατεύ-11 μασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλών αὐτὸν ἐσθίπα

t Act. 4. 27. λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτφ. τέγένοντο 12 δὲ Φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῆ τῆ ημέρα μετ' άλληλων προϋπηρχον γαρ έν ένθρα

u Matt. 27. όντες προς έαυτούς. ^u Πιλάτος δε συγκαλεσάμενος ι 15.14. Joh. τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν, εἰπε 14. 18. 38. et

προς αυτούς, "Προσηνέγκατέ μοι τον άνθρωπον τοῦ-19. 4.

" τον, ως αποστρέφοντα τον λαόν καὶ ίδου, έγω " ενώπιον ύμων ανακρίνας ούδεν εύρον εν τῷ ανθρώ-

5. Γαλιλαίας. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. See ix. 9.

Ibid. ¿¿ iκανοῦ. We find χρόνων ίκανῶν in viii. 27, and ίκανῷ χρόνφ in Acts viii. 11.

11. εξουθενήσας. This implies his great disappointment.

Ibid. ἐσθητα λαμπράν. Raphel shews that this meant a white robe, such as candidates were. ad l. So also L. de Dieu. The Vulgate has alba, or candida, here and Acts x. 30, and James ii. 2. The angel is said to have appeared εν εσθητι λαμπρα in Acts x. 30, and the angel is clothed in ἔνδυμα λεικόν in Matt. xxviii. 3.

15 " πω τούτω αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' " οὐδε 'Ηρώδης ανέπεμψα γὰρ ύμας πρὸς αὐτὸν, " καὶ ἰδού, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον 16 " αὐτῷ. *παιδεύσας οὖν αὐτὸν ἀπολύσω." 'Ανάγ- × Matt. 27. 18 κην δὲ είχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἔνα. ἄνέ- 15.15. Job. κραξαν δὲ παμπληθεὶ λέγοντες, " Αἰρε τοῦτον, ἀπό- 19.1. Ματτ. 27. 19" λυσον δὲ ἡμῶν τὸν Βαραββᾶν" ὅστις ἢν διὰ στά- 15. 6. Joh. σιν τινὰ γενομένην έν τῆ πόλει καὶ φόνον βεβλη-18.39. 20 μένος είς φυλακήν. Πάλιν οὖν ὁ Πιλάτος προσε-21 φώνησε, θέλων απολύσαι τον Ίησούν. οι δε επεφών-22 ουν λέγοντες, "Σταύρωσον, σταύρωσον αὐτόν." 'Ο δὲ τρίτον εἶπε πρὸς αὐτοὺς, "Τί γὰρ κακὸν ἐποίησεν " ούτος: οὐδὲν αἴτιον θανάτου εύρον ἐν αὐτῷ· παι-23 " δεύσας οὖν αὐτὸν ἀπολύσω." Οἱ δὲ ἐπέκειντο φωναις μεγάλαις, αιτούμενοι αυτον σταυρωθήναι και 24 κατίσχυον αι φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. "'Ο Matt. 27. 25 δε Πιλάτος επέκρινε γενέσθαι το αίτημα αυτών απέ-15.15. Joh. λυσε δε αύτοις τον δια στάσιν και Φόνον βεβλημένον είς την φυλακήν, ον ητούντο τον δε Ίησούν παρέδωκε τῶ θελήματι αὐτῶν.

26 b Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός b Matt. 27.

τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν 15. 21.

27 αὐτῷ τὸν σταυρὸν, φέρειν ὅπισθεν τοῦ Ἰησοῦ. ἸΗκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν,

28 αι καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, "Θυγατέρες Ἱερουσαλημ,

15. οὐδὰν ἄξιον—αὐτῷ. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. κατὰ ἐορτήν. At every feast.

25. avrois is perhaps an interpolation.

26. τοῦ before ἐρχομένου is wanting in all the best MSS.

" μη κλαίετε έπ' έμε, πλην έφ' έαυτας κλαίετε καὶ " έπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔργονται ἡμέραι ἐν αἷς 20

" έροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ

c Ess. 2.19. " έγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. "τότε ἄρ-30 Osc. 10. 8. Οτο. 10. 8. Αρος. 6. 16. Ερνται λέγειν τοις όρεσι, Πέσετε έφ' ήμας· και τοις et 9. 6. " Βουνοίς. Καλύψατε ήμας. όσι εί έν τῶ ύγρῶ Εύλως! d 1 Pet. 4. 17. Jer. 25. " ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;" 29.

«"Ηγοντο δέ καὶ έτεροι δύο κακούργοι σύν αίτω: e Joh. 10. 18. Ess. 53. αναιρεθηναι. Γκαὶ ὅτε ἀπηλθον ἐπὶ τὸν τόπον τὸν 53 1 Matt. 27. καλούμενον Κρανίον, έκει έσταύρωσαν αύτον, και 15. 22. Joh. τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστε-19. 17. ε Act. 3.17. ρών. εό δὲ Ἰησοῦς ἔλεγε, "Πάτερ, ἄφες αὐτοῖς ού μ et 7. bo. 1 Cor. 4. 12. " γαρ οίδασι τί ποιοῦσι." Διαμεριζόμενοι δε τα ιμά-Psal. 22. 18. τια αυτού, έβαλον κλήρου, Εκαί είστηκει ο λαρς θεω-35 Matt. 27. 35. Marc. 35. Marc. 15.24. Joh. ρών. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄργοντες σὺν αὐτος. 19. 23. h Matt. 27. λέγοντες, " "Αλλους έσωσε, σωσάτω έαυτον, εἰ οὖτός 39. Marc. " έστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ έκλεκτός." 'Ενέπαι-36 15. 29.

(ον δε αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ όξος προσφέροντες αυτώ και λέγοντες, "Εί συ εί όξ

1 Matt. 27. " βασιλεύς τῶν Ἰουδαίων, σῶσον σεαυτόν," 19 Κε δε 18 37. Marc. 37. marc. 15.26. Joh. καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλ-19. 19.

ληνικοίς καὶ 'Ρωμαϊκοίς καὶ 'Εβραϊκοίς, " Οδτός έστυ " ὁ βασιλεύς τῶν Ἰουδαίων."

Είς δέ τῶν κρεμασθέντων κακούργων έβλασφήμει

29. Some think that this is must be those of bad men? an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men green trees, and bad men dry trees. Jesus says, If the sufferings of good men are so great, what

36. öfor. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilarius conceived the penitent thief to be on the right. So did the pseudoαὐτὸν, λέγων, "Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν 40" καὶ ἡμᾶς." ᾿Αποκριθεὶς δὲ ὁ ἔτερος ἐπετίμα αὐτῷ λέγων, "Οὐδὲ φοβἢ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ 41" κρίματι εἰ; καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν "ἐπράξαμεν ἀπολαμβάνομεν οὕτος δὲ οὐδὲν ἄτοπον 42" ἔπραξε." Καὶ ἔλεγε τῷ Ἰησοῦ, "Μνήσθητί μου, 43" κύριε, ὅταν ἔλθης ἐν τῷ βασιλεία σου." Καὶ εἰπεν αὐτῷ ὁ Ἰησοῦς, " ᾿Αμὴν λέγω σοι, σήμερον μετ" ἐμοῦ ἔση ἐν τῷ παραδείσῳ."

44 k 9 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

46 m καὶ φωνήσας φωνη μεγάλη ὁ Ἰησοῦς εἶπε, " Πάτερ, 15. 38. " εἰς χειράς σου παραθήσομαι τὸ πνεῦμά μου·" καὶ 5. Matt. 27. 50. Marc.

47 ταῦτα εἰπὼν εξέπνευσεν. ^α Ἰδὼν δὲ ὁ ἐκατόνταρχος ^{15.37. Job.} τὸ γενόμενον εδόξασε τὸν Θεὸν, λέγων, " "Οντως ὁ ^{7.59, 60.}

48 " ἄνθρωπος οὖτος δίκαιος ἢν." Καὶ πάντες οἱ συμ- 54 Marc.
παραγενόμενοι ὅχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεω- 15.39.
ροῦντες τὰ γενόμενα, τύπτοντες ἐαυτῶν τὰ στήθη

49 ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 ° ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς, ο Matt. 27. 51 ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος (ροῦτος οὐκ ἢν 15.42. Joh. συγκατατεθειμένος τῆ βουλῆ καὶ τῆ πράξει αὐτῶν) ρ 2. 25, 38. ἀπὸ ᾿Αριμαθαίας πόλεως τῶν Ἰουδαίων, δς καὶ προσ-

Athanasius, vol. II. p. 264. He has been called Dimas, or Dismas.

43. σήμερον. Some persons have connected this with λέγω σοι, but improperly.

Ibid. παραδείσφ. See note at 2 Cor. xii. 4.

46. παραθήσομαι. Most MSS. read παρατίθεμαι.

51. καὶ before προσεδέχετο is perhaps to be expunged.

εδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὕτος 52 προσελθὼν τῷ Πιλάτῳ, ἢτήσατο τὸ σῶμα τοῦ Ἰη
q Matt. 26. σοῦ. q καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, 53
12. et 27.
59. Marc. καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οῦ οὐκ ἦν οὐ15. 46.
r Matt. 27. δέπω οὐδεὶς κείμενος. καὶ ἡμέρα ἦν παρασκευὴ, καὶ 54
62.
σάββατον ἐπέψωσκε.

* 8. 2. * Κατακολουθήσασαι δὲ καὶ γυναῖκες, αιτινες ήσαν 55 συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ
* Εχοί. 20. μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. * ὑποστρέ- 56
ψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύγασαν κατὰ τὴν ἐντολήν.

u Matt. 28. u Tŋ δὲ μιᾳ τῶν σαββάτων ὅρθρου βαθέος ἦλθον 24
 i. Marc.
 i.6. i. Joh. ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί
 τινες σὺν αὐταῖς. Εὕρον δὲ τὸν λίθον ἀποκεκυλισ- 2 μένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὕρον 3 τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο ἐν τῷ δια- 4 πορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμ- 5 φόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσων εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, "Τί ζητεῖτε τὸν

x 9. 22. et " ζώντα μετὰ τών νεκρών; x οὐκ ἔστιν ὧδε, ἀλλ' 6 18. 32. " ήγέρθη μνήσθητε ώς έλάλησεν ύμιν, έτι ὧν έν τῆ Matt. 16. 21. et 17. " Γαλιλαία, λέγων, "Οτι δεῖ τὸν υίὸν τοῦ ἀνθρώπου 7 22. et 20. 18. Marc. 16. Marc. 8. 31. et q. " παραδοθήναι είς χείρας άνθρώπων άμαρτωλών, καὶ 31. et 10. " σταυρωθήναι, καὶ τὴ τρίτη ἡμέρα ἀναστήναι." 33. 7Joh. 2. 22. 7 Καὶ έμνησθησαν των ρημάτων αὐτοῦ· καὶ ὑποστρέ- 8 z Matt. 28. 8. Ματς. Ψασαι άπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα 16. 10.

CHAP. XXIV.

1. δρθρου βαθέος. Very early in the morning. The phrase is used by Plato, Criton. init.

Ibid. rivés. Some other women. See ver. 10.

8. ἐμνήσθησαν. See note at ix. 22.

10 τοις ένδεκα καὶ πᾶσι τοις λοιποις. Απσαν δε ή Μαν- 8.2. δαληνή Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αὶ λοιπαὶ σὺν αὐταῖς, αὶ ἔλεγον πρὸς τοὺς ἀποστό-11 λους ταθτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ώσεὶ λῆ-12 ρος τὰ ρήματα αὐτῶν, καὶ ηπίστουν αὐταῖς. ο δ δε Joh. 20. Πέτρος άναστὰς έδραμεν έπὶ τὸ μνημείον, καὶ παρα-3, 6. κύψας βλέπει τὰ οθόνια κείμενα μόνα καὶ ἀπηλθε προς έαυτον θαυμάζων το γεγονός.

c Καὶ ίδου, δύο έξ αὐτῶν ἦσαν πορευόμενοι έν αὐτῆ c Marc. 16. τη ημέρα είς κώμην απέχουσαν σταδίους έξήκοντα 14 άπὸ Ἱερουσαλημ, ἡ ὄνομα Ἐμμαούς καὶ αὐτοὶ ώμίλουν προς άλλήλους περί πάντων των συμβεβηκότων 15 τούτων, καὶ έγένετο έν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητείν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐ-16 τοις οι δε οφθαλμοι αυτών εκρατούντο του μή έπιγ-17 νώναι αὐτόν. Είπε δὲ πρὸς αὐτοὺς, " Τίνες οἱ λόγοι " οῦτοι, οῦς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦν-18" τες, καί έστε σκυθρωποί;" 'Αποκριθείς δε ό είς, δ

10. Ἰωάννα. See viii. 3. Ibid. 'larwBov. See note at vi. 16.

Ibid. at before theyor is per-

haps an interpolation.

12. πρὸς έαυτὸν may be coupled either with απηλθε, to his own home, or with θαυμάζων, within himself: most probably the former.

13. Έμμαούς. Josephus also speaks of 'Αμμαοῦς, οτ 'Εμμαοῦς, as sixty stadia from Jerusalem. Vol. II. p. 419. Sozomen says that it was named Nicopolis by the Romans after the taking of Jerusalem; and that there was a fountain near it, which healed diseases, because our Saviour had washed his feet in it. V. 21. Another Emmaus near Tiberias had its name from some warm springs. Joseph. vol. II. p. 264.

15. iyyisas. He must have overtaken them, for he was coming from Jerusalem. See v. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. Vol. I. p. 434. 438. III. p. 274. IV. p. 8. 11. Epi-

όνομα Κλεόπας, είπε προς αυτον, " Συ μόνος παροι-" κείο εν Ίερουσαλημ, καὶ ούκ έγνως τὰ γενόμενα έν " αὐτη έν ταις ημέραις ταύταις;" • Καὶ εἰπεν αὐτοις, 19 e 7. 16. Matt. 21. Ματι. 21. 11. Joh. 4. " Ποΐα ;" Οι δὲ εἶπον αὐτῷ, " Τὰ περὶ Ἰησοῦ τοῦ 19. et 6.14. " Ναζωραίου, δε έγένετο ανήρ προφήτηε, δυνατός έν " έργω καὶ λόγω έναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ " λαοῦ ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ ιο " οἱ ἄργοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρω-1 Act. 1. 6. " σαν αὐτόν" τημεῖς δὲ ηλπίζομεν ὅτι αὐτός ἐστιν ὁ 21 " μέλλων λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά νε σὺν " πασι τούτοις τρίτην ταύτην ημέραν άγει σήμερον. # Matt. 28. " ἀφ' οῦ ταῦτα ἐγένετο. Βάλλὰ καὶ γυναῖκές τινες έξ 22 8. Marc. 16. 10. Joh. 20. " ήμων έξέστησαν ήμας, γενόμεναι δρθριαι επὶ τὸ " μνημείον καὶ μὴ εύροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον. 13 " λέγουσαι καὶ οπτασίαν άγγέλων έωρακέναι, οἱ λέ-" νουσιν αυτον ζην. καὶ ἀπηλθον τινες τῶν σὺν ἡμῦν " έπὶ τὸ μνημεῖον. καὶ εὐρον οὕτω καθώς καὶ αὶ γυν-" αίκες είπου αυτον δε ούκ είδου." Καὶ αύτος είπευ προς αυτούς, " " Ω ανόητοι καὶ βραδείς τη καρδία του " πιστεύειν έπὶ πᾶσιν οἷς έλάλησαν οἱ προφήπαι h Esa. 50. " ουχὶ ταῦτα έδει παθείν τὸν Χριστὸν, καὶ εἰσελθείν κ 6. et 53. toto. Phil. " είς την δόξαν αὐτοῦ;" i Καὶ ἀρξάμενος, ἀπὸ Μω-: 2. 7, &c. Heb. 12. 2. ι Pet. 1.1. σέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐi Gen. 3.15. et 22. 18.

> phanius says Nathaniel and Cleopas. Vol. I. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

> Ibid. παροικείς. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See

note at Acts ii. 14. 'Es before 'Iερ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπιον τοῦ Θεοῦ in i. 6. Acts iv. 19. viii. 21. literally, is the face of God, so that God could bear witness to it.

28 τοις έν πάσαις ταις γραφαίς τὰ περὶ έαυτοῦ. Καὶ et 26 4. ηγγισαν είς την κώμην οδ έπορεύοντο και αυτός Ps. 16. 8, 29 προσεποιείτο πορρωτέρω πορεύεσθαι. kai παρεβιά- toto. et 132. σαντο αυτόν, λέγοντες, " Μείνον μεθ ήμων, ότι προς 24, &c. " έσπέραν έστὶ, καὶ κέκλικεν ἡ ἡμέρα." Καὶ εἰσῆλθε 3. Αct. 16. 30 τοῦ μείναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλι- 13. 14eb. θήναι αυτον μετ' αυτών, λαβών τον ἄρτον ευλόγησε. 31 καὶ κλάσας ἐπεδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν οι όφθαλμοι, και έπεγνωσαν αυτόν και αυτός άφαν-32 τος έγενετο ἀπ' αυτών. Καὶ είπον πρὸς άλλήλους, " Ουχὶ ή καρδία ημών καιομένη ην έν ημίν, ώς έλά-" λει ήμων έν τη όδφ, και ώς διήνοιγεν ήμων τας γρα-33" φάς:" Καὶ άναστάντες αυτή τη ώρα, υπέστρεψαν είς Ίερουσαλήμ, καὶ εύρον συνηθροισμένους τους έν-34 δεκα καὶ τους σύν αὐτοῖς λέγοντας, ""Οτι ἡγέρθη όιι τοι. 15. 35 " κύριος όντως, καὶ ώφθη Σίμωνι." Καὶ αὐτοὶ έξη-5 γούντο τὰ έν τῆ όδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς έν τῆ

"Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς m Marc. 16. έστη έν μέσω αυτών, και λέγει αυτοίς, "Εἰρήνη 14. Joh. 20. 37" ύμιν." Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι έδό-

38 κουν πνεύμα θεωρείν. και είπεν αυτοίς, "Τί τετα-" ραγμένοι έστέ; καὶ διατί διαλογισμοὶ αναβαίνου-

39" σιν έν ταις καρδίαις ύμων; "ίδετε τας χειράς μου η Joh. 20. " καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι ψηλαφή-20,27.

" σατέ με καὶ ίδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ

34. It might be thought from eleven did not believe the report of these two disciples.

κλάσει τοῦ ἄρτου.

popular notion concerning spi- that he could not be one.

rits; and the argument was Mark xvi. 13. that some of the valid, whether our Saviour meant to confirm the notion or no: he appealed to their 39. This no doubt was the own idea of a spirit, and proved

" έχει καθώς έμε θεωρείτε έχοντα." Καὶ τοῦτο εἰπών μο έπέδειξεν αυτοίς τὰς χείρας καὶ τους πόδας. Ετι δέ 41 o Joh. 21. 10. άπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, είπεν αὐτοῖς, ""Εχετέ τι βρώσιμον ἐνθάδε;" Οἱ δὲ μ έπέδωκαν αὐτῷ ἰγθύος ὁπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου, καὶ λαβών ένώπιον αὐτών έφανεν. P 9. 22. et PΕίπε δὲ αὐτοῖς, "Οὐτοι οἱ λόγοι, οὖς ἐλάλησα ποὸς μ 18. 31. et 24. 6. Matt. " ύμας έτι ών συν ύμιν, ὅτι δεί πληρωθήναι πάντα 16. 21. et " τὰ γεγραμμένα ἐν τῷ νόμφ Μωσέως καὶ προφήταις 17. 22. et 20. 18. 20. 18. Marc. 8. 31. " καὶ ψαλμοῖς περὶ ἐμοῦ." Τότε διήνοιξεν αὐτῶν τὸν 45 et 9. 31. νοῦν, τοῦ συνιέναι τὰς γραφάς ^qκαὶ εἶπεν αὐτοις, 16 et 10. 33. 9 ver. 26. " "Οτι ούτω γέγραπται, καὶ ούτως έδει παθείν τὸν Psal. 22. 6. Act. 17. 3. " Χοιστον, καὶ αναστήναι έκ νεκρών τή τρίτη ήμέρα, " καὶ κηρυγθήναι έπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν τ r Act. 13. 38. 1 Joh. " καὶ ἄφεσιν άμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον 2. 12. " ἀπὸ Ἱερουσαλήμ. • ὑμεῖς δέ ἐστε μάρτυρες τούτων, ώ 8 Joh. 15. 27. " καὶ ἰδοὺ, έγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πα-49 t Joh. 14. 26. et 15. 26. et 16. 7. " τρός μου εφ' ύμας ύμεις δε καθίσατε εν τη πόλει Act. 1. 4· et " 'Ιερουσαλημ, εως ου ενδύσησθε δύναμιν εξ υψους." " Εξήγαγε δε αυτούς έξω έως είς Βηθανίαν καις u Act. 1. 12. x Marc. 16. έπάρας τὰς γείρας αὐτοῦ, εὐλόγησεν αὐτούς. καὶ :1

42. This also was done out of the notion that spirits do not eat.

19.Act. 1.9.

44. The Hagiographa began with the Psalms, and contained also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1. and 2. The remainder of the Bible was contained in the Law (the Pentateuch) and the Prophets.

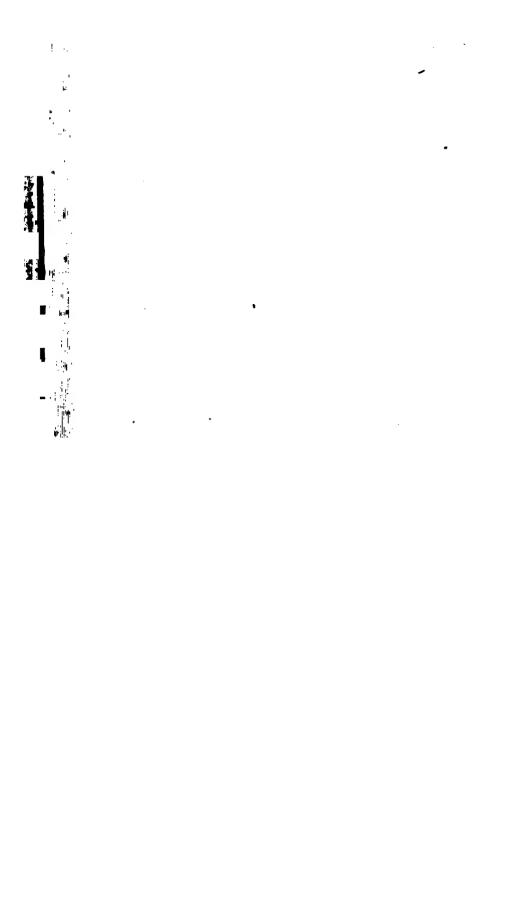
47. ἀρξάμενον. For partici-

ples placed absolutely in this manner see Fischer. in Weller. vol. III. p. 389. Herodotus uses dofánevov in the same manner, III. 91.

50. The place of the ascension was shewn on the mount of Olives. Helena, the mother of Constantine, built a church over a cave, in which it was said that our Saviour instructed his disciples in the mysteries of his religion. Eus. Vit. Const. III. 43.

έγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐ-52 τῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ 53 χαρᾶς μεγάλης καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. ᾿Αμήν.

53. lep@. See note at ii. 37. and Acts i. 13.



ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21. Mark i. 19. Matt. xxvii. 56. Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii, 23, xxi, 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14. xv. 6. compared with Gal. ii. o. It has been supposed. that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood: but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign: and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse; and was probably released at the beginning of the reign of Nerva, A.D. o6. He then returned to Ephesus, where he published the Apocalypse: and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι * ΕΝ ἀρχῆ ἢν ὁ Λόγος, καὶ ὁ Λόγος ἢν πρὸς τὸν *10.33,36. 2 Θεὸν, καὶ Θεὸς ἢν ὁ Λόγος. οὖτος ἢν ἐν ἀρχῆ πρὸς Αρος. 19. 3 τὸν Θεόν. $^{\rm b}$ Πάντα δι αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ- $^{\rm 13.}_{\rm b.5.26.et8.}$ 4 τοῦ ἐγένετο οὐδὲ ἕν. $^{\rm c}$ Ο γέγονεν ἐν αὐτῷ ζωη ἢν, καὶ $^{\rm cl.2.et9.5.}_{\rm Eph. 3. 9.}$

1. δ Λόγος. There can be no doubt that by the Logos S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The Logos, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the Logos as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews) completed this process, and made the Logos an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the Logos of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of Logos came to be applied even by orthodox Christians to Jesus Christ. S. John wrote his Gos-

pel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the Logos of the Gnostics.

Ibid. Έν ἀρχŷ. The Gnostics made the Logos to have been put forth by God after the creation of the world. S. John asserts that Christ was in the beginning.

Ibid. Θεός. This is a direct assertion of the divinity of Christ. The Gnostics considered the Logos merely as an emanation from God.

3. All the early Fathers made the sentence end at οὐδε ἐν, and coupled δ γέγονεν with ἐν αὐτῷ. The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. O γέγονεν ἐν αὐτῷ (ω) ἡν may mean, the thing which was made in or through him; i. e. the benefit which was gained for man through him, was life.

(ολ.1.17. ή ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῆς Heb.1.2. 1 Joh 5.11. σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

* 3.19.
b Matt. 3.1.

Ματτ. 1. 2, δνομα αὐτῷ Ἰωάννης. οὖτος ἢλθεν εἰς μαρτυρίαν, 7
3. et 7. 27. ἵνα μαρτυρήση περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύΑct. 13. 24.

σωσι δι αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ὕας το 3.19. ει 8. μαρτυρήση περὶ τοῦ φωτός. °ἦν τὸ φῶς τὸ ἀληθινὸν, 9.12. ει 9.5. ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

d Heb. 1. 2. d έν τῷ κόσμῷ ἦν, καὶ ὁ κόσμος δι αὐτοῦ ἐγένετο, καὶ ο ο κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἰο

« Rom. 8. ἴδιοι αὐτὸν οὐ παρέλαβον. "ὅσοι δὲ ἔλαβον αὐτὸν, 13. Gal. 3. 26. 2 Pet. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοις 1.4. 1 Joh. 3. 1.

When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26.

5. τὸ φῶς ἐν τῆ σκοτία φαίνει, the light shines where darkness was before: i. e. the power of living for ever is given to men, who before had lost it: and the darkness did not come upon or succeed to the light: i. e. it was not a light which was followed again by darkness. See xii. 35.

 Έγένετο is to be taken with ἄνθρωπος, not with ἀπεσταλμένος: there was a man who was sent from God. Elsner. Palairet.

7. περὶ τοῦ φωτός. The meaning of the light, as explained in v. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: thus he bore

witness of the light, that all through his preaching might believe in him, who brought light and immortality to life. See 2 Tim. i. 10. where the words carapynaaros his ris disars, purioarros di Canpr kai apparation did roi evaryediou are exactly in accordance with ver. 4—7, of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

9. ipxóperor is referred to by Grotius, Beausobre, Doddridge: to årθρωπον by Welfius. Palairet. The latter seems most natural, though the former is supported by iii. 19. aii. 46. The light which giveth light is every man is the true light.

dently mean the Jews.

12, 13. This still continue the notion, of men having po power by their birth to fire 13 πιστεύουσιν είς τὸ ὄνομα αὐτοῦ. 'οἱ οὐκ έξ αἰμάτων, 1 3.5. ούδε έκ θελήματος σαρκός, ούδε έκ θελήματος άνδρος, 1 Pet. 1.23. άλλ' έκ Θεοῦ έγεννήθησαν.

14 εΚαὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, 5 Matt. 1. (καὶ έθεασάμεθα την δόξαν αυτού, δόξαν ώς μονογε-Luc. 1. 31. νοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ άληθείας. 2 Pet. 1.17. Col. 1.19. 15 " Ιωάννης μαρτυρεί περὶ αὐτοῦ, καὶ κέκραγε λέγων, et 2. 3, 9. h ver. 26, "Οὐτος ἢν ον εἶπον, 'Ο οπίσω μου ἐρχόμενος, ἔμ- &c. et 3.
16" προσθέν μου γέγονεν οτι πρῶτός μου ἢν." Καὶ ἐκ ȝ. 11. Marc. 1. 7. Luc. 3. 16. preach the truth: or perhaps \$\delta\eta_{-1}^{1}\$ Col. 1.19.

for ever, but of their having the power restored to them when born again through Jesus Christ.

13. ol έγεννήθησων. Whose birth was henceforth to be reckoned, not as from their earthly parents, but from God: or the 11th, 12th, and 13th verses may be paraphrased thus; The Jews rejected him: but whoever received him, became a child of God, of whatever country he was, and without any regard to his being descended

from Abraham.

14. dearápeda. S. John alludes to his having witnessed the transfiguration of Christ. (See 2 Pet. i. 17.) Пара татрос may either be connected with μονογενούς, the only begotten of the Father; or with dogar, we saw him in a state of glory, in the glory which came from the Father, when he pronounced him to be his beloved or only begotten Son. The whole verse means, Jesus Christ appeared upon earth as a man; but we, his chosen disciples, saw him in a state of glory; and while he was upon earth, he was filled with the Holy Ghost to Belas means that Christ was the et 2. 9. true end of the types and ordinances of the Mosaic law: see v. 17. Δόξαν ώς μονογενούς may mean the glory which is suited to him who was then declared by God to be his only be-

gotten Son.

15. πρώτός μου ήν. Πρώτος is used for before in xv. 18, Since John the Baptist was born before Jesus, he could only have said that Jesus was before him on account of his preexistence. The same testimony is repeated in v. 27, 30, and it is inserted here as agreeing with what is said in v. 14, that Jesus existed in a state of glory previous to his appearing on earth. It might be paraphrased thus, What I have said of the glory which we saw come upon Jesus, agrees with the testimony which John bore to his previous state of glory. This testimony was borne by John for the first time upon the occasion mentioned in v. 27, and is anticipated in v. 15. "Euπροσθεν perhaps denotes priority of rank, mporos priority of existence: He who came after

3. Matt. 3.

τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ελάβομεν καὶ κ Exod. 20. Υάριν άντὶ γάριτος: κότι ὁ νόμος διὰ Μωσέως εδόθη. 1 1, &c. Deut. ή χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεον ούδεις έωρακε πωποτε ο μονογενής υίος, ο ων 1 1 6. 46. Exod. 33. είς τὸν κόλπον τοῦ πατρὸς, ἐκείνος ἐξηγήσατο. "Καὶι 20. Deut. 4.12. I Joh. αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν 4. 12. 1 Tim. 6. οί Ἰουδαίοι έξ Ἱεροσολύμων ἱερείς καὶ Λευίτας, ΐνα 16. Matt. 11.27. Luc. έρωτήσωσιν αὐτὸν, "Σὺ τίς εἶ;" καὶ ώμολόγησε, 10 10. 22. m 5 33. n 3. 28. καὶ οὐκ ήρνήσατο καὶ ώμολόγησεν, " ΤΟτι οὐκ εἰμὶ Αct. 13. 25. " έγω ὁ Χριστός." «Καὶ ἡρώτησαν αὐτὸν, " Τί οὐν; 21 " Ἡλίας εἶ σύ: " Καὶ λέγει, " Οὐκ εἰμί." " "Ο προ-" Φήτης εἶ σύ: " Καὶ ἀπεκρίθη, "Οὔ." Εἶπον οὖν αὐτῶ, 12 " Τίς εί: Ίνα ἀπόκρισιν δώμεν τοις πέμψασιν ήμας

P Esa. 40. " τί λέγεις περὶ σεαυτοῦ;" P Εφη, " Ένω ' φωνή βο-1;

me into the world, has become superior to me, because he existed before me.

16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, Mémoires, tom. I. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in v. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in v. 17. Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace, χάριν ἀντὶ χάριτος, grace answering to the grace of Christ.

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the

Law. Χάριε and ἀλήθεια perhaps mean the same as πνεθμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed Him to us.

19. kal avry. And this testimony which I have just quoted was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12. he meant, that he was not really Eiss risen from the dead. 'O spooff rys might mean, the prophet promised in Deut. xviii. 15. though that would be the same with the Messiah. The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvii. 14.

" ώντος εν τη ερήμω, εὐθύνατε την όδον Κύριου" 3. Marc. 1.
3. Luc. 3.
24 " καθώς εἰπεν 'Ησαΐας ὁ προφήτης." Καὶ οἰ ἀπε-4.

25 σταλμένοι ἦσαν ἐκ τῶν Φαρισαίων ⁹καὶ ἡρώτησαν ⁹ Deul. 18. αὐτὸν, καὶ εἶπον αὐτῷ, " Τί οὖν βαπτίζεις, εἰ σὺ οὐκ ^{15.}

" εί ὁ Χριστὸς, οὕτε Ἡλίας, οὕτε ὁ προφήτης:"

26 ' Απεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, " Έγὼ βαπτίζω ' Matt. 3. 11. Marc. " ἐν ὕδατι μέσος δὲ ὑμῶν ἔστηκεν, ον ὑμεῖς οὐκ οἴ- 1. 7. Luc. 3. 16. Αςτ

27 " δατε. αὐτός ἐστιν ὁ ὁπίσω μου ἐρχόμενος, δς ἔμ- 1. 5. et 11. 16. et 19. 4.

" προσθέν μου γέγονεν οδ έγὰ οὐκ εἰμὶ ἄξιος ἴνα

28" λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος." Ταῦτα ἐν Βηθαβαρᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἡν Ἰωάννης βαπτίζων.

29 'Τη ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχό- ver. 36.
μενον πρὸς αὐτὸν, καὶ λέγει, " Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ, Esa. 53. 7.
30 " ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου. τοῦτός ἐστι περὶ ver. 27.
" οδ ἐγὰ εἶπον, 'Οπίσω μου ἔρχεται ἀνὴρ, ὁς ἔμ-

26. µέσος κ. τ. λ. Tillemont observes that this may have been literally true. Mémoires,

tom. I. p. 160.

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28. Βηθαβαρᾶ. Almost all the old MSS, and versions read Βηθανία but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πίραν τοῦ Ἰορδάνου (compare iii. 26.x.40.) have any other meaning than beyond, or on the other side of Jordan. See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Borwala: but the place, were John baptized, seems certainly to have been in Judæa. See Matt. iii. 1. Mark i. 5. Luke iii. 3.

20. vý émaúpior. This was after the baptism of Jesus; and in v. 33. John reminds the people of what he had said the day before: but τη ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows. The baptism of Jesus. The temptation. (Neither of these related by S. John.) The mission from Jerusalem, v. 19-27. The address of John on the following day, v. 29, &c.

Ibid. & alpur, that taketh upon

himself. L. de Dien.

30. He appeals to his saying recorded in v. 27.

" προσθέν μου γέγονεν, ὅτι πρῶτός μου ἢν. κὰγὼ 31 " οὐκ ἤδειν αὐτόν ' ἀλλ' ἵνα φανερωθῆ τῶ Ἰσραὴλ,

" ουκ ησειν αυτον' αλλ ινα φανερωθη τφ Ισραηλ, " Μαιι. 3. " διὰ τοῦτο ἦλθον ἐγὼ ἐν τῶ ὕδατι Βαπτίζων." "Καὶ 32

16. Marc. 1.
10. Luc. 3. έμαρτύρησεν Ἰωάννης λέγων, "Οτι τεθέαμαι τὸ

" πνεθμα καταβαίνον ώσεὶ περιστεράν έξ οθρανοθ,

* Matt. 3. " καὶ ἔμεινεν ἐπ' αὐτόν. * κάγὼ οὐκ ἥδειν αὐτόν ἀλλ' 33
11. Act. 1.
6 πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν,

" 'Εφ' ον αν ίδης το πνεύμα καταβαίνον καὶ μένον

" ἐπ' αὐτὸν, οὖτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίφ.

" κάγω έωρακα, καὶ μεμαρτύρηκα ὅτι οὖτός ἐστιν ὁ 34 " νίὸς τοῦ Θεοῦ."

Τη ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν 35 γ νετ. 29. μαθητῶν αὐτοῦ δύο. γ καὶ ἐμβλέψας τῷ Ἰησοῦ περι- 36 πατοῦντι, λέγει, "Ἰδε ὁ ἀμνὸς τοῦ Θεοῦ." Καὶ ἤκου- 37 σαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἤκολούθη σαν τῷ Ἰησοῦ. στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος 38 αὐτοῦς ἀκολουθοῦντας, λέγει αὐτοῖς, "Τὶ ζητεῖτε;"

31. κάγὼ οὐκ ἥδεω αὐτόν. And at first I did not know him. This is explained more at length in v. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt.iii, 14.

Ibid. ἀλλ' ἴνα φανερωθη̂. But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming: by these means his coming was made known to the people of Israel.

Îbid. ἐν τῷ ὕδατι βαπτίζων. The phrase in the water is exactly applicable to the ancient mode

of baptizing, but in v. 33. we find ἐν πνεύματι ἀγίφ, so that ἐν ὕδατι may properly be translated with water.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, the word of God came unto him in the wilderness, iii. 2.

35. Τη ἐπαύριον. Two days after the mission of the priests and Levites: see v. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εὐθύς.)

Ibid. 800. One of these was Andrew, v. 41. the other has been supposed to be John. Epiphanius says John or James. Vol. I. p. 436, 437, 438.

Οι δὲ εἶπον αὐτῷ, "' Ραββὶ," δ λέγεται ἐρμηνευόμενον, 39 Διδάσκαλε, "ποῦ μένεις;" Λέγει αὐτοῖς, "Ερχεσθε καὶ "ἴδετε." Ήλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὅρα δὲ ἦν ὡς δεκάτη.

40 * "Ην 'Ανδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἶς έκ = Matt. 4.
τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκο-18.

41 λουθησάντων αὐτῷ. εὐρίσκει οὖτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, "Εὐ" ρήκαμεν τὸν Μεσσίαν," ὅ ἐστι μεθερμηνευόμενον,

42 ὁ Χριστός· ^α καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ^α Μαιι. 16. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, " Σὰ εἶ Σίμων ὁ ^{18.} " υἰὸς Ἰωνᾶ, σὰ κληθήση Κηφᾶς·" ὁ ἐρμηνεύεται Πέτρος.

43 Τη ἐπαύριον ἡθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ,

44" 'Ακολούθει μοι." 67Ην δε ο Φίλιππος από Βηθ- 6 12. 21.

45 σαϊδὰ, ἐκ τῆς πόλεως ᾿Ανδρέου καὶ Πέτρου. [°] Εὐρί- [°] 21. 2. σκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, " Ον et 22. 18. et

" έγραψε Μωσης εν τῷ νόμῷ καὶ οἱ προφηται, εὐρη- Deut. 18.

" καμεν, 'Ιησοῦν τὸν υἰὸν τοῦ 'Ιωσὴφ τὸν ἀπὸ Ναζα-7.12. Esa. 46" ρέτ." Καὶ εἶπεν αὐτῷ Ναθαναὴλ, "'Εκ Ναζαρὲτ 6. et 40.

" δύναταί τι ἀγαθὸν εἶναι ;" Λέγει αὐτῷ Φιλιππος, et 53.1,&c. 47" Ερχου καὶ ἴδε." εΕίδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ et 33.14.

Ezech 34. 23. et 37.

39. desárq. Some think that S. John followed the Roman computation of time.

41. The reading is perhaps Χριστός without the article.

43. The words ὁ Ἰησοὺς seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαϊδά is an inhabi-

23. et 37.

tant of Bethsaida: ἐκτῆς πόλεως, 24. Dan. 9.

a native of the city. Greswell. 2. Zach. 6.

The city of Peter and Andrew 12. et 9. 9.

was Capernaum.

45. Ναθαναήλ. Nathanael has Luc. 2. 4.

45. Nadapana. Nathanael has Luc. 2. 4. been supposed to be the same e Psal. 32. 2. with Bartholomew: but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

f Gen. 28. 12. Matt.

22. 43. et

1. 10.

έργομενον προς αυτον, και λέγει περί αυτου, ""Ιδε " άληθως Ίσραηλίτης, έν ω δόλος ουκ έστι." Λέγει 48 αὐτῶ Ναθαναήλ, "Πόθεν με γινώσκεις;" 'Απεκρίθη ό Ίπσους και είπεν αυτώ, "Προ του σε Φιλεππον " φωνήσαι, όντα υπό την συκήν είδον σε." 'Απε-49 κρίθη Ναθαναήλ και λέγει αυτώ, " Ραββί, συ εί ο " νίος του Θεού, συ εί ο βασιλεύς του Ισραήλ." 'Απεκρίθη 'Ιησούς καὶ είπεν αυτώ, ""Ότι είπον σοι: " Είδον σε υποκάτω της συκής, πιστεύεις; μείζω " τούτων όψει." 'Καὶ λέγει αὐτώ, "'Αμην άμην ει 12. Matt. 4. 11. Luc. " λέγω ύμιν, ἀπ' ἄρτι ὅψεσθε τον ουρανον ἀνεω-24. 4. Αct. γότα, καὶ τους άγγέλους τοῦ Θεοῦ άναβαίνοντας " καὶ καταβαίνοντας ἐπὶ τὸν υίὸν τοῦ ἀνθρώπου."

> ΚΑΙ τη ημέρα τη τρίτη γάμος έγένετο έν Κανά? της Γαλιλαίας και ην ή μήτηρ του 'Ιησού έκει. έκλήθη δέ και ο Ίησους και οι μαθηται αυτου είς τον: γάμον, καὶ υστερήσαντος οίνου, λέγει ή μήτης του Ίησοῦ προς αυτον, "Οίνον ουκ έχουσι." Λέγει αυτης ό Ίπσους, "Τί έμοι και σοι, γύναι; ούπω ήκει ή ώρα

51. This was perhaps a pro verbial expression for a person working miracles.

CHAP. II.

1. On the third day after leaving Bethabara. Wetstein, Priestley: after returning into Galilee. Newcome. The latter is probably right, because Jesus had now some disciples, v. 2.

Ibid. yauos. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Joses, Simon, and Judas, who were sons of Clopas and Mary. Compare John xix. 25. Matt. xxvii. 56. John vii. 3, 5, 10 It is equally improbable that it was the marriage of John himself.

Ibid. Kavá. Josephus mentions a village of Galilee called Cana. Vit. 5. 16. p. 9. It tool him all night to go from thence to Tiberias. Ib. 17. The Syriac version has Colna, which L. de Dieu says was not far from No zareth.

4. Ti époi sai ooi : might mean, what is that to me and thee? but the phrase generally means, what have I to do soil

5 " μου." Λέγει ή μήτηρ αὐτοῦ τοῖς διακόνοις, ""Ο τι

6" αν λέγη ύμιν, ποιήσατε." ε "Ησαν δὲ ἐκεῖ ὑδρίαι ε Ματς. 7. λίθιναι εξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν 'Ιου-

7 δαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἡ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, "Γεμίσατε τὰς ὑδρίας ὕδατος."

8 Καὶ ἐγέμισαν αὐτὰς ἔως ἄνω. Καὶ λέγει αὐτοῖς, "'Αντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ." Καὶ 9 ἤνεγκαν, ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστιν' (οἱ δὲ διάκονοι ἤδεισαν οἱ ἦντληκότες τὸ ὕδωρ') φωνεῖ τὸν

10 νυμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ, "Πας ἄν-" θρωπος πρώτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν " μεθυσθώσι, τότε τὸν ἐλάσσω' σὰ τετήρηκας τὸν

11 "καλὸν οἰνον ἔως ἄρτι." Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανῷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐ-

τὸν οἱ μαθηταὶ αὐτοῦ.

12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ 13 αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἡν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς

thee? See Mark i. 24. 2 Sam. xvi. 10. 1 Kings xvii. 18.

Ibid. your. The use of this term does not imply a want of affection. See Palairet. Compare xix. 26.

6. μετρητάς. See L. de Dieu ad l. For dvà see Matt. xx. q.

8. ἀρχυτρικλίνω. Concerning this person see Ursinus, Append. ad Ciaccon. de Triclin. p. 344. Bulengerus, de Conviviis, IV. 4. et 5.

10. μιθύω sometimes means

merely to drink plentifully, as in Gen. xliii. 34. Hackspanius. Boisius.

11. iniorevous. Were confirmed in their faith.

12. μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid, ἀδελφοί. See note at Matt. xiii. 55.

13. το πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4. xi. 55.

h Matt. 21. Ιεροσόλυμα ὁ Ἰησούς. h καὶ εύρεν έν τῶ ίερῶ τους 14 11.15. Δια πωλούντας βόας και πρόβατα και περιστεράς, και 19. 45.

τούς κερματιστάς καθημένους, και ποιήσας Φραγέλ-15 λιον έκ σχοινίων, πάντας έξέβαλεν έκ του ίερου, τά τε πρόβατα καὶ τους βόας, καὶ τῶν κολλυβιστῶν έξεγες το κέρμα, και τας τραπέζας ανέστρεψε και 16 τοις τας περιστεράς πωλούσιν είπεν, " Αρατε ταύτα " έντευθεν" μη ποιείτε τον οίκον του πατρός μου

1 Psal. 69.9 " οίκον εμπορίου." ' Εμνήσθησαν δε οι μαθηταί αν-1 τοῦ, ὅτι γεγραμμένον ἐστὶν, ' Ὁ ζηλος τοῦ οἴκου σου

k 6. 30. Matt. 12.38. et 16. 1. Marc. 8. 11. 61. et 27. 40. Marc. 14. 58. et 15. 29.

' κατέφαγέ με.' \ 'Απεκρίθησαν οδυ οι 'Ιουδαίοι και 18 είπον αυτώ, "Τί σημείον δεικνύεις ήμιν, ότι ταυτα Luc. 11.29. " ποιείς;" ' Απεκρίθη ὁ Ἰησούς καὶ είπεν αυτοις, 10 1 Matt. 26. " Λύσατε του ναον τοῦτον, καὶ έν τρισὶν ημέραις " έγερω αυτόν." Είπον ουν οι Ιουδαίοι, " Τεσσαρά- 30 " κοντα καὶ εξ έτεσιν ώκοδομήθη ὁ ναὸς ούτος καὶ

> 14. περιστεράς. See note at Matt. xxi. 12.

> 15. φραγελλιον. From the Latin flagellum. It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is

probably καταφάγεται.

18. ori. Beza and L. de Dieu understand it as since, or because. They knew that he had no commission from the high priests, and they said, If you claim authority from heaven, what miracle do you work in proof of this? See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to

the sixth year of Darius. Den. Evang. p. 392. But the Jews probably spoke of a more re-cent building. Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (A. U. C. 734.) vol. II. p. 105. and finished it in eighteen months, vol. I. p. 782. But he was eight years in building the porticos, &c. ib.; and Prideaux appears to be right. who translates the passage thus, " Forty-six years hath this tem-" ple been in building;" and adds, " For although then forty-" six years had passed from the " time this building had be-" gun, and in nine years and " an half it was made bt for "the divine service, yet " great number of labourers

21" συ έν τρισίν ημέραις έγερεις αυτόν;" Έκεινος δέ

22 έλεγε περί τοῦ ναοῦ τοῦ σώματος αὐτοῦ. [™] ὅτε οὖν [™] Luc. 24.
ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
τοῦτο ἔλεγεν αὐτοῖς καὶ ἐπίστευσαν τῆ γραφῆ, καὶ

23 τῷ λόγῳ ιξ εἶπεν ὁ Ἰησοῦς. ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῆ ἐορτῆ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα â

24 έποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐ-

25 τοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας¹⁰ καὶ ὅτι οὐ α 6.64. Αct. 1.24. χρείαν εἶχεν ἵνα τὶς μαρτυρήση περὶ τοῦ ἀνθρώπου Αρος. 2.23. αὐτὸς γὰρ ἐγίνωσκε τί ἢν ἐν τῷ ἀνθρώπφ.

3 ° HN δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ° 7. 50. 2 ὅνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. Ροῦτος ἢλθε πρὸς γ 9. 16, 33. τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, " Ῥαββὶ, οἴδα- Αct. 10. 38.

" μεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς

" γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, α σὰ ποιεῖς, 3" ἐὰν μὴ ἢ ὁ Θεὸς μετ' αὐτοῦ." Υ'Απεκρίθη ὁ Ἰη- 4 Τιι. 3. 5. σοῦς καὶ εἶπεν αὐτῷ, "'Αμὴν ἀμὴν λέγω σοι, ἐὰν μή

σους και ειπεν αυτφ, " Αμην αμην λεγω σοι, εαν μη " τις γεννηθή ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν

" and artificers were still con-

" time of our Saviour's being

" here on earth, and for some " years after." Connex. sub an. 17. B. C.

22. adrois is wanting in many MSS.

Ibid. γραφή. See xx.9. They then believed the prophecies in the Old Testament, and that which had been delivered by Jesus himself.

23. ἐν τῆ ἐορτῆ. During the continuance of the feast. iv. 45.

25. And because he had no need of information concerning

any of these persons who professed to believe in him.

CHAP. III.

1. ἄρχων. Probably a member of the sanhedrim.

2. τὸν Ἰησοῦν has perhaps been substituted for the true reading αὐτὸν.

3. avader signifies either again, or from above. Josephus uses it for again, vol. I. p. 48. but Origen considered it to mean, in this place, from above, vol. IV. p. 561. and this is certainly its meaning in ver. 31. xix. 11. 23. James i. 17. iii. 15. Matt. xxvii. 51. Nicodemus

" τοῦ Θεοῦ." Λέγει πρὸς αὐτὸν ὁ Νικόδημος, "Πῶς 4

" δύναται ανθρωπος γεννηθήναι γέρων ών: μη δύ-

" ναται είς την κοιλίαν της μητρός αυτού δεύτερον

" εἰσελθεῖν καὶ γεννηθήναι;" 'Απεκρίθη ὁ 'Ιησούς.:

" 'Αμην άμην λέγω σοι, έαν μή τις γεννηθή έξ δδα-

" τος καὶ πνεύματος, οὐ δύναται εἰσελθείν εἰς την

" βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον έκ της σαρ-δ

" κος, σάρξ έστι και το γεγεννημένον έκ του πυρί-

" ματος, πνεθμά έστι, μη θαυμάσης ότι είπον σοις

r Eccl. 11.5. " Δεῖ ύμᾶς γεννηθήναι ἄνωθεν. " το πνεύμα όπουδ ι Cor. 2.11. " θέλει πνεί, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οἰκ

" οίδας πόθεν έργεται καὶ που υπάγει ούτως έστι \$ 6. 52, 60. " πας ο γεγεννημένος έκ του πνεύματος." "Απε-9

κρίθη Νικόδημος καὶ είπεν αυτώ, " Πώς δύναται

" ταύτα γενέσθαι;" 'Απεκρίθη ὁ Ίησους καὶ είπεν ι

αὐτώ, "Σὐ εἰ ὁ διδάσκαλος τοῦ Ισραήλ, καὶ ταύτα " ου γινώσκεις; τάμην άμην λέγω σοι, ότι ο οίδαμου

t ver. 32. et 8. 28. et 12. 49. et 14. 24.

" λαλούμεν, και ο έωράκαμεν μαρτυρούμεν και την

" μαρτυρίαν ήμων ου λαμβάνετε, εί τὰ ἐπίγεια είπον!

" ύμιν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμιν τὰ ἐπ-

u 6. 62. " ουράνια, πιστεύσετε; "καὶ ούδεις άναβέβηκεν είς μ Eph. 4. 9.

> seems to have taken it for δεύ-Tepov. but that is not conclusive as to our Saviour's meaning; and he that is born from above is in fact born again, so that our Saviour may be said to have intended both.

> Ibid. où dúvaras. He cannot enter into the covenant of the

gospel.

5. έξ ύδατος καὶ πνεύματος. The meaning would be equally expressed by it voates in muciματι. A person is born again of the Spirit, (v. 6.) and this takes place at baptism.

8. το πνεύμα. Our version says, the wind; but many early writers took it literally for the Spirit. It does not signify and in any other place of the New Testament. See Wolfius.

12. Tà enivera. That part of the scheme of our redemption. which has its operation in this world.

- " τον ουρανον, εὶ μὴ ὁ ἐκ τοῦ ουρανοῦ καταβάς, ὁ
- 14 " υίδς τοῦ ἀνθρώπου, ὁ ὧν ἐν τῷ οὐρανῷ΄ καὶ καθώς \$ 8. 28.
 - " Μωσης εψωσε τον όφιν έν τη έρημω, ούτως ύψω- Num. 21.9.
- 15 " θήναι δεί τον υίον τοῦ ἀνθρώπου. Υίνα πᾶς ὁ πι- γ rer. 36.
 - " στεύων είς αὐτὸν μη ἀπόληται, ἀλλ' ἔχη ζωην 1 Joh 5. 10.
- 16 " αἰώνιον. " οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, * Rom 5.8.
 - " ώστε τον υίον αυτού τον μονογενή έδωκεν, (να πας 1 Joh. 4.9.
 - " ὁ πιστεύων εἰς αὐτὸν μη ἀπόληται, ἀλλ' ἔχη ζωήν
- 17 " αἰώνιον. " οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υίὸν αὐ- " 9 39.
 - " τοῦ εἰς τον κόσμον, ἴνα κρίνη τον κόσμον, ἀλλ' ἴνα Luc. 9. 56.
- 18" σωθη ο κόσμος δι αυτού. ο πιστεύων είς αυτον 5. 24.
 - " οὐ κρίνεται ο δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι et 6. 40, 47
 - " μη πεπίστευκεν είς τὸ ὄνομα τοῦ μονογενοῦς υἰοῦ
- 19" του Θεού. " αύτη δέ έστιν ή κρίσις, ὅτι τὸ φῶς " 1. 5. 10,
 - " έλήλυθεν είς τον κόσμον, και ἡγάπησαν οι ἄνθρω-
 - " ποι μάλλον το σκότος, η το φως ην γάρ πονηρά
- 20 " αὐτῶν τὰ ἔργα. ἀ πᾶς γὰρ ὁ φαῦλα πράσσων, ά Joh. 24.
 - " μισεί τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
- 21 " έλεγχθη τὰ έργα αὐτοῦ ο δὲ ποιῶν την ἀλήθειαν, ε Eph. 5.8.
 - " έρχεται πρὸς τὸ φῶς, ἵνα φανερωθŷ αὐτοῦ τὰ έργα,
 - " ὅτι ἐν Θεῷ ἐστιν εἰργασμένα."
- 22 ' Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐ- 14.1. τοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ'

 In Prov. xxx. 4. we read Τίε ἀνέβη εἰε τὸν οὐρανὸν καὶ κατέβη;

Ibid, κοταβάς. This seems decisive for the preexistence of Christ, see v. 31; and the words δ δν are very remarkable, as shewing that Christ was still in heaven while he was on earth.

17. If any persons are not saved through Christ, their condemnation will not be in consequence of his coming into the world: they were condemned already, and have rejected the only means of having that condemnation removed. See ver. 18, 36. v. 24. Mark xvi. 16.

22. ryv loudaiar yyv. This

« Ματι 3.6, αὐτῶν καὶ ἐβάπτιζεν. ⁸ ἢν δὲ καὶ Ἰωάννης βαπτίζων 23
16. Ματε.
1.5. Luc. ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα πολλὰ ἢν
3.7. ἡ Ματι.
14. ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ἡ οὕπω γὰρ 14
3. ἢν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγέ-25
νετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ

11.7,15,26, 'Ιουδαίων περὶ καθαρισμοῦ: ' καὶ ἢλθον πρὸς τὸν 16
34. Ματε. 'Ιωάννην καὶ εἶπον αὐτῷ, " 'Ραββὶ, ὁς ἢν μετὰ σοῦ
1.7. Luc.
3. 16. " πέραν τοῦ 'Ιορδάνου, ῷ σῦ μεμαρτύρηκας, ἔδε οἷτος

κι Cor. 4.7. " βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν." Απε-13
Απε-13
Κρίθη Ἰωάννης καὶ εἶπεν, "Οὐ δύναται ἄνθρωπος
" λαμβάνειν οὐδὲν, ἐὰν μὴ ἢ δεδομένον αὐτῶ ἐκ τοῦ

11. 20, 30. "οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἰπον, 18 Mal. 3. 1. Ματι. 11.10. "Οὐκ εἰμὶ ἐγὰ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος Ματε. 1. 2. Εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην, νυμ-10 et 7. 27.

" φίος έστίν' ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκῶς καὶ " ἀκούων αὐτοῦ, χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμ-

" φίου. αὐτη οὖν ή χαρὰ ή ἐμὴ πεπλήρωται. ἐκείνον 30

 $\frac{m}{1}$ 8. 23. $\frac{m}{1}$ δε $\hat{\epsilon}$ αὐξάνειν, έμὲ δὲ έλαττοῦσθαι. $\frac{m}{1}$ ο ἄνωθεν έρ- $\frac{1}{1}$

must mean the territory of Judiea in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

Ibid. καὶ ἐβάπτιζεν. But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. Mémoires, vol. I, p. 30. 218.

23. Zukeu has been supposed to be Shalim, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the

tribe of Issachar, Ænen significs fons columbi, so that there was probably a spring there.

25. περὶ καθαρισμού. Concering the real effect of baptism. As soon as Jesus baptized, persons perhaps began to doubt whether there was any use in John's baptism: and John's disciples came now to consult him about this. Many MSS. read Joνδαίου.

27. He means to say, that he was only executing a commission.

29. νύμφιος. See note at Matt. ix. 15.

- " γόμενος, επάνω πάντων εστίν. ὁ ῶν ἐκ τῆς γῆς, ἐκ " της γης έστι και έκ της γης λαλεί ο έκ του ου-
- 32" ρανοῦ έρχομενος, έπάνω πάντων έστι, "καὶ ο έω- " 5. 20. " ρακε καὶ ήκουσε, τοῦτο μαρτυρεί καὶ την μαρτυ- 13. 49. ct
- 33 " ρίαν αυτοῦ ούδεὶς λαμβάνει. ° ὁ λαβών αυτοῦ την ο 1 Joh. s. " μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεος ἀληθής ἐστιν 4.
- 34" ρον γαρ απέστειλεν ο Θεός, τὰ ρήματα του Θεούρι. 16. Eph. 4. 7.
- " λαλεί ου γαρ έκ μέτρου δίδωσιν ο Θεος το πνεῦ- q 5. 22. et 35 " μα. 9 ὁ πατηρ ἀγαπὰ τον υίον, καὶ πάντα δέδωκεν 11, 27, et
- 36 " ἐν τῆ χειρὶ αὐτοῦ. 'ὁ πιστεύων εἰς τὸν νίὸν, ἔχει 10. 12 " ζωὴν αἰώνιον' ὁ δὲ ἀπειθῶν τῷ νίῷ, οὐκ ὅψεται τ 3. 15, 16. " ζωὴν ἀλλ' ἡ ὀοχὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν " (16. 47. ")
 - " (ωην, άλλ' ή όργη τοῦ Θεοῦ μένει ἐπ' αὐτόν." 1 Joh. s. 11.
- 4 'ΩΣ οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, * 3. 22, 26.
- ότι Ίησους πλείονας μαθητάς ποιεί και βαπτίζει ή 2 Ιωάννης καίτοιγε Ίησοῦς αυτός οὐκ έβάπτιζεν, άλλ
- 3 οι μαθηταί αυτου άφηκε την Ιουδαίαν, και απηλθε
- 4 πάλιν είς την Γαλιλαίαν. έδει δε αυτον διέρχεσθαι
- 5 διὰ τῆς Σαμαρείας. 'ἔρχεται οὖν εἰς πόλιν τῆς Σαμα-19. et 48. 22. Jos. 24.

31. He that has his origin from the earth, belongs to the earth.

32. obbiis. Scarcely any one. 33. But if any one does receive it, he thereby expresses his conviction that God is true: i.e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.

36. µévet. It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See v. 17.

CHAP, IV.

4. Elei. Josephus says that it was the custom of the Galileans to travel through Samaria, when they went to the festivals at Judæa. Antiq. xx. 6. 1. and again, marres the for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. Vita. 52. Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. Mark x. 1.

ρείας λεγομένην Συγάρ, πλησίον τοῦ γωρίου ὁ έδωκεν Ίακωβ Ἰωσήφ τω υίω αυτού. ην δε έκει πηγή του 6 'Ιακώβ, ο οὐν 'Ιησούς κεκοπιακώς έκ της οδοιπορίας. έκαθέζετο ούτως έπὶ τη πηγή ώρα ήν ώσεὶ έκτη. Ερχεται γυνή έκ της Σαμαρείας άντλησαι ύδωρ. λέγει αυτή ὁ Ἰησους, "Δός μοι πιείν." οι γαο μα-8 θηταὶ αυτοῦ ἀπεληλύθεισαν εἰς την πόλιν, ϊνα του-

φας άγοράσωσι. "λέγει οὖν αὐτῶ ή γυνη ή Σαμα- ο u 8. 48. Luc. 9. 52, 1. Act. 10. ρείτις, " Πώς συ Ιουδαίος ών παρ' έμου πιείν αιτείς. 28. 2 Reg. " ούσης γυναικός Σαμαρείτιδος;" ου γάρ συγγρώνται 17. 24. \$ 6. 35. et 'Ιουδαίοι Σαμαρείταις. * 'Απεκρίθη 'Ιησούς και είπεν 10 7. 38, 39. Εκπ. 12. 3. αυτή, "Εὶ ήδεις την δωρεάν τοῦ Θεοῦ, καὶ τίς έστω " ὁ λέγων σοι, Δός μοι πιείν, σὺ αν ήτησας αὐτὸν,

y Jer. 2. 13, " καὶ ἔδωκεν ἄν σοι ὕδωρ ζων." 'Λέγει αὐτῶ ἡιι γυνή, "Κύριε, ούτε αντλημα έχεις, και το φρέαρ έστι " βαθύ πόθεν ουν έχεις το ύδωρ το ζων; μη συ !! " μείζων εί του πατρος ήμων Ίακωβ, ος έδωκεν ήμω " το φρέαρ, καὶ αὐτὸς έξ αὐτοῦ έπιε, καὶ οἱ υἰοὶ αὐ-" τοῦ, καὶ τὰ θρέμματα αὐτοῦ;" * Απεκρίθη ὁ Ἰη-! z 6. 58.

σούς καὶ είπεν αυτή, "Πας ὁ πίνων έκ του ύδατος * 6. 27, 35. " τούτου, διλήσει πάλιν. " ος δ' αν πίη έκ του υδατος !!

et 7. 38, 39.

5. Συχάρ. Josephus mentions a town in Samaria called 21κιμα, near to mount Garizim, vol. I. p. 582. and this hill was near to Sychar, v. 20. It is supposed to be the place afterwards called Flavia Neapolis.

6. ovrws may be rendered eo facto, postea. L. de Dieu, Alberti. It probably means, he sat down just as a tired person would do. See xiii. 25. (note.)

Acts xxvii, 17.

7. yuri. The name of Photina is given to her by Greek writers. Tillemont, Memoires, tom. I. p. 219.

9. ob yap - Sanapeiras. This is the remark of the evange-

12. marpos. Josephus says that the Samaritans claimed to be descended from Joseph. Antiq. IX. 14. 3.

13, 14. Oude ar our ex lacon πίοι, ο δίδωσεν ό θεός τας ακρέσο

" οδ έγω δώσω αυτώ, ου μη διλήση είς τον αίωνα " άλλά τὸ ὕδωρ ὁ δώσω αὐτῶ, γενήσεται έν αὐτῶ

15 " πηγή ύδατος άλλομένου είς ζωήν αιώνιον." Λέγει προς αυτον ή γυνή, "Κύριε, δός μοι τοῦτο τὸ ὕδωρ,

16" ΐνα μη διψώ, μηδε έργωμαι ένθάδε άντλειν." Λέγει αύτη ὁ Ἰησούς, "Ύπαγε, φώνησον τον ἄνδρά σου,

17 " καὶ έλθὲ ἐνθάδε." 'Απεκρίθη ή γυνή καὶ εἶπεν, " Οὐκ " έχω ἄνδρα." Λέγει αὐτη ὁ Ἰησοῦς, " Καλώς εἶπας,

18" "Ότι ανδρα ούκ έχω" πέντε γαρ ανδρας έσχες καί " νῦν ον ἔχεις, οὐκ ἔστί σου ἀνήρ' τοῦτο ἀληθές εἴ-

19 " ρηκας." ΕΛέγει αὐτῷ ἡ γυνὴ, "Κύριε, θεωρῶ ὅτι Ε 6. 14.

20 "προφήτης εἶ σύ, °οὶ πατέρες ἡμῶν ἐν τούτω τῷ ct 24 19. " ὅρει προσεκύνησαν καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο- s. 11. Reg. 9. 3.

" σολύμοις έστιν ο τόπος, όπου δεί προσκυνείν." 2 Par, 12.

21 Λέγει αυτή ὁ Ἰησούς, "Γύναι, πίστευσόν μοι, ὅτι " έργεται ώρα, ότε ούτε έν τω όρει τούτω ούτε έν 'Ιε-

22" ροσολύμοις προσκυνήσετε τῷ πατρί. Δύμεῖς προσ- d 2 Reg. 17.

" κυνείτε ο ούκ οίδατε ήμεις προσκυνούμεν ο οί- 3. Luc. 24.

" δαμεν' ότι ή σωτηρία έκ των Ιουδαίων έστίν, 2. ct 9. 4.

23" άλλ' έρχεται ώρα καὶ νῦν έστὶν, ὅτε οἱ άλη-" θινοί προσκυνηταί προσκυνήσουσι τώ πατρί έν

μεθύσματος πόσεις, τότε μέν διά τινος ύπηρετούντος των άγγελων, bu olvoxueiv ifiwae rore de kai di έσυτου, μηδένα του δίδοντος και του λαμβάνοντος μεταξύ τιθείς. Philo Jud. vol. I. p. 296.

18, mévre. Heinsius conceived that these five had been lawful

husbands.

20. - καὶ πρὸς ἀλλήλους έπολέμουν, των μέν Ιεροσολυμιτών τὸ παρ' αὐτοίς λερόν άγιον είναι λεγόντων, και τὰς θυσίας ἐκεῖ πέμπειν άξιούντων' των δε Σαμαρειτών els το Γαριζείν δρος κελευόντων. Joseph. vol. I. p. 585.

21. προσκυνήσετε. The time is coming, when there will be no particular place for wor-shipping God. Or it may mean literally, that sacrifices would soon cease to be offered in Judæa or Samaria.

22. σωτηρία έκ τῶν Ἰουδαίων. This was probably expected even by the Samaritans.

" πνεύματι καὶ ἀληθεία καὶ γὰρ ὁ πατηρ τοιούτους
ε 2 Cor. 3. " ζητεῖ τοὺς προσκυνοῦντας αὐτόν. "πνεῦμα ὁ Θεός 24

" καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ άλη-

" θεία δεῖ προσκυνεῖν." Λέγει αὐτῷ ἡ γυνὴ, " Οἶδα ὅπ 🤫

" Μεσσίας ἔρχεται," (ὁ λεγόμενος Χριστός·) " ὅταν

19.37. " έλθη έκεινος, άναγγελει ήμιν πάντα." 'Λέγει αιτή το δ 'Ίησους, "Έγω είμι, ὁ λαλων σοι." Καὶ ἐπὶ τοιτω τη ηλθον οι μαθηταὶ αὐτου, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει οὐδεὶς μέντοι εἶπε, "Τί ζητεῖς;" η Τί λαλεις μετ' αὐτης;"

'Αφηκεν οὖν την ὑδρίαν αὐτης ή γυνη, καὶ ἀπηλθεν εἰς την πόλιν, καὶ λέγει τοῖς ἀνθρώποις, " Δεῦτε, " ἴδετε ἄνθρωπον, δς εἰπέ μοι πάντα ὅσα ἐποίησα " μήτι οὖτός ἐστιν ὁ Χριστός ;" Ἐξηλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

Έν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἰ μαθηταὶ, λέγοντες, " 'Ραββὶ, φάγε." 'Ο δὲ εἶπεν αὐτοῖς, " Έγων
" βρῶσιν ἔχω φαγεῖν, ἡν ὑμεῖς οὐκ οἴδατε." "Ελεγων
οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, " Μήτις ἤνεγκεν αὐ" τῷ φαγεῖν;" Λέγει αὐτοῖς ὁ Ἰησοῦς, " Ἐμῶνν
" βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντος
" Μπι. 9. " με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Εοὐχ ὑμεῖς λέγετεν
37. Luc. 10.
" ὅτι ἔτι τετράμηνον ἐστι, καὶ ὁ θερισμὸς ἔρχεται;
" ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶπ
" καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θε-

25. This is a curious passage, as shewing that the Samaritans expected the Messiah. The words δ λεγόμενος Χριστός are an explanation of the evangelist.

27. ¿θαύμαζον, which is the

reading of many MSS is better than evaluation.

29. idere— µijri. See whele. Beza, Hombergius.

35. It is generally understood from these words, the they were spoken four month

36" ρισμον ήδη, και ο θερίζων μισθον λαμβάνει και " συνάγει καρπον είς (ωὴν αἰώνιον Ίνα καὶ ὁ σπείρων 37 " όμοῦ γαίρη καὶ ὁ θερίζων. ἐν γὰρ τούτω ὁ λόγος " έστιν ο άληθινος, ότι άλλος έστιν ο σπείρων, και 38" άλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ " οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ 39" ύμεις εις του κόπου αυτών είσεληλύθατε." 'Εκ δέ της πόλεως έκείνης πολλοί έπίστευσαν είς αὐτον των Σαμαρειτών, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρού-40 σης, ""Ότι εἶπέ μοι πάντα ὅσα ἐποίησα," 'Ως οὖν ηλθον προς αυτον οι Σαμαρείται, ηρώτων αυτον μεί-41 ναι παρ' αὐτοῖς καὶ ἔμεινεν έκεῖ δύο ἡμέρας, καὶ 42 πολλώ πλείους επίστευσαν διὰ τὸν λόγον αὐτοῦ, τημ τη Β τε γυναικὶ έλεγον, ""Οτι οὐκέτι διὰ τὴν σὴν λαλιὰν " πιστεύομεν αυτοί γαρ άκηκόαμεν, καὶ οἴδαμεν ὅτι " οὖτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ " Χριστός."

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπ44 ῆλθεν εἰς τὴν Γαλιλαίαν. Ἰαὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρ- ι Matt. 13.
τύρησεν, ὅτι προφήτης ἐν τῆ ἰδία πατρίδι τιμὴν οὐκ 6.74. Luc.

before the passover. Heinsius conjectured that the four months, in which were the feasts of Easter and Pentecost. were called τετράμηνον, and that our Saviour meant to speak of the harvest coming soon. Aristarch. Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The VOL. I.

true reading seems to be τετρά-

36. And the reaper receives his reward, though he had not the trouble of sowing; and gathers in a crop to everlasting life.

37. For in this instance the saying is the truth, that one soweth, and another reapeth. John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, de Adagiis N. T.

43, 44. τῆ ἰδία πατρίδι must Λ & έχει. Ότε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο εἰ αὐτὸν οἱ Γαλιλαίοι, πάντα έωρακότες αἱ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῷ ἑορτῷ καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

13 Ηλθεν ουν ο 'Ιησούς πάλιν είς την Κανά της φ k 2. 1. 11. Γαλιλαίας, όπου έποίησε τὸ ύδωρ οίνον. καὶ ην τις βασιλικός, οδ ο υίος ποθένει έν Καπερναρύμ, οδησει ακούσας ὅτι Ἰησοῦς ήκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, απηλθε προς αυτον, και ηρώτα αυτον να καταβή καὶ ἰάσηται αὐτοῦ τὸν υίον ήμελλε γὰ 1 1 Cor. 1. αποθνήσκειν. 1είπεν οδυ ο Ίησοῦς προς αυτον. "Εὰκι " μη σημεία καὶ τέρατα ίδητε, ου μη πιστεύσητε." Λένει πρὸς αὐτὸν ὁ βασιλικὸς, "Κύριε, κατάβηθικ " πρίν αποθανείν το παιδίον μου." Λέγει αυτώ ές Ίησοῦς, "Πορεύου ὁ υίος σου (η." Καὶ ἐπίστευσο ό ἄνθρωπος τῷ λόγω ῷ εἶπεν αὐτῷ ὁ Ἰησοῦς, κὰ έπορεύετο, ήδη δε αὐτοῦ καταβαίνοντος, οἱ δοῦλα: αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντς. " "Οτι ὁ παις σου ζη." Ἐπύθετο οδυ παρ' αὐτών; την ώραν έν ή κομινότερον έσχε και είπον απά " Ότι χθες ώραν εβδόμην άφηκεν αυτον ο πυρετός." *Εγνω οὐν ὁ πατὴρ, ὅτι ἐν ἐκείνη τῆ ώρα, ἐν ἡ ἐἰπο: αὐτῶ ὁ Ἰησοῦς, ""Οτι ὁ υίος σου ζη." Καὶ ἐπί-

mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. βασιλικόs is often used by Josephus, and always for a person, qui in famulitio et ministerio regis sit. Krebsius. He was probably attached to He-

mean Nazareth; and therefore rod's court. See Heinsius, 4- Γαλιλαίαν must mean the counristarch.

47. ἀκούσας. Capernaum was about twenty-five miles from Cana.

52. κομψότερον ἔσχε. So Epictetus, ὅταν ὁ ἰατρὸς εἰσίρχητα. μὴ φοβεῖσθαι τί εἴπη· μὴ δ ὁ εἴπη, Κόμψως ἔχεις, ὑπερχώρω. Diss. III. 10. 54 στευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5 ΜΕΤΑ ταῦτα ἢν ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη 2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῦς Ἱεροσολύμας ἔΕστι δὲ ἐν τοῦς Ἱεροσολύμος ἐπὶ τἢ προβατικἢ κολυμβήθρα, ἡ ἐπιλεγομένη 3 Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πληθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῆ κολυμβήθρα, καὶ ἐτάρασσε τὸ ὕδωρ ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ῷ δήποτε 5 κατείχετο νοσήματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριά-6 κοντα ὀκτὰν ἔτη ἔχων ἐν τῆ ἀσθενεία. τοῦτον ἰδὰν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρό-

η νον έχει, λέγει αὐτῷ, " Θέλεις ὑγιὴς γενέσθαι;" 'Απ-

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2. iv. 45: so that this perhaps means, This was the second time that Jesus worked a miracle upon his coming out of Judæa into Galilee.

CHAP. V.

1. έορτή, a festival, most probably not the festival of the passover; for this happened soon after, (vi. 4.) and is called ή έορτή. John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the passover, see Newcome.

2. "Eori. It has been thought from this expression, that John wrote his Gospel before the destruction of Jerusalem. But the pseudo-Athanasius says, ħν κολυμβήθρα καὶ νῦν ἐστιν; and he seems to speak accurately, for he adds, πέντε στοὰς εἶχε, νῦν γὰρ περιηρέθη τὰ πέριξ οἰκοδομήματα. Vol. II. p. 70.

Ibid. προβατική. Arnoldus understands πύλη, as in Nehem. iii. 1. xii. 39. Thes. Crit. Sacr.

part. I. p. 375.

Ibid. Bethesda means either domus misericordiæ, or effusionis.

Ibid. oroos. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

 L. de Dieu is inclined to translate ὅτι πολὺν ἤδη χρόνον ἔχει, that he was old. εκρίθη αὐτῷ ὁ ἀσθενῶν, "Κύριε, ἄνθρωπον οὐκ ἔχω, " ἴνα ὅταν ταραχθἢ τὸ ὕδωρ, βάλλη με εἰς τὴν κο-" λυμβήθραν' ἐν ῷ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ n Mutt. 9.6. " καταβαίνει." ⁿ Λέγει αὐτῷ ὁ Ἰηστοῦς, " Ἦχειραι, 8 Marc. 2.11. Luc. 5. 24. " ἀρον τὸν κράββατόν σου, καὶ περιπάτει." ° Καὶ φ

βατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν p Exod. 20. ἐκείνη τῆ ἡμέρα. p Ελεγον οὖν οἰ Ἰουδαῖοι τῷ τεθε-10 10. Deut. 5.
13. Neb. ραπευμένω, " Σάββατόν ἐστιν' οὐκ ἔξεστί σοι ἀραι 13. 19. Jer. 17. 21, &c. " τὸν κράββατον." ᾿Απεκρίθη αὐτοῖς, " Ὁ ποιήσας 13 Matc. 12. 2. Ματc. 2. 24. με ὑγιῆ, ἐκεῖνός μοι εἶπεν, ¾Αρον τὸν κράββατόν Laic. 6. 2. " σου, καὶ περιπάτει." Ἡρώτησαν οὖν αὐτὸν, "Τίς 1: " ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, ¾Αρον τὸν κράββα- " τόν σου, καὶ περιπάτει;" 'Ο δὲ ἰαθεὶς οὐκ ἤδει τίς 15.

ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὅντος ἐν τῷ τος καὶ τόπφ.

^{18.11.} τόπφ. ^q Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ:

^{18.11.} ἱερῷ, καὶ εἶπεν αὐτῷ, "Ἰδε ὑγιης γέγονας μηκέτι

" ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται." ᾿Απὴλ-!:

θεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι
Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οὶ Ἰουδαία.: καὶ ἐζήτουν αὐτὸν ἀποκτείναι, ὅτι ταῦτα ἐποίει ὁ

τ 14. 10. σαββάτφ. τό δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, "Ὁ: " πατήρ μου ἔως ἄρτι ἐργάζεται, κάγὸ ἐργάζομαι"

13. εξένευσεν, from εκνείν, enatare, ex malis emergere, secedere. Krebsius. Jesus escaped without notice, because there was a great crowd, L. de Dieu.

17. ¿pyáζεται. This is probably in allusion to God resting from his works on the Sabbath; and Jesus mear . Ye

think that works such as ther must not be done on the Sabiah, because God rested on the Sabbath: but I tell you, that Gi has never rested to this time from doing works of mercy and as these, and I shall persist is doing them. 18 * Διὰ τοῦτο οὖν μᾶλλον εζήτουν αὐτὸν οἱ Ἰουδαῖοι * 7. 19. et 8. 38. et 9. άποκτεῖναι, ὅτι οὐ μόνον εκυε τὸ σάββατον, ἀλλὰ 4. et 10. 33. Phil. 2. 6. καὶ πατέρα ἴδιον εκες τὸν Θεὸν, ἴσον ἐαυτὸν ποιῶν

19 τῷ Θεῷ. t ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ- t ver. 30. τοῖς, "'Αμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υίὸς

" ποιείν άφ' έαυτοῦ οὐδὲν, έὰν μή τι βλέπη τὸν πα-

" τέρα ποιούντα· α΄ γαρ αν έκείνος ποιή, ταύτα καὶ

20 " ὁ υίὸς ὁμοίως ποιεί. " ὁ γὰρ πατηρ φιλεί τὸν υίὸν, " 3. 35.

" καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μεί-

" ζονα τούτων δείξει αὐτῷ ἔργα, ΐνα ὑμεῖς θαυμάζητε.

21 " ώσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωο-

22 ποιεί, οῦτω καὶ ὁ νίὸς οῢς θέλει ζωοποιεί. xοὐδx 3.35. et

" γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν Matt.11.27. et 28. 18.

23 " δέδωκε τῷ υἰῷ· γίνα πάντες τιμῶσι τὸν υἱὸν, καθὼς $\frac{\text{ct. 16. 16.}}{\text{τιμῶσι τὸν πατέρα.}}$ ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμậ. $\frac{\text{ct. 17. 31.}}{\text{23. 16. 2.}}$

24" τον πατέρα τον πέμψαντα αὐτόν. ²'Αμην άμην ² 3. 18. et

" λέγω ὑμῶν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πι- 8.51.

" στεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς

" κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θα-

 2 5 " νάτου εἰς τὴν ζωήν. 8 'Αμὴν ἀμὴν λέγω ὑμῶν, ὅτι $^{8}_{5.1}$ Tim.

18. Toor. This shews in what sense the Jews understood the term, Son of God.

19. ἐὰν μὴ must be taken for ἀλλὰ, as in Gal. ii. 16. and so is εl μὴ in Matt. xii. 4. xxiv. 36.

20. I have written à avrès soui. The Father points out to the Son, and enables him to do, the works which he himself does.

21. There is probably a double allusion here, to dead persens being restored to life, and 20 sternal life being given again man when it was lost. Jesus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.

22. οὐδὶ γάρ. The connexion denoted by the particle γὰρ is with θέλει in ver. 21. For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judging.

5.6. Αρος. " ἔργεται ώρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσον-5. 1. Rom. 6. 4. Gal. " ται της φωνής τοῦ υἰοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαν-

2. 20.

" τες ζήσονται. ώσπερ γὰρ ὁ πατηρ έχει ζωὴν ἐν 26 " έαυτώ, ούτως έδωκε καὶ τῶ νἱῶ ζωὴν ἔγειν ἐν ἐω-

" τώ καὶ έξουσίαν έδωκεν αὐτώ καὶ κρίσιν ποιείν.:

b Dan. 12. " ότι νίος ανθρώπου έστί, b μη θανμάζετε τοῦτο ότι:8 2.1 Cor.15. 52. 1 Thess. " έρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-4. 16. 4. 10. c Matt. 25. " σονται της φωνής αυτού, εκαι έκπορεύσονται, οι τά 20

46. " ἀναθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς οι δὲ τὰ

" φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως, dois d ver. 19. et 6. 38.

" δύναμαι ένω ποιείν απ' έμαυτου ουδέν. καθώς

" ἀκούω, κρίνω καὶ ή κρίσις ή έμη δικαία ἐστίν

" ὅτι οὐ ζητῶ τὸ θελημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα

" τοῦ πέμψαντός με πατρός. "Εὰν ἐγὰ μαρτυρά 31 e 8. 14.

" περὶ έμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν άληθής.

f Esa. 42. 1. " τάλλος έστιν ο μαρτυρών περί έμου, και οίδα σης Matt. 3.17. " άληθής έστιν ή μαρτυρία ην μαρτυρεί περὶ έμου.

" g Ύμεις άπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ-E 1. 10.

> 25. νεκροί. Those that by sin had lost all title to eternal life, ζήσονται, shall be put in the way of obtaining eternal life, viz. by listening to the preaching of Jesus.

> 26. ζωήν probably means, the power of restoring eternal life to man: For as the Father has the power of again giving to man the cternal life which had been lost, in the same manner has He enabled Ilis Son to give this eternal life. See i. 4. This is merely one instance of what is said generally in ver. 19.

> 27. orı viós. Because he is not only the Son of God, but he

has taken upon himself every put of the mediatorial office of the Messiah; and this will not k complete till he has judged the world.

28. Do not wonder at what ! have said of giving eternal life to man: for the time will come. when the dead will actually rise again from their graves. Chryostom and Theophylact connected on vide and passon in with un banuagere.

31. This seems to contradict viii. 14. The meaning is here. My witness of myself will not be received as true, though

is really true.

34 " τύρηκε τῆ ἀληθεία: ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
 μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 35 " σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαί-

" νων, ὑμεῖς δὲ ἡθελήσατε ἀγαλλιασθῆναι πρὸς ώραν

36 " έν τῷ φωτὶ αὐτοῦ. h έγὰ δὲ ἔχω τὴν μαρτυρίαν h 1.33. et 6. 27. et 8.18. μείζω τοῦ Ἰωάννου τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ et 10.25. et 12.28

" πατὴρ ἴνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ έγὼ

" ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέ-

37 " σταλκε' i καὶ ὁ πέμψας με πατηρ, αὐτὸς μεμαρ- i Exod. 33. 20. Deut. 4. " τύρηκε περὶ έμοῦ. οὕτε φωνην αὐτοῦ ἀκηκόατε πώ- i 12. i 1 Tim.

38 " ποτε, οὖτε εἰδος αὐτοῦ ἐωράκατε. καὶ τὸν λόγον 4.12.

" αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῶν, ὅτι δν ἀπέστειλεν

39 " ἐκεῖνος, τούτω ὑμεῖς οὐ πιστεύετε. "Ερευνᾶτε τὰς k 1. 46.

Εsa. 8. 20.

γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς (ωὴν αἰώνιον et 34. 16.

" γραφας, οτι υμεις οοκειτε εν αυταις ζωην αιωνιον et 34. 16.
" έχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ' et 24. 27.

40 " καὶ οὐ θέλετε έλθεῖν πρός με, ἵνα ζωὴν ἔχητε. Δό- Deut. 18.

42 " ξαν παρὰ άνθρώπων οὐ λαμβάνω· άλλ' ἔγνωκα 15.

" ύμας, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἐαυ-

43 " τοις. έγω έλήλυθα έν τῷ ὀνόματι τοῦ πατρός μου,

" καὶ οὐ λαμβάνετέ με έὰν ἄλλος ἔλθη ἐν τῷ ὀνό-

44" ματι τῷ ἰδίῳ, ἐκείνον λήψεσθε. ¹πῶς δύνασθε ὑμεῖς¹ 12. 43.

" πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ Rom. 2. 29.

" την δόξαν την παρά τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

45" μη δοκείτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν κατηγορῶν ὑμῶν, Μωσῆς, εἰς δν

34. οὐ λαμβάνω. I am not anxious to receive testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.

35. ήθελήσατε. Ye were pleased. Ibid. αὐτοῦ, sc. τοῦ λύχνου.

John was not the Light, τὸ φῶς, i. 8. but he was ὁ λύχνος.

39. 'Epeware might be indicative or imperative. See Raphel. ad l. Wolfius.

45. μ) δοκείτε. The Syriac version takes this interrogatively, and so Palairet.

m Gen. 3. 15. et 22. 18. et 49. 10. Deut. 18. 15. " ὑμεῖς ἡλπίκατε. "εἰ γὰρ ἐπιστεύετε Μωσῆ, ἐπι- 46 " στεύετε ὰν ἐμοί περὶ γὰρ ἐμοῦ ἐκεῦνος ἔγραψεν.

" εὶ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς 47 " ἐμοῖς ῥήμασι πιστεύσετε ;"

ΜΕΤΑ ταῦτα ἀπηλθεν ὁ Ἰησοῦς πέραν της θα-6 λάσσης της Γαλιλαίας της Τιβεριάδος καὶ ἡκολού-2 θει αὐτῷ ὅχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀνηλθε δὲ εἰς τὸ ὅρος ὁς Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

n Exod. 12. n ην δε εγγυς το πάσχα η εορτη των Ιουδαίων. επά-18. Lev. 23. 5. Num. 28. ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος 16. Deut. ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν ο Ματτ. 14. Φίλιππον, "Πόθεν ἀγοράσομεν ἄρτους, ἴνα φάγωσυ 6. 35. Luc. "οὖτοι;" Τοῦτο δε ἔλεγε πειράζων αὐτόν αὐτὸς 9. 12.

γὰρ ἢδει τί ἔμελλε ποιείν. ᾿Απεκρίθη αὐτῷ Φίλιπ-; πος, "Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐ- "τοῖς, ἵνα ἔκαστος αὐτῶν βραχύ τι λάβη." Λέγεις αὐτῷ εἶς ἐκ τῶν μαθητῶν αὐτοῦ, ᾿Ανδρέας ὁ ἀδελφὸς

 P 2 Reg. 4. Σίμωνος Πέτρου, " P Εστι παιδάριον εν ωδε, ο έχει.
 43. " πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια ἀλλὶ " ταῦτα τί ἐστιν εἰς τοσούτους;" Εἶπε δὲ ὁ Ἰησοῦς, ι:

" Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν-" ἢν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν

45. ἢλπίκατε, ye used to hope, and still continue to hope, which is the proper force of the perfect tense.

CHAP. VI.

1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the northeastern side. Tiberias was a

town on the southern extremity of the lake.

4. This was the second pasover. See ii. 13. xi. 55.

5. πρὸς τὸν Φίλιππον. Jess may have addressed Philip, because he was of Bethsaids i. 44. and the desert place was near to Bethsaida. Luke ix.13. 11 αριθμον ώσει πεντακισχίλιοι. έλαβε δε τους αρτους ο Ίησους, καὶ εύγαριστήσας διέδωκε τοις μαθηταίς, οί δε μαθηταί τοις άνακειμένοις όμοίως και έκ των 12 όψαρίων όσον ήθελον. ως δε ένεπλήσθησαν, λέγει τοις μαθηταίς αὐτοῦ, "Συναγάγετε τὰ περισσεύ-13 " σαντα κλάσματα, ίνα μή τι ἀπόληται." Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων έκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε

14 τοις βεβρωκόσιν. τοι ουν άνθρωποι ιδόντες δ εποίησετι. 21. et 4. σημείον ὁ Ἰησοῦς, ἔλεγον, " Ότι οὖτός ἐστιν ἀληθῶς Luc. 7. 16.

15 " ο προφήτης ο έργομενος είς τον κόσμον." Ίησοῦς Deut. 18. οὖν γνοὺς ὅτι μέλλουσιν ἔργεσθαι καὶ άρπάζειν αὐτὸν, ίνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 * Ως δὲ όψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ • Μαιι. 14. 17 έπὶ την θάλασσαν, καὶ έμβάντες εἰς τὸ πλοιον, ήρ-6.47. γοντο πέραν της θαλάσσης είς Καπερναούμ. σκοτία ήδη έγεγόνει, καὶ οὐκ έληλύθει πρὸς αὐτοὺς ὁ 18 Ιησούς, ή τε θάλασσα ανέμου μεγάλου πνέοντος διη-19 γείρετο. έληλακότες οδυ ώς σταδίους εἰκοσιπέντε ή τριάκοντα, θεωρούσι τὸν Ἰησούν περιπατούντα έπὶ της θαλάσσης, καὶ έγγὺς τοῦ πλοίου γινόμενον καὶ 20 έφοβήθησαν. ὁ δὲ λέγει αὐτοῖς, " Έγώ εἰμι μη φο-21 " βείσθε." "Ηθελον οὖν λαβείν αὐτὸν εἰς τὸ πλοίον, καὶ εὐθέως τὸ πλοίον ἐγένετο ἐπὶ τῆς γῆς εἰς ἡν ὑπῆ-

22 Τη έπαύριον ὁ ὅχλος ὁ ἐστηκὼς πέραν της θαλάσ-

γον.

^{10.} πεντακισχίλιοι, beside women and children. Matt. xiv.

^{17.} els Καπερναούμ. See note

at Mark vi. 45.

^{22.} δ δχλος. These were the multitudes who had been fed on the north-eastern side of

σης, ίδων ὅτι πλοιάριον ἄλλο οὐκ ἢν ἐκεῖ εἰ μὴ ἐν ἐκεῖνο εἰς ὁ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, (ἄλλα δὲ ἢλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τὸ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου ὅτε οὖν εἶδεν ὁ ὅχλος ὅτι Ἰησοῦς οὐκ ἔστιν τὰ ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἢλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εξίπον αὐτῷ, " Ῥαββὶ, πότε ὧδε γέγονας ;" ᾿Απεκρίθη τὸ αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, " ᾿Αμὴν, ἀμὴν λέγω ὑμῦν, " ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλὶ ὅτι ἐφάγετε

τ ver. 40, " έκ των ἄρτων καὶ ἐχορτάσθητε. 'ἐργάζεσθε μὴ τὴν:; 54. ct 1. 32. ct 4. 14. ct "βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν 5. 37. ct 8. 18. Matt. 3. "μένουσαν εἰς ζωὴν αἰώνιον, ῆν ὁ υἰὸς τοῦ ἀνθρώπου 17. ct 17. 5. " ὑμῖν δώσει' τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ etg. 7. Luc. 3. 22. et 9. "Θεός." Εἶπον οὖν πρὸς αὐτὸν, "Τί ποιοῦμεν, τα: 35. 2 Pet. " ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;" "Απεκρίθη ὁ 19. 1. 17. " ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;" "Απεκρίθη ὁ 29. 23. "Τησοῦς καὶ εἶπεν αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ

" Θ εοῦ, ἵνα πιστεύσητε εἰς δν ἀπέστειλεν ἐκεῖνος." 38. et 16. 1. * Εἶπον οὖν αὐτῷ, " Τί οὖν ποιεῖς σὰ σημεῖον, ἵνας Ματο. 8. 11. Luc. 11. 29. " ἔδωμεν καὶ πιστεύσωμέν σοι ; τί ἐργάζη ; γοὶ πα- \mathfrak{g} 1 Cor. 1. 22.

y Exod. 16. the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. εἰς Καπερναούμ. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from

Tiberias, which is on the western side of the lake to the south of Capernaum.

27. ἐσφράγισεν. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

30, 31. The multitude seem now to have thought less of

" τέρες ήμων το μάννα έφαγον έν τη έρήμω, καθώς 4,14 Num. " ἐστι γεγραμμένον, "Αρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν 78.24. Sap. 32 " αὐτοῖς φαγείν." Εἰπεν οὖν αὐτοῖς ὁ Ἰησοῦς, 1 Cor. 10. 3. " 'Αμην, άμην λέγω ύμιν, Ού Μωσης δέδωκεν ύμιν " τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἀλλ' ὁ πατήρ μου δί-" δωσιν ύμιν τον άρτον έκ τοῦ ούρανοῦ τον άληθινόν. 33 " ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ 34 " οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ." Εἶπον οὖν προς αυτον, "Κύριε, πάντοτε δος ήμιν τον άρτον 35 " τοῦτον." Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, " Ἐγώ εἰμι ὁ = 4.14. et 7. " ἄρτος τῆς ζωῆς ο έρχόμενος πρός με, οὐ μὴ π ει- $\frac{37}{1}$ Ess. 55. " νάση καὶ ὁ πιστεύων εἰς έμε, οὐ μὴ διψήση πώ-36" ποτε. άλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ 37 " πιστεύετε, παν ο δίδωσί μοι ο πατήρ, προς έμε " ήξει καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω 38" έξω: "ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα » 4. 34. et "ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ $-\frac{5.30.}{26.39}$. 39" ψαντός με. ⁶τοῦτο δέ έστι τὸ θέλημα τοῦ πέμψαν-36. Luc. 22.

" τός με πατρὸς, ἵνα πᾶν ὁ δέδωκέ μοι, μὴ ἀπολέσω $_{b 10.28.et}^{42.2}$ εξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τἢ ἐσχάτη ἡμέ $_{18.9.}^{17.12.et}$ 40 " ρα. ' τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, $_{3.15,16.}$

the late miracle than they had done before: see v. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

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32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with

the word of God, vol. I. p. 120, 121, 484, 499, 566. See Deut. viii. 3.

33. The real bread of God is that which comes down from heaven. See v. 50.

36. δτι καὶ ἐωράκατέ με, that ye have even seen me, and yet do not believe.

39. Γτα πάν κ. τ. λ. See a similar construction in xvii. 2. Here it means, Γτα έκ πάντων, οὐε δίδωκέ μοι, μὴ ἀπολέσω.

" Ίνα πας ὁ θεωρών τὸν υίον καὶ πιστεύον εἰς αὐτὸν. " έχη (ωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν έγω τῆ " έσγάτη ἡμέρα." Ἐνόγγυζον οὐν οἱ Ἰουδαίοι περίλι αὐτοῦ. ὅτι εἰπεν. " Ἐνώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ d Matt. 13. " τοῦ οὐρανοῦ·" d καὶ ἔλεγον, " Οὐχ οὖτός ἐστιν Ἰη- 42 55. Marc. 6.3. Luc. " σοῦς ὁ υίὸς Ἰωσηφ, οὖ ήμεῖς οἴδαμεν τὸν πατέρα 4. 22. " καὶ τὴν μητέρα; πῶς οὖν λέγει οὖτος, "Οτι ἐκ τοῦ " οὐρανοῦ καταβέβηκα;" 'Απεκρίθη οὖν ὁ Ἰησοῦς 43 καὶ εἶπεν αὐτοῖς. " Μὴ γογγύζετε μετ' άλλήλων, οὐ-μ " δείς δύναται έλθειν πρός με, έαν μη ο πατηρ ο " πέμψας με έλκύση αὐτὸν, καὶ έγὰ ἀναστήσω αὐe Esa. 54. " τον τη έσγατη ημέρα. ε έστι γεγραμμένον έν τοις 15 34. Hebr. "προφήταις, 'Καὶ έσονται πάντες διδακτοὶ τοῦ 8.10. et 10. " Θεοῦ.' Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ 16. " μαθων, έρχεται πρός με τουχ ότι τον πατέρα τίς ψ f 1. 18. Matt. 11.27. Εικ. 10. 22. " έωρακεν' εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οῦτος έωρακε κ 3. 16, 18, " τὸν πατέρα. β άμην, άμην λέγω ύμιν. ὁ πιστεύων 4: " εἰς ἐμὲ, ἔγει (ωὴν αὶώνιον, ἐγώ εἰμι ὁ ἄρτος τῆς μ h Exod. 16. " (ωης. h οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῆψ 15. Num. " ἐρήμφ, καὶ ἀπέθανον οὖτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦς. 16. 78. 74. 1 Cor. 10. 5. "ούρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγη καὶ μὴ Heb. 3. 16, αποθάνη. ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα-5 1 3. 13. " νοῦ καταβάς ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, " (ήσεται είς τὸν αίωνα. καὶ ὁ ἄρτος δὲ ον ένω " δώσω, ή σάρξ μου έστιν, ην έγω δώσω ύπερ τίς " τοῦ κόσμου ζωης." κ'Εμάχοντο οὖν πρὸς άλλή- : k 3. o.

> 40. θεωρών. Vitringa thinks that allusion is intended to the v. 63, 65. brasen serpent.

gift of the Holy Spirit, See

45. έν τοις προφήταις. One 44. ελκύση. This is an obscure intimation of the future tures was called *The Prophets*.

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" ᾿Αμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν " τὸν ἄρτον ἐκ τοῦ οὐρανοῦ: ἀλλ' ὁ πατήρ μου δί-" δωσιν ύμιν τον άρτον έκ τοῦ οὐρανοῦ τον άληθινόν. 33 " ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ 34 " ούρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμω." Εἶπον οὐν προς αυτον, " Κύριε, πάντοτε δος ήμιν τον άρτον 35 " τοῦτον." Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, " Ἐνώ εἰμι ὁ 24.14. et 7. " ἄρτος τῆς ζωῆς" ὁ ἐρχόμενος πρός με, οὐ μὴ π ει- $\frac{37}{1}$ Esa. $\frac{55}{1}$. " νάση καὶ ὁ πιστεύων εἰς ἐμε, οὐ μη δινήση πώ-36" ποτε. άλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ 37 " πιστεύετε, παν ο δίδωσί μοι ο πατηρ, προς έμε " ήξει καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω 38 " έξω " ότι καταβέβηκα έκ τοῦ οὐρανοῦ, οὐχ ἵνα . 4. 34. et " ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ $-\frac{5.30. \text{ Matt.}}{26.39.}$ 39 " ψαντός με. ⁶ τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαν-36. Luc. 22. " τός με πατρὸς, ΐνα πᾶν ο δέδωκέ μοι, μὴ ἀπολέσω $^{42}_{b lo. 28. et}$

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19. Luc. 24. " του υίου του ανθρώπου αναβαίνοντα όπου δυ το 51. Act. 1. 9. Ερh. 4.8. "πρότερον; ^P τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξό: p 2 Cor. 3. " οὐκ ώφελεῖ οὐδέν· τὰ ῥήματα ἃ έγὰ λαλῶ ὑμῦν, 9 2. 25. et " πνεθιμά έστι καὶ ζωή έστιν. 9 άλλ' εἰσὶν έξ ὑμῶν 61 13. 11. " τινές οι ού πιστεύουσιν." "Ηιδει γαρ έξ αρχής ό 'Ιησούς, τίνες είσὶν οι μη πιστεύοντες, καὶ τίς έστιν ό παραδώσων αὐτόν, ' Καὶ έλεγε, " Διὰ τοῦτο είσκαι: г чег. 44. " ύμιν, ότι οὐδεὶς δύναται έλθειν πρός με, έὰν μη ή " δεδομένον αὐτῷ ἐκ τοῦ πατρός μου." Ἐκ τούτου 66 πολλοὶ ἀπηλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω. καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰn-6: σούς τοις δώδεκα, "Μή και ύμεις θέλετε ύπάγειν:" 'Απεκρίθη οὐν αὐτῷ Σίμων Πέτρος, "Κύριε, προς & " τίνα ἀπελευσόμεθα; ρήματα ζωής αἰωνίου έγεις " * καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὸ εἰω 8 II. 27. Matt. 16. 16. Marc. " ο Χριστος ο υίος του Θεου του (ώντος." 'Απε-το 8. 20. Luc. κρίθη αὐτοῖς ὁ Ἰησοῦς, " Οὐκ ἐγὰ ὑμᾶς τοὺς δώδεκα 9. 20. í 8. 44. " έξελεξάμην, καὶ έξ ύμῶν εἶς διάβολός ἐστιν;" "Ε-;: Luc. 6. 13. λεγε δε τον Ιούδαν Σίμωνος Ισκαριώτην ούτος γα ήμελλεν αυτον παραδιδόναι, είς ων έκ των δώδεκα.

ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῆ Γα- γ

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely his flesh, which will enable men to live for ever, but the Holy Spirit, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. Διὰ τοῦτο. He alludes to what was said in ver. 44, and explains it of the gift of the

Spirit, as is intimated in ver. 63.

66. Έκ τούτου, not from that time, but therefore. L. de Dies. Ibid. πολλοί. Epiphanius says that Mark was one of them. vol. I. p. 428. and Luke, ib. p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus. vol. I. Append. p. 41.

70. διάβολος is perhaps here taken in its literal sense of accuser.

accuser.

λιλαία ου γαρ ήθελεν έν τη Ἰουδαία περιπατείν, ὅτι 2 έζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, * Ήν δὲ ἐγγὺς * Lev. 23. 3 ή έορτη των Ιουδαίων ή σκηνοπηγία. Είπον οθν κατι. 12. πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, "Μετάβηθι ἐντεῦθεν, 3. 31. Act. " καὶ ὖπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου 1.14. 4 " θεωρήσωσι τὰ ἔργά σου ἃ ποιείς οὐδείς γὰρ ἐν " κρυπτώ τὶ ποιεί, καὶ ζητεί αὐτὸς ἐν παρρησία είναι. " εἰ ταῦτα ποιείς, φανέρωσον σεαυτὸν τῶ κόσμω." 5 * Οὐδε γαρ οι άδελφοι αυτοῦ επίστευον είς αυτόν, 2 Marc. 3. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, " Ὁ καιρὸς ὁ ἐμὸς οὖπω " πάρεστιν' ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 7 " ἔτοιμος. • οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ • 3. 19. et " μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα 15. 18. 8 " αύτοῦ πονηρά έστιν. " ὑμεῖς ἀνάβητε εἰς την έορ - ١ 8. 20. " την ταύτην" έγω ούπω άναβαίνω είς την έορτην " ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖπω πεπλήρωται." 9 Ταῦτα δὲ εἰπων αὐτοῖς, ἔμεινεν έν τῆ Γαλιλαία. 10 'Ως δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ανέβη είς την έορτην, ου φανερώς, άλλ' ώς έν κρυ-11 πτώ, ο Οι ούν Ἰουδαίοι εζήτουν αυτον εν τη εορτή, ο 11. 56. 12 καὶ ἔλεγον, "Ποῦ ἐστιν ἐκείνος;" ά Καὶ γογγυσμός α νετ. 40. πολὺς περὶ αὐτοῦ ἢν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 9.16.et 10. " ὅτι ἀγαθός ἐστιν." ἄλλοι δὲ ἔλεγον, "Οὕ ἀλλὰ 21.46. Luc. 13 " πλανᾶ τὸν ὅχλον." Οὐδεὶς μέντοι παρρησία ἐλά- % 9. 22. et 12. 43. et λει περί αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων. 19. 38.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventhmonth, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. 'O καιρὸs, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

n lat 4 " the side too indicate includence inco ip to st. κα. ι. > Εφ. 4. επρότερες: * το πρεξικά έστι το ζασπουύν, ή σάρξ63 * 2 Car. ; " oik áðská siðar til þýnaru á éyi kaki úplæ, 12 2. a " preina con mi (mi coro. 1 all' cion ce quar 64 12 11. " ruis di ci sustaineu." Hida yèp ét apris à Ίρσούς, τίνες είσαν οι μός πιστείνωτες, καὶ τίς έστιν ται 44 ο παραδώσων αιτών. 'Και έλεγε, "Δια τούτο είρηκα 65 " ύμων, ότι αύδεις δάναται έλθεον πρός με, έδαν μή ή " δεδομένον αὐτῷ ἐκ τοῦ πατρός μου." Ἐκ τούτου 66 πολλοι άπηλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἰπεν οὐν ὁ Ἰη-67 σούς τοις δώδεκα, "Μη και ύμεις θέλετε υπάγειν;" 'Απεκρίθη οὐν αὐτῷ Σίμων Πέτρος, "Κύριε, πρὸς 68 " τίνα ἀπελευσόμεθα; ρήματα (κής αἰωνίου έγεις. " καὶ ήμεῖς πεπιστεύκαμεν, καὶ έγνώκαμεν ὅτι σὺ εἶ 69 s 11. 27. Matt. 16. " ὁ Χριστὸς ὁ νίὸς τοῦ Θεοῦ τοῦ (ωντος." ''Απε- 70 16. Marc. 8. 29. Luc. κρίθη αὐτοῖς ὁ Ἰησοῦς, " Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα g. 20. t 8. 44. Luc. 6. 13. " έξελεξάμην, καὶ έξ ύμων εἶς διάβολός έστιν;" *Ε-71 λεγε δε τον Ιούδαν Σίμωνος Ίσκαριώτην ούτος γάρ ήμελλεν αύτον παραδιδόναι, είς ών έκ των δώδεκα. ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῆ Γα- 7

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66. Έκ τούτου, not from that time, but therefore. L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. I. p. 428. and Luke, ib. p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. I. Append. p. 41.

70. διάβολος is perhaps here taken in its literal sense of an

accuser.

λιλαία ού γὰρ ἤθελεν ἐν τη Ἰουδαία περιπατεῖν, ὅτι 2 εζήτουν αυτον οι Ἰουδαίοι άποκτείναι. " Ην δε έγγυς " Lev. 23. 3 ή έορτη των Ιουδαίων ή σκηνοπηγία. Είπον ούν κατι. 12. πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, " Μετάβηθι ἐντεῦθεν, 3. 31. Act. " καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ΐνα καὶ οἱ μαθηταί σου 1.14. 4" θεωρήσωσι τὰ ἔργά σου ἃ ποιείς οὐδείς γὰρ έν " κρυπτώ τὶ ποιεί, καὶ ζητεί αὐτὸς ἐν παρρησία είναι. " εἰ ταῦτα ποιεῖς, Φανέρωσον σεαυτὸν τῷ κόσμφ." 5 * Ούδε γαρ οι άδελφοι αυτοῦ επίστευον είς αυτόν. 2 Marc. 3. 6 Λέγει οθν αὐτοῖς ὁ Ἰησοῦς, " Ὁ καιρὸς ὁ ἐμὸς οὖπω " πάρεστιν' ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 7 " έτοιμος. * οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς · ἐμὲ δὲ * 3. 19. et " μισεί, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα 15. 18. 8 " αὐτοῦ πονηρά ἐστιν. " ὑμεῖς ἀνάβητε εἰς τὴν ἐορ- ν 8. 20. " την ταύτην: έγω ούπω αναβαίνω είς την έορτην " ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὖπω πεπλήρωται." 9 Ταῦτα δὲ εἰπων αὐτοῖς, ἔμεινεν έν τῆ Γαλιλαία. 10 'Ως δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ανέβη είς την έορτην, ού φανερώς, άλλ' ώς έν κρυ-11 πτώ. ο Οι οὐν Ἰουδαίοι εζήτουν αὐτὸν εν τῆ εορτῆ, ο 11. 56. 12 καὶ ἔλεγον, "Ποῦ ἐστιν ἐκείνος;" d Καὶ γογγυσμὸς d ver. 40. πολὺς περὶ αὐτοῦ ἢν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, 9. 16. et 10. " ὅτι ἀγαθός ἐστιν." ἄλλοι δὲ ἔλεγον, "Οῦ ἀλλὰ 21.46. Luc. 13 " πλανᾶ τὸν ὅχλον." ^e Οὐδεὶς μέντοι παρρησία ἐλά- ^{7. 16.} λει περί αὐτοῦ, διὰ τὸν Φόβον τῶν Ἰουδαίων. 19. 38.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventhmonth, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. 'O καιρὸs, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

" καὶ ὅπου εἰμὶ έγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν." Εἰ- :: πον ούν οἱ Ἰουδαίοι πρὸς ἐαυτοὺς, " Ποῦ οὖτος μέλ-" λει πορεύεσθαι, ότι ήμεις ούχ εύρήσομεν αὐτόν; " μη είς την διασποράν των Ελλήνων μέλλει πορεύ-" εσθαι, καὶ διδάσκειν τοὺς "Ελληνας: τίς έστιν οὐ- :: " τος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐν εὑρή-" σετε καὶ. "Όπου εἰμὶ ένω, ὑμεῖς οὐ δύνασθε έλθεω:"

' Εν δε τη εσχάτη ημέρα τη μεγάλη της εορτής; t 4. 14. et 6. 35. Lev. 23.
36. Esn. 55. εἰστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, " Ἐάν τις 1. Αρος. 22. « διψᾶ, ἐρχέσθω πρός με καὶ πινέτω· ο πιστεύω»; 17. u Esa. 12.3. « εἰς εμε. καθώς εἶπεν ή γραφή, ποταμοὶ ἐκ τῆς κα-" λίας αυτοῦ ρεύσουσιν υδατος (ώντος." * Τοῦτο δές x Joel. 2. 28. Act. 2. είπε περί του πνεύματος, οδ έμελλον λαμβάνευ ά πιστεύοντες είς αὐτόν ούπω γὰρ ἡν πνεῦμα ἄγια. 71.21. ct4. ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Υπολλοὶ οὐν ἐκ τῶς

42. et 6. 14.

34. eluí. H. Stephens, Beza, and Casaubon read elm, eo, instead of elui, sum. So also Theophylact, and the Arabic version. "Οπου signifies whither in viii. 21, 22. Matt. viii. 19.

35. την διασποράν των Έλλήνων. i. e. the Jews, who were dispersed in various countries. and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81,&c. L. de Dieu, Grotius. Others have understood it of the Gentiles. Salmasius, Krebsius.

37. The eighth day of the feast of tabernacles. See L. de Dien.

38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and

pour it on the altar, saving With joy shall ve draw water out of the well's of salvation. Isaiah xii. 3. See also xliv. 3. lv. 1. lviii. 11. Ezek. xxxvi. 15. Zach. xiv. 8. Heinsius undestood the passage to mean, He that believeth on me as the scripture has commanded, &c. &c. & also Theophylact, Glassius, C. lovius, &c. Perhaps the whok passage is to be pointed thus εάν τις διψά, ερχέσθω πρόι με και πινέτω ο πιστεύων είς ών. καθώς είπεν ή γραφή. Ποτακ κ. τ. λ.

39. οδπω ήν, was not yet gica to men. The Holy Spirit we to be given when Jesus wa taken away, but not till the See xvi. 7. The meaning of cooξάσθη may be seen in xii. !!

24 " $\sigma \alpha \beta \beta \acute{\alpha} \tau \dot{\varphi}$; ¹ μὴ κρίνετε κατ' ὅψιν, ἀλλὰ τὴν δι-1 Deut. 1.
25 " καίαν κρίσιν κρίνατε." Έλεγον οὖν τινὲς ἐκ τῶν Prov. 24.
 'Ιεροσολυμιτῶν, " Οὐχ οὖτός ἐστιν, ὂν ζητοῦσιν ἀπο-^{23. Jac. 2.1.}

26" κτείναι ; καὶ ἴδε, παρρησία λαλεί, καὶ οὐδὲν αὐτῷ

" λέγουσι. μήποτε άληθως έγνωσαν οι άρχοντες, ὅτι
27 " οὖτός ἐστιν άληθως ὁ Χριστός; " άλλὰ τοῦτον οἴ- m Matt. 12.

" δαμεν πόθεν έστίν" ὁ δὲ Xριστὸς ὅταν ἔρχηται, οὐ $^{55. \text{ Marc.}}_{6.3. \text{ Luc.}}$

28" δεὶς γινώσκει πόθεν ἐστίν." "Ἐκραξεν σὖν ἐν τῷ $^{4.22}_{n.8.26,42}$, ἰερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, "Κάμὲ οἴδατε, 55 .

" καὶ οἴδατε πόθεν εἰμί καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλή" λυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας μὲ, ὃν ὑμεῖς

30" εἰμὶ, κἀκεῖνός με ἀπέστειλεν." ^p Εζήτουν οὖν αὐτὸν ^{Matt. 11}.
πιάσαι καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι ^{p.8. 20, 37}.

Marc. 11.

3 ι οὖπω ἐληλύθει ἡ ὥρα αὐτοῦ. ${}^{q}Πολλοὶ δὲ ἐκ τοῦ {}^{18. Luc. 19.}$ ὅχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, " 0 Οτι ὁ ${}^{19.}_{q.8.30.}$

« Χριστὸς ὅταν ἔλθη, μήτι πλείονα σημεῖα τούτων

32 " ποιήσει, ών ούτος εποίησεν;" "Ηκουσαν οι Φαρισαίοι του όχλου γογγύζοντος περί αὐτοῦ ταῦτα καὶ ἀπέστειλαν οι Φαρισαῖοι καὶ οι ἀρχιερεῖς ὑπηρέτας,

33 Ίνα πιάσωσιν αὐτόν. ^τ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, τ_{13.33. et} "Ετι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς ^{16. τ6.}

34 " τον πέμψαντά με. "ζητήσετέ με, καὶ οὐχ εὐρήσετε" 8.21. et

man: Jesus made him altogether sound.

24. κατ' ὄψιν. He means to say, do not condemn in me what you approve of in Moses: if you allow a man to be circumcised on the sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ' ὅψιν, according to the person, and not according to jusvol. 1.

tice. L. de Dieu.
27. πόθεν must mean, of

what parents, or, of what father; for they knew where Christ was to be born, v. 42. and Christ in his answer shews who was his father. Raphel. The Jews might allude to Isaiah liii. 8. Who shall declare his generation?

33. airois is probably an interpolation.

вb

όρθρου δε πάλιν παρεγένετο είς τὸ ίερον, καὶ πᾶς ο 2 λαὸς ήρχετο πρὸς αὐτόν καὶ καθίσας εδίδασκεν αὐτούς, άγουσι δε οι γραμματείς και οι Φαρισαίοι προς: αὐτὸν γυναῖκα ἐν μοιχεία κατειλημμένην, καὶ στήσαντες αυτην έν μέσω, λέγουσιν αυτώ, " Διδάσκαλε. " αύτη ή γυνή κατελήφθη έπαυτοφώρω μοιχευομένη.

g Lev. 20. Dent. 22. 22.

" εν δε τω νόμω Μωσης ημίν ενετείλατο τας τοιαύς " τας λιθοβολείσθαι σὺ οὐν τί λέγεις;" Τοῦτο δέ έλεγον πειράζοντες αὐτὸν, ίνα έγωσι κατηγορείν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλω ἔγραφει είς την γην ώς δε επεμενον ερωτώντες αύτον, άνα-: κύψας είπε προς αύτους, "'Ο αναμάρτητος ύμων. " πρώτος του λίθου έπ' αυτή βαλέτω." Καὶ πάλυ! κάτω κύψας έγραφεν είς την γην. οι δε ακούσαντες σ καὶ ὑπὸ τῆς συνειδήσεως έλεγγόμενοι, έξήργοντο ές καθ είς αρξαμενοι από των πρεσβυτέρων εως των έσχάτων καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνή έν μέσω έστωσα. άνακύψας δε ο Ίησους, και μηδένα: θεασάμενος πλήν της γυναικός, είπεν αυτή, "'Η γινή

5. λιθοβολείσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall be put to death. It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale's Koran, vol. I. p. 55, 56. Philo Judaus says of a πόρνη, ως λύμη οὖν καὶ ζημία καὶ κοινον μίασμα καταλευέσθω. Vol. II. p. 308. He is not speaking of adultery.

6. πειράζοντες. Some say the they wished to accuse him of exciting rebellion, if he determined that she ought to k stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31. 9. ἐστῶσα. The reading

probably olog.

οχλου ακούσαντες τον λόγον, έλεγον, " Ουτός έστιν Deut. 18. 41 " άληθως ὁ προφήτης." " Αλλοι έλεγον, " Οὕτός 21.46. Luc. " ἐστιν ὁ Χριστός." "Αλλοι δὲ ἔλεγον, " Μὴ γὰρ ἐκ z ver. 52. et 42 " της Γαλιλαίας ο Χριστος έρχεται; "οὐχὶ ή γραφή a Panl. 132. " εἶπεν, ὅτι ἐκ τοῦ σπέρματος $\Delta a \beta$ ὶδ, καὶ ἀπὸ $B \eta \theta$ - 11. Mich. " λεέμ, της κώμης ὅπου ην Δαβίδ, ὁ Χριστὸς ἔρχε $-\frac{2.5}{2.4.}$ ι Sam. 43 " ται ;" $^{\rm b}$ Σχίσμα οὖν ἐν τῷ ὅχλῷ ἐγένετο δὶ αὐτόν. $^{\rm 16.1,\,4.}$ $^{\rm b,\,9.16.\,et}$ 44 τινές δε ήθελον έξ αυτών πιάσαι αυτόν, άλλ' ούδεις 10.19. 45 ἐπέβαλεν ἐπ' αὐτὸν τὰς χείρας. ἦλθον οὖν οἱ ὑπηρέται πρός τους άρχιερείς και Φαρισαίους και είπον 46 αὐτοῖς ἐκεῖνοι, " Διατί οὐκ ἡγάγετε αὐτόν;" 'Απεκρίθησαν οι υπηρέται "Ουδέποτε ούτως έλάλησεν 47 " άνθρωπος, ώς ούτος ὁ άνθρωπος." 'Απεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, " Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 " c μή τις έκ των άρχοντων επίστευσεν είς αυτον, η c 12. 42. 49 " έκ των Φαρισαίων; άλλ' ὁ ὅχλος οὕτος ὁ μὴ γινώ- et 2.8. Act. 50" σκων τον νόμον, έπικατάρατοί είσι." Δ Λέγει Νικό- 4 3.2. δημος προς αυτούς, ο έλθων νυκτός προς αυτόν, είς ει ών έξ αυτών, " Mn ὁ νόμος ημών κρίνει τον άν- ∘ Exod. 23. " θρωπον, έὰν μὴ ἀκούση παρ' αὐτοῦ πρότερον, καὶ 15. Deut. 1. 52" γνῷ τί ποιεῖ;" ' Απεκρίθησαν καὶ εἶπον αὐτῷ, 8. et 19.15. " Μή καὶ σὰ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ 1.46. Esn. " ίδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερ- Ματι. 4.15. 53" ται." Καὶ ἐπορεύθη ἔκαστος εἰς τὸν οἰκον αὐτοῦ. 8 'ΙΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὅρος τῶν Ἑλαίων.

40. τον λόγον. The reading is probably των λόγων.

48. ἀρχόντων. But see ver. 26.

and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius. CHAP. VIII.

1—11. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz decides that the passage is undoubtedly authentic.

ⁿΕίπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, " Ἐνὰ ὑπάνω, 21 n 7. 34. et 13. 33. " καὶ (πτήσετέ με, καὶ ἐν τῆ ἀμαρτία ὑμῶν ἀποθαν-" εῖσθε· ὅπου ἐγὰ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν." Έλεγον οὖν οἱ Ἰουδαῖοι, "Μήτι ἀποκτενεῖ ἐαυτὸν,:: " ὅτι λένει "Οπου ένὰ ὑπάνω, ὑμεῖς οὐ δύνασθε έλ-" θείν: " Καὶ είπεν αὐτοῖς, " Ύμεῖς ἐκ τῶν κάτω: " έστε, έγω έκ των άνω εἰμί υμεῖς έκ του κόσμου " τούτου έστε, έγω οὐκ εἰμὶ έκ τοῦ κόσμου τούτου. " εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἀμαστίας μ " ύμων έαν γαρ μη πιστεύσητε ότι έγω είμι απο-" θανείσθε έν ταις άμαρτίαις ύμων." "Ελεγον ούν: αὐτῷ, "Σὺ τίς εἶ;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, " Την ἀρχην ο, τι καὶ λαλῶ ύμιν. "πολλὰ ἔχω περὶ: 0 7. 28. " ύμων λαλείν και κρίνειν άλλ' ὁ πέμινας με άλη-" θής έστι, κάγω α ήκουσα παρ' αὐτοῦ, ταῦτα λέγω " είς του κόσμου." Ούκ έγνωσαν ότι του πατέρα: αύτοις έλεγεν. Είπεν ούν αυτοις ο Ἰπσους, ""Οταν: " ύψωσητε τον υίον τοῦ ἀνθρώπου, τότε γνώσεσθε " ὅτι ἐγώ εἰμι καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ " καθώς έδίδαξέ με ὁ πατήρ μου, ταῦτα λαλώ, καὶ ὁ:; " πέμψας με, μετ' έμοῦ έστιν' οὐκ ἀΦῆκέ με μόνον ὁ " πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντστε." Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτον.::

21. πάλιν. This may be with reference to vii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi.

25. Τὴν ἀρχὴν is used for altogether, at all, and for originally, at first. It is used in the latter sense in Gen. xiii. 4. xliii.

18, 20. Dan. viii. 1. Raphel

See xii. 48. xv. 22. ἀρχὴν signifying omnino lairet. The meaning pellatter sense in Gen. xiii. 4. xliii.

I am altogether what I am.

prefers the former; he reads or, and places only a commusafter υμω; from the fact of my speaking to you at all, because you do not believe me, I have many things to allege against you. See xii. 48. xv. 22. For τψ ἀρχὴν signifying omnino, see Pulairet. The meaning perhaps is I am altogether what I have before told you that I am.

31 Έλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, " Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ 32 " ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν 33 " ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς." ᾿Απεκρίθησαν αὐτῷ, " Σπέρμα ᾿Αβραάμ ἐσμεν, καὶ οὐδενὶ " δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, "Οτι ἐλεύ-

34" θεροι γενήσεσθε ;" p Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, p Rom. 6. " $^{16.2}$ Petr. $^{6.2}$ Ρetr. $^{16.2}$ Ρετρ. $^{16.2}$ Ρετρ. $^{16.2}$ Ρετρ. $^{16.2}$ Ρετρ. $^{16.2}$ Ρετρ. $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^{16.2}$ $^$

35 " τίαν, δουλός έστι της άμαρτίας, ὁ δὲ δουλος οὐ " μένει έν τὴ οἰκία εἰς τὸν αἰωνα' ὁ υίὸς μένει εἰς τὸν 36" αἰῶνα. ἐὰν οὖν ὁ υίὸς ὑμᾶς ἐλευθερώση, ὄντως 37 " έλεύθεροι έσεσθε. οίδα ὅτι σπέρμα ᾿Αβραάμ ἐστε· " άλλὰ (ητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ 38 " χωρεῖ ἐν ὑμῶν. ἐγὰ δ ἐώρακα παρὰ τῷ πατρί μου. " λαλώ καὶ ύμεις οὖν ὁ ἐωράκατε παρὰ τώ πατρὶ 39 " ύμῶν, ποιείτε." 'Απεκρίθησαν καὶ εἶπον αὐτῷ, "'Ο " πατηρ ημών 'Αβραάμ έστι." Λέγει αὐτοῖς ὁ Ἰησούς, "Εὶ τέκνα τοῦ ᾿Αβραὰμ ἦτε, τὰ ἔργα τοῦ 40 " `Αβραὰμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, " ἄνθρωπον δς την αλήθειαν υμίν λελάληκα, ην ή-" κουσα παρά τοῦ Θεοῦ· τοῦτο 'Αβραὰμ οὐκ ἐποίη-41 " σεν. ύμεις ποιείτε τὰ έργα τοῦ πατρὸς ύμων." Είπον ουν αυτώ, " Ἡμεῖς έκ πορνείας ου γεγεννή-42 " μεθα. ένα πατέρα έχομεν, τον Θεόν." Είπεν ούν αὐτοις ὁ Ἰησους, " Εὶ ὁ Θεὸς πατήρ ὑμῶν ἡν, ἡγα-" πατε αν έμε έγω γαρ έκ του Θεου έξηλθον και

35. Compare Heb. iii. 5, 6. 37. οὐ χωροῖ ἐν ὑμῖν, non pemetrat in vobis. L. de Dieu.

41. in moprelas. Origen thinks that the Jews meant to re-

proach Jesus with being born of fornication. ad l.

42. ἐξῆλθον relates to his coming originally from God, as being begotten by him: ῆκω to s b 4

8. Judæ

ver. 6.

10. 20.

" ήκω οὐδε γὰρ ἀπ' εμαυτοῦ ελήλυθα, ἀλλ' εκεψός " με ἀπέστειλε, διατί την λαλιαν την έμην ου γινώ-4 " σκετε, ότι ου δύνασθε άκουειν τον λόγον τον εμών: 9 1 Joh. 3. " 9 ύμεις έκ πατρός του διαβόλου έστε, και τας έπιθυ-μ " μίας του πατρὸς υμών θέλετε ποιείν. ἐκείνος ἀν-" θρωποκτόνος ην απ' άργης, καὶ έν τη άληθεία σιν " έστηκεν' ότι ουκ έστιν άλήθεια έν αυτφ. ότω " λαλη τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεί: ὅτι ψεύστης " έστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὰ δὲ ὅτι τὴν ἀλήθειαν ξ " λένω, οὐ πιστεύετέ μοι. τίς έξ ύμων ελέγγει μεθ " περί άμαρτίας; εί δε άλήθειαν λέγω, διατί ύμες τ 1 Joh. 4. " ου πιστεύετε μοι : το ών εκ του Θεού τα όπωσες " τοῦ Θεοῦ ἀκούει' διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι * 7. 20. et " έκ τοῦ Θεοῦ οὐκ ἐστέ." * Απεκρίθησταν οὖν οἱ Ἰον-ἐ δαίοι καὶ είπον αὐτώ, " Οὐ καλώς λέγομεν ἡμείς, ὅπ " Σαμαρείτης εί συ, και δαιμόνιον έχεις:" 'Απεκρίθηκ

> 'Ιησούς, " 'Εγω δαιμόνιον ούκ έχω, άλλα τιμώ το " πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὰ δὲ ἀξ " ζητῶ τὴν δόξαν μου ἔστιν ὁ ζητῶν καὶ κρίνων.

his now coming into the world, as sent by him. See xvi. 28. xvii. 8.

43. Beza translates it, Quare locutionem istam meam non agnoscitis, quod non potestis audire sermonem meum? L. de Dieu prefers making the second part of the verse an answer to the first: ἀκούειν is to obey. Compare vii. 17. Aalia is discourse, λόγος, doctrine.

44. The reading is probably έκ τοῦ πατρός.

Ibid. ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. These words do not contain the cause, but the proof:

we may know that the Devil al not continue in the truth, because there is no truth in him. L. de Dieu.

Ibid. καὶ ὁ πατ ηρ αὐτοῦ, sc. ψή dovs. In the Syriac there is m ambiguity: the pronoun is & minine: he is a liar, and the father of it, i. e. of a lie. L. & Dieu.

48. Σαμαρείτης. The Same ritans would perhaps have sid of the Jews, as Jesus had now said, that they were not God! people.

50. έστιν δ ζητών καὶ κρίσε. There is one that seeketh

51 " άμην, άμην λέγω ύμιν, έάν τις τον λόγον τον έμον " τηρήση, θάνατον ου μη θεωρήση είς τον αίωνα." 52 Είπον οὐν αὐτῷ οἱ Ἰουδαῖοι, "Νῦν ἐγνώκαμεν ὅτι " δαιμόνιον έχεις. 'Αβραάμ ἀπέθανε, καὶ οἱ προφήται, " καὶ σὺ λέγεις. Έαν τις τον λόγον μου τηρήση, οὐ 53" μη γεύσεται θανάτου είς τον αίωνα, μη συ μείζων " εί του πατρος ήμων 'Αβραάμ, οστις άπέθανε; καὶ " οι προφήται άπέθανον τίνα σεαυτόν συ ποιείς:" 54 Απεκρίθη Ίησους, " Έαν έγω δοξάζω έμαυτον, ή " δόξα μου ουδέν έστιν έστιν ο πατήρ μου ο δοξά-55" (ων με, ον ύμεις λέγετε, ότι Θεος ύμων έστι, καὶ " οὐκ έγνωκατε αὐτον, έγω δὲ οἰδα αὐτον καὶ ἐὰν " είπω ότι ούκ οίδα αυτόν, έσομαι όμοιος ύμων, Ψεύ-" στης άλλ' οίδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 36" 'Αβρααμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἴνα ἴδη την 57 " ημέραν την έμην· καὶ είδε καὶ έχάρη." Είπον οθν οι Ιουδαίοι προς αυτον, "Πεντήκοντα έτη ούπω έχεις, 38 " καὶ 'Αβραάμ εώρακας;" Είπεν αὐτοῖς ὁ 'Ιησούς, " 'Αμήν άμην λέγω ύμιν, πρίν 'Αβραάμ γενέσθαι, 59" έγω είμί." 1 Ηραν οὐν λίθους ΐνα βάλωσιν ἐπ' αὐ- 10.31. τόν Ίησοῦς δὲ ἐκρύβη, καὶ ἐξηλθεν ἐκ τοῦ ἱεροῦ. διελθών δια μέσου αυτών και παρήγεν ούτως.

Ο Καὶ παράγων είδεν ἄνθρωπον τυφλον έκ γενετής.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Ochs

ர்டிவ்ச.

56. ἡγαλλιάσατο τια τόη, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's

countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν 'Αβραάμ γενίσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously. u 1. 5, 9.

et 12. 35, 46. καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ε ' Ραββὶ, τίς ἥμαρτεν, οὖτος, ἡ οἱ γονεῖς αὐτοῦ, ἴνα " τυφλὸς γεννηθῆ;" ' Απεκρίθη ὁ ' Ιησοῦς, " Οὔτες " οὖτος ἥμαρτεν, οὖτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἴνα φαν- " ερωθῆ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργά- 4 " ζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἔως ἡμέρα ἐστίν" " ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. " ὅτανς " ἐν τῷ κόσμῳ ὡ, φῶς εἰμι τοῦ κόσμου." Ταῦτα εἰ- 6 πὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοῦς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, " ' Υπαγε, νίψαι εἰς τὴν; " κολυμβήθραν τοῦ Σιλωάμ" ὁ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθε βλέπων.

Οι οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρό-\$ τερον ὅτι τυφλὸς ἦν, ἔλεγον, " Οὐχ οὖτός ἐστω ὁ " καθήμενος καὶ προσαιτών;" "Αλλοι ἔλεγον, " Όπς οὖτός ἐστιν." "Αλλοι δὲ, " Ότι ὅμοιος αὐτῷ ἐστω."

CHAP. IX.

2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's own sins could have caused him to be born blind. We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: Master, who did sin? this man? [that he has been struck blind:] or his parents, that he was born blind? Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good

men. Antiq. XVIII. 1. 3. de Bel. Jud. II. 8. 14. The Talmudists, however, held the transmigntion of the souls of all mes. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in Matt. xvi. 14.

3. Over overos quaprer. Neither hath this man's sin, nor that of his parents, been the cause of in blindness: but the result of will be, that the operations of God will be displayed. See not at Matt. i. 22.

8. τυφλός. Most MSS. red προσαίτης. The man was be longer sitting and begging, be walking about of himself.

51 " άμην, άμην λέγω ύμιν, έάν τις τὸν λόγον τὸν ἐμὸν " τηρήση. θάνατον οὐ μὴ θεωρήση εἰς τὸν αἰῶνα." 52 Είπον οὐν αὐτῷ οἱ Ἰουδαίοι, "Νῦν ἐγνώκαμεν ὅτι " δαιμόνιον έχεις. 'Αβρααμ απέθανε, και οι προφήται, " καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήση, οὐ 53 " μη γεύσεται θανάτου είς τον αίωνα. μη συ μείζων " εἶ τοῦ πατρὸς ἡμῶν ᾿Αβραὰμ, ὅστις ἀπέθανε: καὶ " οι προφήται απέθανον τίνα σεαυτον συ ποιείς;" 54 Απεκρίθη Ἰησους, " Ἐὰν ἐγὰν δοξάζω ἐμαυτὸν, ή " δόξα μου οὐδέν έστιν" έστιν ὁ πατήρ μου ὁ δοξά-55" (ων με, δυ ύμεις λέγετε, ὅτι Θεὸς ύμῶν ἐστι, καὶ " οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν καὶ ἐὰν " εἶπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, Ψεύ-" στης: άλλ' οἰδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ. 56" 'Aβρααμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἴνα ἴδη τὴν 57 " ήμέραν την έμήν καὶ είδε καὶ έχάρη." Είπον οδν οι Ἰουδαίοι πρὸς αὐτὸν, "Πεντήκοντα ἔτη οὖπω ἔχεις, καὶ ᾿Αβραὰμ ἐώρακας ;" Εἶπεν αὐτοῖς ὁ Ἰησοῦς, " 'Αμην άμην λέγω ύμιν, πριν 'Αβραὰμ γενέσθαι, 59" έγω είμί." ' Τραν οὐν λίθους ΐνα βάλωσιν έπ' αὐ- 10.31. τόν Τησοῦς δὲ ἐκρύβη, καὶ ἐξηλθεν ἐκ τοῦ ἱεροῦ, διελθών διὰ μέσου αὐτῶν καὶ παρηγεν οὕτως.

Καὶ παράγων εἰδεν ἄνθρωπον τυφλὸν ἐκ γενετής.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεδς ήμῶν.

56. ἢγαλλάσστο το τόη, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's

countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν 'Αβραὰμ γενέσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

" δαμεν ότι οδτός έστιν ο νίος ήμων, και ότι τυφλος " έγεννήθη πώς δε νῦν βλέπει, οὐκ οἴδαμεν ή τκι " ήνοι εν αύτου τους όφθαλμους, ήμεις ούκ οίδαμο " αυτος ήλικίαν έγει αυτον έρωτήσατε, αυτος πειλ " αύτοῦ λαλήσει." Ταῦτα εἶπον οι γονεῖς αὐτοῦ, ὅπ:: X 12. 42. έφοβούντο τους 'Ιουδαίους' ήδη γαρ συνετέθειντο ά Ιουδαίοι, ίνα έαν τις αυτον ομολογήση Χριστον, άποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἰπω. " "Οτι ήλικίαν έχει, αυτον έρωτήσατε." 'Εφώνησαν οίτμ έκ δευτέρου τον ανθρωπον δε ην τυφλός, και είπον απο " Δος δόξαν τῷ Θεῷ ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος " ούτος αμαρτωλός έστιν." Απεκρίθη οψν έκεινος και θπεν. "Εὶ ἀμαρτωλός ἐστιν, οὐκ οίδα: ἐν οίδα, ὅτι τιφλὸς ὧν ἄρτι βλέπω." Εἶπον δὲ αὐτῷ πάλιν, "Τί ἐκοί: " ησέ σοι ; πῶς ἡνοιξέ σου τοὺς ὀΦθαλμούς ;" 'Ατ-: εκρίθη αὐτοῖς. "Εἰπον ὑμιν ἤδη, καὶ οὐκ ἡκούσατ " τί πάλιν θέλετε ακούειν; μη και ύμεις θέλετε από " μαθηταὶ γενέσθαι;" 'Ελοιδόρησαν οὐν αὐτὸν, κέ είπον. " Σὰ εἰ μαθητής ἐκείνου ήμεῖς δὲ τοῦ Μωσίκ " έσμεν μαθηταί. Τημείς οίδαμεν ότι Μωση λελάλη: у 8. 14. " κεν ο Θεός τοῦτον δε οὐκ οἴδαμεν πόθεν έστι. 'Απεκρίθη ὁ ἄνθρωπος καὶ είπεν αὐτοῖς, " Έν κή " τούτω θαυμαστόν έστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθο " έστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. τοίδαμε τέ 29. et 28. 9. " ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν π " θεοσεβής ή, καὶ τὸ θέλημα αὐτοῦ ποιή, τοίπ

ye should say, that ye so so know whence this man is, rish he hath been able to open syes. It is plain, that a man six can do this must be from God.

^{22.} ἀποσυνάγωγος. Either deprived of the common advantages of society, or prohibited from entering the synagogues.

30. It is extraordinary that

10 Έκεινος έλεγεν, "" Οτι έγώ εἰμι." "Ελεγον οὖν αὐτῷ,
11 "Πῶς ἀνεῷχθησάν σου οἱ ὀφθαλμοί;" 'Απεκρίθη
ἐκεινος καὶ εἶπεν, "" Ανθρωπος λεγόμενος 'Ιησοῦς πη" λὸν ἐποίησε, καὶ ἐπέχρισε μου τοὺς ὀφθαλμοὺς, καὶ
" εἶπε μοι, "Υπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,
" καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα."
12 Εἶπον οὖν αὐτῷ, "Ποῦ ἐστιν ἐκεινος;" Λέγει, "Οὐκ
" οἶδα."

Αγουσιν αυτον προς τους Φαρισαίους, τον ποτέ 14 τυφλόν, ην δε σάββατον, ότε τον πηλον εποίησεν ο 'Ιη-15 σους, και ανέωξεν αυτού τους οφθαλμούς. πάλιν ούν ηρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ είπεν αὐτοῖς. "Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς 16" μου, καὶ ἐνιψάμην, καὶ βλέπω." Ελεγον οὖν ἐκ τῶν Φαρισαίων τινές, "Ούτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ " τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ." Αλλοι έλεγον. " Πως δύναται άνθρωπος άμαρτωλός τοιαύτα σημεία 17 " ποιείν;" Καὶ σχίσμα ην έν αὐτοῖς. Λέγουσι τῷ τυφλφ πάλιν, " Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου " τους όφθαλμούς;" 'Ο δὲ εἶπεν, "Οτι προφήτης 18" έστίν." Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ. ότι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἔως ὅτου ἐφώνησαν τοὺς 10 γονείς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἡρώτησαν αὐτοὺς, λέγοντες. " Οδτός έστιν ὁ υίος ύμων, ον ύμεις λέγετε " ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;" 20 Απεκρίθησαν αυτοίς οι γονείς αυτού και είπον, "Οί-

^{11.} ἀνέβλεψα. This verb does not always mean to recover sight, but often simply to see: πηλὸν ἐπέθηκέ μοι ἐπὶ τοὺς ὀφθαλ-here it would be to begin to

c Esa. 40.

37. 24.

" πρόβατα καλεί κατ' όνομα καὶ έξάνει αὐτά καὶ " όταν τὰ ἴδια πρόβατα ἐκβάλη, ἔμπροσθεν αὐτών " πορεύεται καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ ὅπ " οίδασι την φωνην αύτοῦ. άλλοτρίω δε ού μη άκο-" λουθήσωσιν, άλλα φεύξονται απ' αυτοῦ· ὅτι οἰκ " οίδασι των άλλοτρίων την φωνήν." Ταύτην την παροιμίαν είπεν αυτοίς ὁ Ἰησούς εκείνοι δὶ κκ έγνωσαν τίνα ην α έλάλει αὐτοῖς.

Είπεν οὐν πάλιν αὐτοῖς ὁ Ἰησοῦς, " Αμην, ἀμην. " λέγω ύμιν, ότι έγω είμι ή θύρα των προβάτων. " πάντες όσοι προ έμου ήλθον, κλέπται είσι και λη " σταί άλλ ούκ ήκουσαν αυτών τὰ πρόβατα. ἐχώ " είμι ή θύρα δι έμοῦ έάν τις εἰσέλθη, σωθήσετα " καὶ εἰσελεύσεται καὶ έξελεύσεται, καὶ νομὴν εἰρή-" σει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ϊνα κλέψη κὶ " θύση καὶ ἀπολέση έγω ήλθον ίνα ζωήν έχων. " καὶ περισσον έχωσιν. "Έγω είμι ὁ ποιμην ὁ κα-11. Ezech. " λός ο ποιμήν ο καλος την ψυχην αὐτοῦ τίθησε 34. 23. et " ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οὐκ ὑ " ποιμην, οδ ουκ είσι τὰ πρόβατα ίδια, θεωρεί το " λύκον έρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φε " γει καὶ ὁ λύκος άρπάζει αὐτὰς καὶ σκορπίζει π " πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστ " καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων, ἐνώ εἰμί " ποιμην ὁ καλός καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομ " ύπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ, κής

CHAP. X.

6. παροιμίαν is opposed to παρρησία in xvi. 25. 2Q.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impostors. See Acts v. 36, &c. With by. The words mpo epos st wanting in many MSS.

14, 15. The members of the sentence, if properly dispose would be as follow:

" γινώσκω τον πατέρα καὶ τὴν ψυχήν μου τίθημι

16" ύπερ των προβάτων. ακαὶ άλλα πρόβατα έχω, α « Exech. 37.

" οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης κάκεῖνά με δεῖ

" άγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι' καὶ γενή-

17" σεται μία ποίμνη, είς ποιμήν. διὰ τοῦτο ὁ πατήρ

" με άγαπᾶ, ὅτι έγὼ τίθημι τὴν ψυχήν μου, ἵνα πά-

18 " λιν λάβω αὐτήν. οὐδεὶς αἴρει αὐτὴν ἀπ' έμοῦ, ἀλλ'

" έγω τίθημι αὐτὴν ἀπ' έμαντοῦ. έξουσίαν έχω θεῖναι

" αὐτὴν, καὶ έξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύ-

" την την έντολην έλαβον παρά τοῦ πατρός μου."

19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς

20 λόγους τούτους. ° έλεγον δὲ πολλοὶ έξ αὐτῶν, " Δαι- ° 7. 20. ct 8. 48, 52.

21 " μόνιον έχει καὶ μαίνεται τί αὐτοῦ ἀκούετε;" "Αλλοι έλεγον, "Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονίζο-

" μένου μη δαιμόνιον δύναται τυφλών ὀφθαλμούς

" ἀνοίγειν :"

22 'ΈΓΕΝΕΤΟ δέ τὰ έγκαίνια έν τοις Ίεροσολύ-1 ι Macc. 4.

23 μοις, καὶ χειμών ήν καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ 59.

24 ίερφ έν τη στοά τοῦ Σολομώντος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, " Έως πότε τὴν

" ψυχην ήμων αίρεις; εί σὰ εί ὁ Χριστὸς, είπε ήμιν

25 " παρρησία." ε Απεκρίθη αυτοίς ο Ίησους, " Είπον ε ver. 38. et 5. 36.

τὰ έμὰ, καθώς γινώσκω τὸν πατέρα καὶ γινώσκομαι ὑπὸ τῶν έμῶν, κα-

θως γενώσκει με ὁ πατήρ.

22. τὰ ἐγκαίνια. This feast was instituted by Judas Maccabeus, when the temple was purified from the profanation of Antiochus Epiphanes. 1 Macc. iv. 59. Josephus, Antiq. XII. 7. 7. It continued eight days from the twenty-fifth day of the month Casleu, which fell about the middle of Decem-

ber. See Wolfius.

23. For Solomon's porch see Josephus, Antiq. XX. 9. 7. A porch, or portico, στοά, was a kind of cloister, or covered colonnade enclosing a square.

24. aspers, do you keep in suspense? Erasmus, Beza, Came-

rarius.

25. Elnor. I have said to you before, that my works &c. See v. 36.

" ύμιν, και ού πιστεύετε, τὰ έργα α έγω ποιώ έν τφ " ονόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ " h άλλ' ύμεις ου πιστεύετε ου γάρ έστε έκ των h h 8. 10. " προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῶν, τὰ πώ-» " βατα τὰ ἐμὰ τῆς Φωνῆς μου ἀκούει, κάνὰ γινώσκω " αὐτά: καὶ ἀκολουθοῦσί μοι κάνὰ ζωὴν αἰώνω: " δίδωμι αὐτοῖς. καὶ οὐ μη ἀπόλωνται εἰς τὸν αίων. " καὶ ούχ άρπάσει τις αὐτὰ έκ τῆς χειρός μου. ίδι i 14. 28. " πατήρ μου, δς δέδωκέ μοι μείζων πάντων έστί " καὶ οὐδεὶς δύναται άρπάζειν έκ τῆς χειρὸς τοῦ τα-17.11,22. " τρός μου. ε έγω και ὁ πατηρ έν έσμεν." 1 Εβάστα... 1 8. 59. σαν οὖν πάλιν λίθους οἱ Ἰουδαίοι, ΐνα λιθάσωστ αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς. " Πολλὰ καλά! " έργα έδειξα ύμιν έκ του πατρός μου δια ποισ " αὐτῶν ἔργον λιθάζετέ με;" Απεκρίθησαν αὐτῷ ἀ! Ιουδαίοι. λέγοντες, "Περὶ καλοῦ ἔργου οὐ λιθάζομά " σε. άλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος m Psal. 82. " ων, ποιείς σεαυτον Θεόν." " Απεκρίθη αυτοίς έτ 6. 'Ιησούς, " Οὐκ ἔστι γεγραμμένον έν τῷ νόμῷ ὑμῶς. " ' Ένω είπα, θεοί έστε;' εί έκείνους είπε θεούς, προ " οὺς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λι-" θηναι ή γραφή, ον ο πατήρ ήγίασε και απέστειλο: " είς τὸν κόσμον, ὑμεῖς λέγετε, "Ότι βλασφημεῖς, τη

33. ποιείς σεαυτὸν Θεόν. This shews in what sense the Jews understood those words, I and the Father are one, ver. 30. and the phrase, Son of God: see ver. 36.

34. νόμφ is here used for all the scriptures, as in xii. 34. xv. 25. Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jess is God in a higher sense that those πρὸς οῦς ὁ λόγος τοι θε εγένετο.

Ibid. καὶ οὐ δύναται λιθήνα: γραφή. And the scripture canot be contradicted: i.e. if the scripture calls these person Gods, and in this respect canot be wrong.

37 " εἶπον, Υίὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ

38 " πατρός μου, μη πιστεύετέ μοι η εί δε ποιώ, καν η 14.10,11.

" έμοι μη πιστεύητε, τοις έργοις πιστεύσατε' ίνα 22.

" γνώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κάγὼ

39 " έν αὐτῷ." 'Εζήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ

41 ξμεινεν έκει. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, " Οτι Ἰωάννης μὲν σημείον ἐποίησεν οὐδέν· " πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ

42 " ήν." Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Τ ³ΗΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2° ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρφ, καὶ ο 12.3.
Κατι. 26.7.
ἐκμάξασα τοὺς πόδας αὐτοῦ τοῖς θριξῖν αὐτῆς, ἦς ὁ Marc. 14.3.

3 ἀδελφὸς Λάζαρος ἠσθένει. ἀπέστειλαν οὖν αὶ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, "Κύριε, ἴδε, ὂν φιλεῖς

4" ἀσθενεί." 'Ακούσας δὲ ὁ Ἰησοῦς εἶπεν, "Αὕτη ή

" ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς

" δόξης τοῦ Θεοῦ, ἵνα δοξασθῆ ὁ νίὸς τοῦ Θεοῦ δί

5" αὐτῆς." 'Ηγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν 6 ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι

ἀσθενεί, τότε μεν έμεινεν εν ῷ ἢν τόπφ δύο ἡμέρας.

40. Jesus staid at Bethabara about a month. Newcome.

CHAP. XI.

Epiphanius has preserved
 tradition that Lazarus was
 thirty years old at this time,
 and that he lived thirty years
 more. Vol. I. p. 652. For the
 prepositions ἀπὸ and ἐκ, see

note at i. 45. and also Luke x. 38.

2. aheiwara. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

*Επειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, " Αγωμε " είς την 'Ιουδαίαν πάλιν." Λέγουσιν αυτώ οι μα θπαὶ. " 'Ραββὶ, νῦν εζήτουν σε λιθάσαι οἱ 'Ιουδαία " καὶ πάλιν ὑπάγεις ἐκεῖ;" 'Απεκρίθη ὁ Ἰησούς " Ούγι δώδεκά είσιν ώραι της ημέρας: εάν τις περι " πατή έν τη ημέρα, οὐ προσκόπτει, ότι τὸ φῶς τοι " κόσμου τούτου βλέπει έαν δέ τις περιπατή έντί " νυκτὶ, προσκόπτει, ὅτι τὸ Φῶς οὐκ ἔστιν ἐν αὐτώ." Ταῦτα είπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, " Λάζαρος " ὁ Φίλος ἡμῶν κεκοίμηται ἀλλὰ πορεύουμι ἐκ " εξυπνίσω αὐτόν." Εἰπον οὐν οἱ μαθηταὶ αὐτοῦ, " Κύριε, εὶ κεκοίμηται, σωθήσεται." Εἰρήκει δε δ 'Ιησούς περί του θανάτου αυτού εκείνοι δε εδοξα ότι περί της κοιμήσεως του ύπνου λέγει, τότε ο είπεν αυτοίς ο Ίησους παρρησία, " Λάζαρος απέθως " καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἡισ " έκει άλλ άγωμεν προς αυτόν." Είπεν ουν θωμάς: ο λεγόμενος Δίδυμος, τοις συμμαθηταίς, ""Αγωμο " καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

τὸ φῶς τοῦ κόσμου τούτου, the natural light. Jesus meant to say, that his time was not yet come: (see vii. 6. ix. 4.)

^{10.} ἐν αὐτῷ. sc. τῷ κόσμφ. Knatchbull, Saubertus, Franckius. Others refer it to the man walking in the night.

^{16.} Θωμᾶς, in Hebrew IN. from DND, gemellos paren.

^{17.} τέσσαρας ήμέρας έχης So Arrian, ήδη δε τρίτην ήμε αὐτῷ τοῦ πλοῦ ἔχοντι εξαγρίλεται. VI. 17. 9.

37 " εἶπον, Υίὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ

38" πατρός μου, μὴ πιστεύετέ μοι n εἰ δὲ ποιῶ, καν n 14.10,11. "έμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε "ίνα n 22.

" γνωτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κάγω

39 " έν αὐτῷ." 'Εζήτουν οὖν πάλιν αὐτὸν πιάσαι καὶ έξηλθεν έκ τῆς χειρὸς αὐτῶν.

40 ΚΑΙ ἀπηλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ 41 ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, " "Ότι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· "πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθη 42 " ἦν." Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Ι Ι 'HN δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

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" δόξης τοῦ Θεοῦ, ἵνα δοξασθῆ ὁ υἱὸς τοῦ Θεοῦ δἰ
 5 " αὐτῆς." Ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν

6 άδελφην αὐτης καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ῷ ἢν τόπφ δύο ἡμέρας.

40. Jesus staid at Bethabara about a month. Newcome.

Chap. XI.

1. Epiphanius has preserved a tradition that Lazarus was thirty years old at this time, and that he lived thirty years more. Vol. I. p. 652. For the prepositions dπò and ἐκ, see vol. 1.

note at i. 45. and also Luke x. 38.

2. ἀλείψασα. This anointing is mentioned afterwards, xii. 3. and is perhaps anticipated here, because it had become so generally known, as was predicted in Matt. xxvi. 13.

s a. 6.

αύτην κλαίουσαν, και τους συνελθόντας αυτή Ιουδαίους κλαίοντας, ένεβριμήσατο τώ πνεύματι, καὶ έτάραξεν έσυτον, και είπε, "Που τεθείκατε αυτόν:"3 Λένουσιν αὐτῶ. "Κύριε, ἔργου καὶ ἴδε." 'Εδάκρυσυ 3 ο Ίπσους. Ελεγον ουν οι Ἰουδαίοι, ""Ιδε, πώς εφίλει; " αὐτόν." Τινές δὲ έξ αὐτῶν εἶπον, " Οὐκ ἡδύνατος; " ούτος ο ανοίξας τους οφθαλμούς του τυφλού, πα-" ησαι ίνα καὶ οὐτος μη ἀποθάνη;" Ἰησοῦς οὐν πά-3! λιν έμβοιμώμενος έν έαυτώ, έργεται είς τὸ μνημέων. ην δε σπήλαιον, καὶ λίθος επέκειτο επ' αὐτῶ. λέγει ό Ἰησους. ""Αρατε τὸν λίθον." Λέγει αὐτῷ ἡ ἀδελφη τοῦ τεθνηκότος Μάρθα, "Κύριε, ήδη όζει τεταρ-" ταίος γάρ έστι." Λέγει αὐτη ὁ Ἰησοῦς " Οὐκ εἰπων " σοι, ὅτι ἐὰν πιστεύσης, ὅψει τὴν δόξαν τοῦ Θεοῦ:" 3 Η ραν οδυ τον λίθου. οδ ην ο τεθνηκώς κείμενος. 'Ο+ δὲ Ἰπσοῦς ἦρε τοὺς ὀΦθαλμοὺς ἄνω, καὶ εἶπε, "Πά-" τερ. εύγαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὰ δὲ ἤδευ+ " ὅτι πάντοτέ μου ἀκούεις άλλὰ διὰ τὸν ὅχλος " τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με " ἀπέστειλας." Καὶ ταῦτα εἰπων, Φωνή μεγάλη: έκραύγασε, "Λάζαρε, δεῦρο έξω." Καὶ έξηλθεν ο τεθνηκώς, δεδεμένος τους πόδας και τὰς χειρας κειρίας, καὶ ή όψις αὐτοῦ σουδαρίω περιεδέδετο. λέγει αίτοις ο Ἰησους, " Λύσατε αὐτον, καὶ ἄφετε ὑπίγειν."

33. ενεβριμήσατο τῷ πνείματι is said of a person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have ἐταράχθη τῷ πνεύματι.

and is improperly

Jewish tomb was not open # top, but it was a chamber with an aperture at the side. (& note at Mark xvi. 5.) 'Exime means, was applied to it.

39. rerapraios. He had been beried four days, see v. 17. Hems! upon it; for a have been dead a longer time

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπί46 στευσαν εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰn-

47 σοῦς. 'συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ι Matt. 26. συνέδριον, καὶ ἔλεγον, "Τί ποιοῦμεν; ὅτι οὖτος ὁ ἄν- ¾. Luc. 22.

48 " θρωπος πολλά σημεία ποιεί. έὰν ἀφωμεν αὐτὸν οὕτω, 1.

" πάντες πιστεύσουσιν είς αὐτόν καὶ έλεύσονται οἰ

" 'Ρωμαΐοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-49" νος." Εἰς δέ τις έξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, " 'Υμεῖς οὐκ οἴδατε

50 " οὐδέν " οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἴνα 18.14.

" είς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον

51 " τὸ ἔθνος ἀπόληται." Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ

52 έθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἴνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς

53 εν. ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ΐνα εμ ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησία

48. 'Peopaios. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Kaidpas. See note at Luke iii. 2.

51. προεφήτωσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem. s o. 6.

αυτην κλαίουσαν, καὶ τοὺς συνελθόντας αὐτη Ἰουδαίους κλαίοντας, ένεβριμήσατο τώ πνεύματι, καὶ έτάραξεν έαυτον, καὶ είπε, "Ποῦ τεθείκατε αὐτόν:"34 Λέγουσιν αὐτῷ, "Κύριε, ἔργου καὶ ἴδε." 'Εδάκρυσεν 35 ο Ίπσους, έλεγον οὐν οἱ Ἰουδαίοι "Ἰδε, πῶς ἐφίλει 16 " αὐτόν." Τινες δε εξ αὐτῶν εἶπον, " Οὐκ ηδύνατο 37 " ούτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποι-" ησαι ίνα καὶ ούτος μη αποθάνη:" 'Ιησούς ούν πά- 38 λιν έμβριμώμενος έν έαυτφ, έρχεται είς το μνημείον. ην δε σπήλαιον, και λίθος επέκειτο επ' αυτώ. λένει 30 ό Ἰησοῦς, ""Αρατε τὸν λίθον." Λέγει αὐτῷ ἡ ἀδελ-Φη τοῦ τεθνηκότος Μάρθα, "Κύριε, ήδη όζει τεταρ-" ταίος γάρ έστι." Λέγει αυτή ὁ Ἰησους " Ουκ εἰπόν 40 " σοι, ὅτι ἐὰν πιστεύσης, ὄψει τὴν δόξαν τοῦ Θεοῦ:" Ηραν οὖν τὸν λίθον, οὖ ἢν ὁ τεθνηκὼς κείμενος. 'Ομι δε Ίπσους πρε τους οφθαλμούς άνω, και είπε, " Πά-" τερ. εύγαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ἤδεω 43 " ότι πάντοτέ μου ἀκούεις άλλὰ διὰ τὸν ὅχλον " τον περιεστώτα είπον, ίνα πιστεύσωσιν ότι σύ με " ἀπέστειλας." Καὶ ταῦτα εἰπων, φωνη μεγάλη43 έκραύγασε, "Λάζαρε, δεῦρο έξω." Καὶ έξηλθεν ὁ τε-4 θνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χειρας κειρίαις, καὶ ή όψις αὐτοῦ σουδαρίω περιεδέδετο. λέγει αὐτοις ο Ἰησους, " Λύσατε αυτον, και άφετε υπάγειν."

33. ἐνεβριμήσατο τῷ πνεύματι is said of a person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have ἐταράχθη τῷ πνεύματι.

38. ἐπέκειτο is improperly translated, lay upon it; for a

Jewish tomb was not open at top, but it was a chamber with an aperture at the side. (See note at Mark xvi. 5.) 'Eπέκειτο means, was applied to it.

39. τεταρταίος. He had been buried four days, see v. 17. He may have been dead a longer time.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπί46 στευσαν εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰη47 σοῦς. ἐσυνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι: Ματτ. 26.

συνέδριον, καὶ ἔλεγον, "Τί ποιοῦμεν; ὅτι οὖτος ὁ ἄν- 3. Marc. 14.
48 " θρωπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφῶμεν αὐτὸν οὕτω, 2.
" πάντες πιστεύσουσιν εἰς αὐτὸν καὶ ἐλεύσονται οἱ

" 'Ρωμαίοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-

49 " νος." Είς δέ τις έξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὧν τοῦ ένιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, " Ύμεῖς οὐκ οἴδατε

50 " οὐδέν " οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα = 18. 14. " εἷς ἄνθρωπος ἀποθάνη ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον

51 " τὸ ἔθνος ἀπόληται." Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ

52 έθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἴνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς

τα τεκνά του Θεου τα οιευκορπω μενά συναγαγη εις 53 εν. απ' εκείνης οὖν της ημέρας συνεβουλεύσαντο ίνα

54 ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησία

48. 'Ρωμαΐοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Kaiápas. See note at Luke iii. 2.

51. προεφήπευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

περιεπάτει έν τοις 'Ιουδαίοις, άλλα άπηλθεν έκειθεν είς την χώραν έγγυς της έρημου, είς Έφραϊμ λεγομένην πόλιν. κάκει διέτριβε μετά των μαθητών αύτου. ην δε έγγυς το πάσγα των Ιουδαίων και άνέβησαν 55 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς γώρας πρὸ τοῦ πάσγα, ίνα άγνίσωσιν έαυτούς, έζήτουν οθν τον Ίησουν, 56 καὶ έλεγον μετ' άλλήλων έν τῷ ἱερῷ ἐστηκότες, "Τί " δοκεί υμίν, ότι ου μη έλθη είς την έορτην:" Δεδώ-57 κεισαν δὲ καὶ οἱ ἀργιερεῖς καὶ οἱ Φαρισαίοι ἐντολην. ίνα έάν τις γνώ που έστι, μηνύση, όπως πιάσωσιν αὐτόν.

* 'Ο ΟΥΝ 'Ιησούς πρὸ εξ ήμερών τοῦ πάσχα [2 x Matt. 26. 6. Marc. 14. ηλθεν είς Βηθανίαν, όπου ην Λάζαρος ὁ τεθνηκώς, ον 3. ήγειρεν έκ νεκρών. έποίησαν οδν αύτφ δείπνον έκεί, 2 καὶ ἡ Μάρθα διηκόνει ὁ δὲ Λάζαρος είς ἢν τῶν συνανακειμένων αὐτῷ. ΤΗ οὖν Μαρία λαβοῦσα λίτραν 3 μύρου νάρδου πιστικής πολυτίμου, ήλειψε τους πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἷς έκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος 4 'Ισκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, " Διατίς " τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων. " καὶ ἐδόθη πτωχοῖς ;" Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ6 Z 13. 20.

> 55. This was the third passover which Jesus had attended since his baptism. See ii. 13.

Ibid. άγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

CHAP. XII.

Ι. πρὸ έξ ήμερων τοῦ πάσχα.

So in Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δείπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. λίτραν, from the Latin libram.

τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ .
τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς, "ἸΑφες αὐτήν' εἰς τὴν ἡμέραν
8 " τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. Τοὺς πτω- Deut. 15.
" χοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάν- 26. 11.
Ματς. 14.7.
Ματς. 14.7.

9 Έγνω οὖν ὅχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἢλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ᾽ ἵνα το καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἢγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποτικτείνωσιν· ὅτι πολλοὶ δι᾽ αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 b T η ἐπαύριον ὅχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτὴν, b Matt. 21. ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 7. Luc. 19. 13 ° ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν- c Paal. 118. τησιν αὐτῷ, καὶ ἔκραζον, " Ωσαννά· εὐλογημένος ὁ 25, 26. " ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ- 14 " ραήλ." Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' 15 αὐτὸ, καθώς ἐστι γεγραμμένον, ' d Mὴ φοβοῦ, θύγατερ a Zach. 9.9. ' Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ 16 ' πῶλον ὄνου.' Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ

6. ¿βάσταζεν. Huetius explains this to be, auferebat, furabatur, as at xx. 15. Not. in Origen. vol. III. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius: but opposed by Abreschius. p. 535, who interprets βαστάζειν, tractare, administrare.

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Greswell.

10. έβουλεύσαντο, determined. Grotius, Palairet.

12. Τη ἐπαύριον. If the remark at v. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their αὐτοῦ τὸ πρώτον: ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε έμνησθησαν ότι ταῦτα ην έπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄγλος ὁ ὧν 17 μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ήγειοεν αὐτὸν ἐκ νεκοῶν διὰ τοῦτο καὶ 18 ύπήντησεν αὐτῶ ὁ ὄγλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι το σημείον. οι ουν Φαρισαίοι είπον προς 19 έαυτούς, " Θεωρείτε ότι ούκ ώφελείτε ούδέν: ίδε, ο " κόσμος όπίσω αὐτοῦ ἀπηλθεν."

3 Ησαν δέ τινες Ελληνες έκ των άναβαινόντων, 20

ίνα προσκυνήσωσιν έν τη έρρτη. οδτοι οδν προσήλ-11 θον Φιλίππω τω ἀπὸ Βηθσαϊδὰ της Γαλιλαίας, καὶ ηρώτων αύτον λέγοντες, "Κύριε, θέλομεν τον Ίησοῦν " ἰδείν." "Ερχεται Φίλιππος καὶ λέγει τῷ 'Ανδρέα 21 καὶ πάλιν 'Ανδρέας καὶ Φίλιππος λέγουσι τῶ 'Ιησοῦ. ο δε Ιησούς απεκρίνατο αυτοίς λέγων, " Έληλυθεν 23 " ή ώρα ϊνα δοξασθή ὁ υίὸς τοῦ ἀνθρώπου. ἀμὴν. 24 " άμην, λέγω ύμιν, έαν μη ο κόκκος του σίτου πεσών " είς την γην αποθάνη, αυτός μόνος μένει έαν δέ e Matt. 10. " ἀποθάνη, πολύν καρπὸν Φέρει. " ὁ φιλῶν τὴν Ψυ-25

39. et 16. " Υὴν αὐτοῦ, ἀπολέσει αὐτήν καὶ ὁ μισῶν τὴν 25. Marc. 8. 35. Luc. ... Ψυχὴν αὐτοῦ ἐν τῷ κόσμῷ τούτῷ, εἰς ζωὴν αἰώνων 33. " φυλάξει αὐτήν. ' έὰν έμοὶ διακονή τις, έμοὶ ἀκο- 26 f 14. 3.

them: but afterwards &c.

20. "Ελληνες. See note at vii. 35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he

fulfilment was first offered to would allow these foreigners to see him: and he answered. The time is coming, when all persons will desire to see me: but it will not be till after my death.

> 25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

" λουθείτω' καὶ ὅπου εἰμὶ έγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ et 17. 24.

" έμος έσται καὶ έὰν τὶς έμοὶ διακονῆ, τιμήσει αὐ- 17.

" τὸν ὁ πατήο.

" Νῦν ἡ ψυχή μου τετάρακται καὶ τί εἴπω; πά-" τερ, σῶσόν με έκ τῆς ώρας ταύτης, άλλὰ διὰ

28" τοῦτο ἦλθον εἰς τὴν ὧραν ταύτην. πάτερ, δόξασόν " σου τὸ ὄνομα." Ηλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,

29 " Καὶ ἐδόξασα, καὶ πάλιν δοξάσω." 'Ο οὖν ὄχλος ὁ έστως και ακούσας έλεγε βροντήν γεγονέναι. άλλοι

30 έλεγον, " Αγγελος αὐτῶ λελάληκεν." Απεκρίθη ὁ Ίησοῦς καὶ εἶπεν, "Οὐ δι' έμε αῦτη ή φωνή γέγονεν,

31 " άλλὰ δι' ύμᾶς. Ενύν κρίσις έστι τοῦ κόσμου τού- \$ 16.11.

" του νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσε-

32 " ται έξω' κάγω έὰν ύψωθω έκ της γης, πάντας 13.14.

33 " έλκύσω προς έμαυτόν." Τοῦτο δε έλεγε, σημαίνων

34 ποίφ θανάτφ ήμελλεν ἀποθνήσκειν. ¡ Απεκρίθη αὐτῷ 1 2 Sam. 7. 13. Psal 89. ο όχλος, " Ήμεις ήκουσαμεν έκ τοῦ νόμου, ὅτι ὁ 29, 36. et

" Χριστὸς μένει εἰς τὸν αἰῶνα' καὶ πῶς σὰ λέγεις, $\frac{110.4}{6}$. ΕΞες. $\frac{10.4}{100}$. ΕΞες. $\frac{10.4}{100}$. ΕΞες. $\frac{10.4}{100}$. Τοῦ αὐθρώπου; τίς $\frac{10.4}{25}$. Dan. $\frac{10.4}{100}$.

27. τί εἴπω; Irenæus adds, où coida. I. 8. 2.

Ibid. άλλά. Athanasius reads

'Αββά. p. 1195.

28. dofacov. These are words of resignation: Cause thy name to be glorified in any manner that seemeth good to thee.

Ibid. Καὶ ἐδόξασα. I have caused my name to be glorified by my former dispensations, and now I shall do so again by thy

death. See xiii. 31. 30. δι' ἐμέ. Το afford me any conviction or satisfaction.

31. κρίσις seems very like our English word crisis. Now is the critical time, which will 27. decide whether the prince of this world will prevail or no.

Ibid. ἄρχων. See xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. ii. 2.

32. This is a prediction of the conversion of the world to Christianity, which would necessarily cause the power of Satan to end.

34. νόμου. See note at x. 34. Ibid. If we compare this with ver. 32, it seems plain that the Jews knew that Jesus called himself the Son of Man, and that they understood the Son of Man to mean Christ. (See * 1.9. " ἐστιν οὖτος ὁ υἰὸς τοῦ ἀνθρώπου;" * Εἶπεν οὖν 35 αὐτοῖς ὁ Ἰησοῦς, " ἔπι μικρὸν χρόνον τὸ φῶς μεθ " ὑμῶν ἐστι. περιπατεῖτε ἔως τὸ φῶς ἔχετε, ἵνα μὴ " σκοτία ὑμᾶς καταλάβη καὶ ὁ περιπατῶν ἐν τῆ " σκοτία οὐκ οἶδε ποῦ ὑπάγει. ἔως τὸ φῶς ἔχετε, 36 " πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε." Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν 37

1 Εsa. 53.1. αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν ' Ἰνα ὁ λόγος 'Ησαΐου 38

ποῦ προφήτου πληρωθῆ, ον εἶπε, ' Κύριε, τίς ἐπί' στευσε τῆ ἀκοῆ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι
' ἀπεκαλύφθη;' Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, 39

m Esa. 6.9. ὅτι πάλιν εἶπεν 'Ησαΐας, ' Tετύφλωκεν αὐτῶν τοὺς 40

Matt. 13.14:

Ματτ. 4.12. ' ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν τνα

Luc. 8. 10.

Λετ. 28. 26. ' μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῷ καρδία,

καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.' Ταῦτα εἶ- 41

πεν 'Ησαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε

περὶ αὐτοῦ ' ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολ- 41

note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away.

35. Instead of answering their question, he tells them, that only a short time remained for them to find out who he really was.

36. νίοι φωτός. See note at 2 Thess. ii. 3.

Ibid. ἐκρύβη. He went to Bethany. Matt. xxi. 17.

39. οὐκ ἠδύναντο, i. e. they

could not believe on account of their obstinate prejudice. See viii. 43. xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14. is almost word for word from the LXX, so that λαὸς οὖτος appears to be the nominative to τετύφλωκεν and πεπώρωκεν.

41. avrov, i. e. of Christ. John therefore thought that Isaiah saw the glory of Christ: but Isaiah says that he saw the Lord of hosts, vi. 1, 3. Again in Acts xxviii. 25. S. Paul says that the Holy Ghost spake to

λοὶ ἐπίστευσαν εἰς αὐτόν· άλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43 ° ηγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ° 5.44. ήπερ τὴν δόξαν τοῦ Θεοῦ.

44 ° Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, " Ὁ πιστεύων εἰς ο ι Pet. ι. " ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με '

45 " καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ^P ἐγὼ ^P 1. 5, 9. et " φῶς εἰς τὸν κόσμον ἐλήλυθα, ἴνα πᾶς ὁ πιστεύων ^{12.} et 9. 5.

47 " εἰς ἐμὲ, ἐν τῆ σκοτίᾳ μὴ μείνη. q καὶ ἐάν τις μου q 3. 17. " ἀκούση τῶν ῥημάτων καὶ μὴ πιστεύση, ἐγὼ οὐ 16.

" κρίνω αὐτόν οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,

48" άλλ' ΐνα σώσω τον κόσμον. ὁ άθετῶν ἐμὲ καὶ μὴ

" λαμβάνων τὰ ἡήματά μου, ἔχει τὸν κρίνοντα αὐ" τόν ' ὁ λόνος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν

49" τῆ ἐσχάτη ἡμέρα. Τότι ἐγὰ ἐξ ἐμαυτοῦ οὐκ ἐλά- τ 14.10.

" λησα' ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι έντο-5° καὶ οἶδακε, τί εἴπω καὶ τί λαλήσω' καὶ οἶδα ὅτι ἡ

" έντολη αὐτοῦ ζωη αἰώνιός έστιν. α οὐν λαλω έγω,

" καθώς είρηκε μοι ὁ πατήρ, οῦτω λαλώ.

13 °ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδῶς ὁ Ἰησοῦς Matt. 26.
ὅτι ἐλήλυθεν αὐτοῦ ἡ ώρα, ἵνα μεταβῆ ἐκ τοῦ κόσμου 14. 1. Luc.
τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς
²² ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς. καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς

Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16. 48. δ λόγος. The doctrine. This was, that a person must believe in Christ, or he cannot be saved.

50. And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.

CHAP. XIII.

1. εls τελος. See note at Luke xviii. 5.

2. δείπνου γενομένου. When

u 15. 3.

t 3. 35. et παραδφ̂, t εἰδως ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ 3 17.2. Matt. 28. 18. πατηρ εἰς τὰς νεῖστος Ν΄ την καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ΐνα αυτον πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ μ τίθησι τὰ ἱμάτια, καὶ λαβών λέντιον, διέζωσεν έσυτόν είτα βάλλει ύδωρ είς τὸν νιπτήρα, καὶ ήρξατος νίπτειν τους πόδας των μαθητών, και εκμάσσειν τω λεντίω ώ ήν διεζωσμένος. έρχεται οθν προς Σίμωνα6 Πέτρον καὶ λέγει αὐτῷ ἐκείνος, "Κύριε, σύ μου " νίπτεις τους πόδας;" 'Απεκρίθη 'Ιησους και είπεν? αὐτῷ, " Ο έγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ " μετὰ ταῦτα." Λέγει αὐτῷ Πέτρος, " Οὐ μὴ νέψης 8 " τους πόδας μου είς τον αίωνα." 'Απεκρίθη αυτώ δ 'Ιησούς, "'Εὰν μη νίψω σε, οὐκ έχεις μέρος μετ' " έμου." Λέγει αὐτῷ Σίμων Πέτρος, "Κύριε, μης " τοὺς πόδας μου μόνον, άλλὰ καὶ τὰς χεῖρας καὶ " την κεφαλήν." "Λέγει αὐτῷ ὁ Ἰησοῦς, " Ο λελου-10 " μένος οὐ γρείαν έγει η τοὺς πόδας νίψασθαι άλλ' " έστι καθαρὸς ὅλος καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' " ουχὶ πάντες." ³Ηιδει γὰρ τὸν παραδιδόντα αὐτόν 11 διὰ τοῦτο εἰπεν, " Οὐχὶ πάντες καθαροί έστε."

> the supper had taken place: not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in έγείρεται έκ τοῦ δείπνου, in ver. 4.

> 4. τὰ ἰμάτια, probably not all his clothes, but the pallium and stola: the tunica may have remained. See xxi. 7. Matt. v. 40. Mark xiv. 52. Τὰ ἰμάτια is used for an outer garment, or cloak, in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as

well as his feet: Jesus tells him that it was not his intention to wash their whole body, but only their feet, for this was the only part which required washing: He that has bathed himself has no need of washing himself again, except his feet. He wished Peter to understand, that he did not do this merely as an ordinary washing, but w give them a lesson of humility.

ΙΙ. τὸν παραδιδόντα αὐτόν. Ηἰπ that was betraying him, i. e. seek12 "Ότε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ίματια αὐτοῦ, ἀναπεσών πάλιν, εἶπεν αὐτοῖς, "Γινώ-

13 " σκετε τί πεποίηκα ύμιν; " ύμεις φωνείτέ με, 'Ο " Matt. 23. " διδάσκαλος, καὶ ὁ κύριος καὶ καλῶς λέγετε, εἰμὶ ι Cor. 8. 6.

14" γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος

" καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀΦείλετε άλλήλων νί-

15" πτειν τοὺς πόδας, ὑπόδειγμα γὰρ ἔδωκα ὑμίν, ἵνα

16 καθώς έγω έποίησα ύμιν, και ύμεις ποιήτε. γ άμην, γ 15. 20. " άμην, λέγω ὑμίν, οὐκ ἔστι δοῦλος μείζων τοῦ κυ- Luc. 6. 40.

" ρίου αὐτοῦ. οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος

17 " αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε

18 " αὐτά. οὐ περὶ πάντων ὑμῶν λέγω έγὼ οἶδα οῢς

" έξελεξάμην' άλλ' ίνα ή γραφή πληρωθή, ' ε' O = Psal. 41.9.

" τρώγων μετ' έμου τον άρτον, έπηρεν έπ' έμε την

19" πτέρναν αὐτοῦ.' 'Απ' ἄρτι λέγω ὑμῶν πρὸ τοῦ

" γενέσθαι, ΐνα ὅταν γένηται, πιστεύσητε ὅτι ἐγώ

20" εἰμι. * ἀμὴν, ἀμὴν, λέγω ὑμῖν, Ὁ λαμβάνων ἐάν • Μαιτ. 10.

" τινα πέμψω, έμε λαμβάνει ο δε έμε λαμβάνων. 40.

" λαμβάνει τὸν πέμψαντά με."

b Ταῦτα εἰπὼν ὁ Ἰησοῦς εταράχθη τῷ πνεύματι, 6 Matt. 26. καὶ ἐμαρτύρησε καὶ εἶπεν, "'Αμην, ἀμην, λέγω ὑμῶν, 14. 18.

22" ὅτι εἶς εξ ὑμῶν παραδώσει με." Ἐβλεπον οὐν εἰς Τας. 22.21. άλλήλους οι μαθηταί, απορούμενοι περί τίνος λέγει.

23 ° ην δε άνακείμενος είς των μαθητών αὐτοῦ έν τῷ ο 21. 20. 24 κόλπφ τοῦ Ἰησοῦ, δυ ἡγάπα ὁ Ἰησούς νεύει οδυ

ing or meditating to betray

18. 'Ο τρώγων κ.τ.λ. In the LXX, δ έσθίων άρτους μου έμεγάλυνεν έπ' έμε πτερνισμόν.

21. ἀταράχθη. See xi. 33.

23. els. S. John himself. He

must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. Thes. Crit. Sacr. part. I. p. 197. Ον ηγάπα, for whom he had a particular affection.

d 12. 6.

τούτφ Σίμων Πέτρος πυθέσθαι τίς αν εξη περὶ οῦ λέγει. ἐπιπεσων δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, 25 λέγει αὐτῷ, "Κύριε, τίς ἐστιν;" ᾿Αποκρίνεται ὁ Ἰη-26 σοῦς, "Ἐκεῖνός ἐστιν, ῷ ἐγὰ βάψας τὸ ψωμίον ἐπι-" δώσω." Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη. καὶ μετὰ τὸ ψωμίον, τότε εἰσ-27 ῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, "Ο ποιεῖς, ποίησον τάχιον." Τοῦτο δὲ οὐδεὶς 28 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ἀτινὲς 29 γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, "Αγόρασον ὧν χρείαν " ἔχομεν εἰς τὴν ἑορτήν" ἢ τοῖς πτωχοῖς ἴνα τὶ δῷ. λαβών οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν ἢν δὲ 30 νὺξ, ὅτε οὖν ἐξῆλθε.

Λέγει ὁ Ἰησοῦς, " Νῦν ἐδοξάσθη ὁ υἰὸς τοῦ ἀν-" θρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς 32

" έδοξάσθη εν αυτώ, και ο Θεος δοξάσει αυτον εν

• 7. 34 et " έαυτφ, καὶ εὐθὺς δοξάσει αὐτόν. • Τεκνία, ἔτι μι-53
8. 21. " κρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον

" τοις 'Ιουδαίοις, "Οτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύ-

 $f_{15. \ 12.}$ " νασθε έλθεῖν, καὶ ὑμῖν λέγω ἄρτι. f ἐντολὴν καινὴν ¾ Lev. 19. 18. " δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους" καθὼς ἠγά-39. Gal. 6. 2. Iac. 2. 8. " πησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν f 1 Pet. 1. 22. 1 Joh. 3 11. " τούτf γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, et f 4. 16, 21.

25. Most MSS. read ούτως after ἐκεῖνος. See note at iv. 6.

Ibid. λέγει αὐτῷ. This was said in a low tone, so as not to be heard by the rest. Philo Judæus speaks of a person, πολλάκις δὲ καὶ ἐπικλίνας πρὸς οὖς, ἵνα μὴ κατάκουοί τις ἔτερος, ἡσυχῆ καὶ πράως ἐνουθέτει. Vol.

II. p. 552. The answer of Jesus was alike inaudible to the rest.

28. oùdeis eyre. Because they had not heard what Jesus said to John.

30. ὅτε οὖν ἐξῆλθε. Οὖν is probably an interpolation, or else these words should be connected with what follows.

36 " ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις." ⁸ Λέγει αὐτῷ Σί- ⁸ ^{21.19.}
μων Πέτρος, " Κύριε, ποῦ ὑπάγεις;" 'Απεκρίθη αὐτῷ
ὁ 'Ιησοῦς, " "Οπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκο37 " λουθῆσαι " ὕστερον δὲ ἀκολουθήσεις μοι." Λέγει
αὐτῷ ὁ Πέτρος, " Κύριε, διατί οὐ δύναμαί σοι ἀκο" λουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω."

38 h' Απεκρίθη αὐτῷ ὁ Ἰησοῦς, " Τὴν ψυχήν σου ὑπὲρ h Matt. 26. " ἐμοῦ θήσεις ; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκ- 14. 30. Luc. " τωρ Φωνήσει, ἔως οδ ἀπαρνήση με τρίς.

14 "Μὴ ταρασσέσθω ὑμῶν ἡ καρδία πιστεύετε εἰς
 2 τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῷ οἰκία τοῦ "πατρός μου μοναὶ πολλαὶ εἰσίν εἰ δὲ μὴ, εἰπον ἀν

3 " ὑμῖν. Πορεύομαι έτοιμάσαι τόπον ὑμῖν. ἰκαὶ ἐὰν ι ver. 18. et "πορευθῶ καὶ έτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι 17. 24.

" καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν τνα ὅπου εἰμὶ

4" έγω, καὶ ύμεις ήτε. καὶ ὅπου έγω ὑπάγω οἴδατε.

5 " καὶ τὴν ὁδὸν οἴδατε." Λέγει αὐτῷ Θωμᾶς, "Κύριε,

" οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν

6 " όδον είδεναι;" Λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐγὰ εἰμὶ

" ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται

7 "πρὸς τὸν πατέρα, εἰ μὴ δι ἐμοῦ. εἰ ἐγνώκειτέ με, " καὶ τὸν πατέρα μου ἐγνώκειτε ἄν' καὶ ἀπ' ἄρτι

8" γινώσκετε αὐτὸν, καὶ έωράκατε αὐτόν." Λέγει αὐτῷ

CHAP. XIV.

2. μοναὶ πολλαί. This was understood of different degrees of rewards in the next life by Irenæus, p. 337. Clem. Alex. p. 579, 797. and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.

3. πορεύομαι. This is said in explanation of his declaration in xiii. 33. which had perplexed Peter. He repeats, that he was going, but states the reason.

4. Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.

Φίλιππος, "Κύριε, δείξον ημίν τὸν πατέρα, καὶ άρκεί " ἡμίν." κΛέγει αὐτῷ ὁ Ἰησοῦς, " Τοσοῦτον χρόνονο k ver. 20. et 12.45. et ... μεθ΄ ύμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε ; ὁ " έωρακως έμε, έωρακε τον πατέρα καὶ πως συ λέ-" γεις. Δείξον ήμιν τον πατέρα: ου πιστεύεις ότι 10 " έγω έν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥή-" ματα, α έγω λαλω ύμιν, απ' έμαυτοῦ οὐ λαλω ὁ δὲ " πατηρ, ο έν έμοι μένων, αυτος ποιεί τὰ έρνα, πι- 11 " στεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν " έμοί εί δε μη, δια τα έργα αυτά πιστεύετέ μοι. " 'Αμην, άμην, λέγω ύμιν, ὁ πιστεύων εἰς έμε, τὰ, " έργα ἃ έγὼ ποιῶ, κάκεῖνος ποιήσει, καὶ μείζονα τού-" των ποιήσει" ότι έγω προς τον πατέρα μου πορεύο-1 15. 16. et " μαι. 1 καὶ ὅ τι αν αἰτήσητε ἐν τῷ ὀνόματί μου. 12 16. 23, 24. " τούτο ποιήσω "ίνα δοξασθή ὁ πατήρ ἐν τῶ νίῶ. Matt. 7. 7. Marc. 11. " έαν τι αιτήσητε έν τῷ ὀνόματί μου, έγὰ ποιήσω. 24. " Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή-ις " σατε. καὶ έγὼ έρωτήσω τὸν πατέρα, καὶ ἄλλον 16 " παράκλητον δώσει ύμιν, ίνα μένη μεθ' ύμων είς τὸν " αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὁ ὁ κόσμος οὐ δύ-17

" ναται λαβείν, ὅτι οὐ θεωρεί αὐτὸ, οὐδὲ γινώσκει

" αὐτό ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ ὑμῶν μένει,

" καὶ ἐν ὑμῶν ἔσται. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρ-18

" γομαι πρὸς ύμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ 10

11. εl δè μή. But if you will not believe my assertion.

12. ὅτι ἐγώ. This perhaps means, that when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were to do greater things, inasmuch as

they were to convert a much greater number than Jesus thought fit to convert in his life.

16. παράκλητος is properly advocatus, a person called in for advice or assistance. "Allow is used with reference to Jesus, who was going away.

" έτι θεωρεί, ύμεις δε θεωρείτε με. ὅτι ἐγὼ ζῶ, καὶ 20 " ύμεις ζήσεσθε. εν εκείνη τη ήμερα γνώσεσθε ύμεις " ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κάγὼ 21 " έν ύμιν. ὁ έγων τὰς έντολάς μου καὶ τηρών αὐτὰς. " έκεινός έστιν ὁ ἀγαπῶν με' ὁ δὲ ἀγαπῶν με, ἀγα-" πηθήσεται ύπο τοῦ πατρός μου καὶ ένω αναπήσω 22" αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν." Λέγει αὐτῶ Ιούδας, ουχ ο Ίσκαριώτης, "Κύριε, τί γέγονεν, ότι " ἡμῶν μελλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσ-23 " μω :" 'Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, " Ἐάν " τις άγαπα με, τον λόγον μου τηρήσει, καὶ ὁ πατήρ " μου άγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν έλευσόμεθα, 24 " καὶ μονὴν παρ' αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με, " τοὺς λόγους μου οὐ τηρεί καὶ ὁ λόγος, ὃν ἀκούετε, " οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. $^{25}_{6}$ " Tα \hat{v} τα λ ελάληκα \hat{v} μ \hat{u} ν παρ' \hat{v} μ \hat{u} ν μένων m δ δ $\hat{\epsilon}$ m 15. 26. " παράκλητος, τὸ πνεῦμα τὸ ἄγιον, ὁ πέμψει ὁ πατὴρ Luc. 24. 49. " ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ 27 " ύπομνήσει ύμας πάντα α είπον ύμιν. ειρήνην άφί-" ημι ύμιν, εἰρήνην τὴν έμὴν δίδωμι ύμιν οὐ καθώς " ὁ κόσμος δίδωσιν, έγὰ δίδωμι ὑμῖν. μὴ ταρασ-28 " σέσθω ύμῶν ἡ καρδία, μηδὲ δειλιάτω. ἡκούσατε

" πρὸς τὸν πατέρα. "ὅτι ὁ πατήρ μου μείζων μου 10.29.
29" ἐστί. οκαὶ νῦν εἴρηκα ὑμῶν πρὶν γενέσθαι. ἵνα ὅτανο 13.19.

" ὅτι ἐγὰ εἶπον ὑμῶν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς.
" εἰ ἡγαπᾶτέ με, ἐχάρητε ἀν ὅτι εἶπον, Πορεύομαι

" γένηται, πιστεύσητε.

30 " P Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν ἔρχεται p 12. 31. et 16. 11.

22. Most MSS. read καὶ τί is now coming to make his final γέγονεν, and what has happened? effort against me, and I shall 30. ἔρχεται γάρ. For the Devil submit to death, though he has vol. 1.

r 13. 10.

" γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ
q 10. 18. " ἔχει οὐδέν^{. q}άλλ' ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν 31
" πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω
" ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

" ΈΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ 15 " μου ὁ γεωργός ἐστι. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον :

" καρπον, αίρει αὐτό καὶ πᾶν τὸ καρπον Φέρον, καθ-

" αίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρη. "ἤδη ὑμεῖς 3 " καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῦν.

" μείνατε έν έμοὶ, κάγὰ έν ὑμῶν. καθὰς τὸ κλῆμα οὐ 4

" δύναται καρπον φέρειν άφ' έαυτοῦ, έὰν μὴ μείνη έν

" τη αμπέλφ, ούτως ούδε ύμεις, εαν μη εν εμοί μεί-

" νητε. ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁς

" μένων έν έμοὶ, (κάγὼ έν αὐτῷ,) οὕτος Φέρει καρπὸν

" πολύν " ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
" εἰὰν μή τις μείνη ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα.6

• Matt. 3. " • έὰν μή τις μείνη έν έμοὶ, έβλήθη εξω ως τὸ κλημα,6

10. et 7.19. " καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ

t 16. 23. " βάλλουσι, καὶ καίεται. ^t ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ;

1 Joh. 3. 22. " ρήματά μου εν ύμιν μείνη, ο εαν θελητε αἰτήσεσθε,

" καὶ γενήσεται ὑμῖν. ἐν τούτφ ἐδοξάσθη ὁ πατήρ8

" μου, ΐνα καρπον πολύν φέρητε, και γενήσεσθε έμοι " μαθηταί. Καθως ηγάπησε με ο πατήρ, κάνω ηγά-ο

" μαθηται. Καθως ηγαπησε με ο πατηρ, καγω ηγα-9
" πησα ύμας. μείνατε έν τη άγάπη τη έμη. έαν τας κ

" έντολάς μου τηρήσητε, μενείτε έν τῆ άγάπη μου

not really any power over me. Τούτου is probably an interpolation.

31. ἀλλ' ἴνα γνῷ. But the result of his coming will be, that the world will know &c.

CHAP. XV.

1. This discourse may have been occasioned by the speech reported in Matt. xxvi. 29.

Ibid. γεωργὸς is applied to the culture of vines by Porphyry and Herodian. See Palairet.

5. χωρίς έμου, i. e. έν έμοι σί μένοντες.

8. καὶ γενήσεσθε. And so will ye be my disciples.

" καθώς ένω τὰς έντολὰς τοῦ πατρός μου τετήρηκα, 11 " καὶ μένω αὐτοῦ έν τη άγάπη. ταῦτα λελάληκα " ύμιν, ίνα ή χαρὰ ή έμη έν ύμιν μείνη, καὶ ή χαρὰ 12 " ύμῶν πληρωθή. "αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα 13.34. 13 " άγαπᾶτε άλλήλους, καθώς ήγάπησα ύμᾶς. μείζονα 1 Joh. 3. 11, " ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν ψυχὴν αὐ- 1 Thess. 4. 14 τοῦ θη ὑπὲρ τῶν Φίλων αὐτοῦ. ὑμεῖς Φίλοι μου 9 ις " έστε, έὰν ποιῆτε όσα έγω έντελλομαι υμίν. οὐκέτι " ύμας λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ " αὐτοῦ ὁ κύριος ὑμᾶς δὲ εἴρηκα Φίλους, ὅτι πάντα " α ήκουσα παρά τοῦ πατρός μου, έγνώρισα ύμιν. 16" * ουχ ύμεις με έξελέξασθε, άλλ' έγω έξελεξάμην x Matt. 28. " ύμᾶς, καὶ ἔθηκα ύμᾶς, ἵνα ύμεῖς ὑπάγητε καὶ καρ- 19. " πον Φέρητε, καὶ ὁ καρπος ύμων μένη τνα ο τι αν " αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν. 17 " ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. 18 "Εί ὁ κόσμος ύμᾶς μισεί, γινώσκετε ὅτι ἐμὲ πρῶ-10 " τον ύμων μεμίσηκεν. Υεί έκ τοῦ κόσμου ήτε, ὁ κόσ- γ 1 Joh. 4. " μος αν τὸ ἴδιον ἐφίλει' ὅτι δὲ ἐκ τοῦ κόσμου οὐκ 5 . " έστε, άλλ' έγω έξελεξάμην ύμας έκ του κόσμου, 20 " διὰ τοῦτο μισεῖ ύμᾶς ὁ κόσμος. "μνημονεύετε τοῦ 13.16. " λόγου οὖ έγὼ εἶπον ὑμῶν, Οὐκ ἔστι δοῦλος μείζων 24. " τοῦ κυρίου αὐτοῦ. εἰ έμε εδίωξαν, καὶ ὑμᾶς διώ-" ξουσιν' εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέ-21 " τερον τηρήσουσιν. "άλλὰ ταῦτα πάντα ποιήσουσιν " 16. 3. " ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμ- Μαι. 24.9. 22 " ψαντά με. εί μη ηλθον καὶ ελάλησα αὐτοῖς, άμαρ- 19.41.

20. ἐτήρησαν. Τηρήσουσιν. Knatchbull conceives τηρείν here to be the same as παρατηρείν, insidiose observare. So also

Ferus, Gatackerus, R. Simon, &c.
22. εἰ μὴ ἢλθον. If I had not come in the way in which I have

et 5. 32.

5. 34.

" τίαν οὐκ εἶγον' νῦν δὲ πρόφασιν οὐκ ἔγουσι περὶ

" της άμαρτίας αὐτών. ὁ έμε μισών, καὶ τὸν πατέρα 23

" μου μισεί. εἰ τὰ ἔργα μη ἐποίησα ἐν αὐτοῖς. α οὐ- 24

" δεὶς ἄλλος πεποίηκεν, αμαρτίαν οὐκ εἶγον νῦν δὲ

" καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν παe Pral. 35. " τέρα μου ' ἀλλ' ἵνα πληρωθή ὁ λόγος ὁ γεγραμ- 25

19. et 69. 4. « μένος έν τῷ νόμῷ αὐτῶν, ' "Ότι ἐμίσησάν με δω-

4 14. 26. et " ρεάν.' όσταν δὲ έλθη ὁ παράκλητος, ὃν έγω πέμψω 26 16. 7. Luc. " ύμιν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὁ

" παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει " περὶ έμοῦ· εκαὶ ύμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀργῆς 27 e Act. 1, 21. " μετ' έμοῦ έστε.

" Ταῦτα λελάληκα ύμιν, ίνα μη σκανδαλισθητε. 16

" ἀποσυναγώγους ποιήσουσιν ὑμᾶς ἀλλ' ἔρχεται ώρα, 2

" Ίνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξη λατρείαν προσ-

" Φέρειν τῷ Θεῷ. ⁽καὶ ταῦτα ποιήσουσιν ὑμῶν, ὅτι 3 f 15. 21. " οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ξάλλὰ ταῦτα 4 8 Matt. 9. 15. Marc.

" αὐτῶν, ὅτι ἐγὰ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς

" ούκ είπον, ὅτι μεθ' ύμῶν ήμην. νῦν δὲ ὑπάγω πρὸςς

" τον πέμψαντά με, καὶ ούδεὶς έξ ύμῶν έρωτα με.

" Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ή 6

come, i. e. with miracles, and convincing proofs of my divine mission. See ver. 24.

24. έωράκασι. They have seen

my miracles.

26. ekeîvos. It is to be observed that this is masculine. though πνεῦμα is neuter.

CHAP. XVI.

2. λατρείαν προσφέρειν is, to offer sacrifice. Compare Exod.

vii. 16. viii. 20: x. 24.

3. ὑμῖν is probably an interpolation.

4-6. I did not tell you of these persecutions at first, because I was then going to stay with you some time: but now I am on the point of returning to my Father, and therefore tell you of them: and when I have done it, you only think of the

- 7 " λύπη πεπλήρωκεν υμών την καρδίαν. άλλ' έγω την
 - άλήθειαν λέγω ύμιν, συμφέρει ύμιν ίνα έγὼ ἀπέλθω·
 - " έὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται
 - " προς ύμας καν δε πορευθώ, πέμψω αὐτον προς
- 8" ύμας καὶ έλθων έκεινος έλέγξει τον κόσμον περὶ
 - " αμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.
- 9 " περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ περὶ
 - " δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω,
- 11 " καὶ οὐκ ἔτι θεωρεῖτέ με· $^{\rm h}$ περὶ δὲ κρίσεως, ὅτι ὁ $^{\rm h}$ 12. 31.
 - " ἄρχων τοῦ κόσμου τούτου κέκριται.
- 12 "Ετι πολλά έχω λέγειν ύμιν, άλλ' οὐ δύνασθε
- 13 " βαστάζειν ἄρτι' Ισταν δὲ ἔλθη ἐκεῖνος, τὸ πνεῦμα 1 14. 26. et
 - " τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή $^{-15.26}$.
 - " θειαν' οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα αν
 - " ἀκούση λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῦν.
- 14 " έκεινος έμε δοξάσει, ὅτι ἐκ τοῦ έμοῦ λήψεται, καὶ
- 15 " άναγγελεί ύμιν. κπάντα όσα έχει ὁ πατήρ, έμά κ 17. 10.
 - " έστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
- 16" άναγγελει ύμιν. Μικρον και ου θεωρειτέ με, και
- " πάλιν μικρον καὶ όψεσθέ με, ὅτι ἐγὼ ὑπάγω προς
- 17" τον πατέρα." Είπον οὐν έκ τῶν μαθητῶν αὐτοῦ

sorrowful part, without asking me any question as to the place to which I am going.

7. ἀλλ' ἐγώ. But though you have not asked me, yet I tell you of myself, &c.

8. ελέγξει τὸν κόσμον. Will convince the world, or, furnish proof to the world.

 η, περὶ ἀμαρτίας. That those persons have been guilty of sin, who do not believe in me.

10. περὶ δικαιοσύνης. Of my

righteousness; that I was not an impostor as they supposed, but that I have ascended up into heaven.

I I. περὶ κρίσεως. Of my power to judge my enemies.

15. λήψεται. The reading is

probably λαμβάνει.

16. ὅτι ὑπάγω Because my being taken away from you is not perishing, but only returning to my Father. Clarke.

15. 16.

et 21. 22.

Marc. 11.

προς άλληλους, "Τί έστι τοῦτο, ὁ λενει ημίν, Μικρον " καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὅννεσθέ " με ; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ;" Ελε- 18 γον οὖν. "Τοῦτο τί ἐστιν ὁ λέγει, τὸ μικρόν: οὐκ " οἴδαμεν τί λαλεί." Έγνω οὐν ὁ Ἰησοῦς ὅτι ήθελον 19 αύτον έρωταν, καὶ εἶπεν αὐτοῖς. " Περὶ τούτου ζητεῖτε " μετ' άλλήλων, ὅτι εἶπον, Μικρον καὶ οὐ θεωρεῖτέ " με, καὶ πάλιν μικρον καὶ ὅψεσθέ με, ἀμην, ἀμην, 20 " λέγω υμίν, ότι κλαύσετε καὶ θρηνήσετε υμείς, ο δὲ " κόσμος γαρήσεται ύμεις δε λυπηθήσεσθε, άλλ' ή " λύπη ύμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκ-21 " τη, λύπην έχει, ὅτι ἦλθεν ἡ ώρα αὐτῆς ὅταν δὲ " γεννήση τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλί-" ψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς " τον κόσμον. καὶ ύμεις οὖν λύπην μεν νῦν ἔχετε 11 " πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρ-" δία, καὶ τὴν γαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν, 1 14. 13. et " 1 καὶ ἐν ἐκείνη τῆ ἡμέρα ἐμὲ οὐκ ἐρωτήσετε οὐδέν, 23 " 'Αμήν, άμήν, λέγω ύμιν, ότι όσα αν αιτήσητε τον Matt. 7. 7. " πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἔως ἄστι 4 24. Luc. 11.
 3. Jac. 1. g. οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε, καὶ " λήψεσθε, ΐνα ή χαρὰ ὑμῶν ἢ πεπληρωμένη. ταῦτα: " έν παροιμίαις λελάληκα ύμιν άλλ' έρχεται ώρα ότε " οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρόη-" σία περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ἐν ἐκείνη τῆ:6 " ἡμέρα ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω

> 20. ὁ κόσμος χαρήσεται. The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me. Clarke. For κόσμος, see xvii. 9.

want to ask me any questions. because all things will be revealed to you.

^{22.} οὐκ ἐρωτήσετε. Ye will not

^{24.} πεπληρωμένη. Perfect.

^{26.} καὶ οὐ λέγω. Knatchbull points it καὶ οὐ, λέγω ὑμίν, ὅτι

" ὑμῶν ὅτι ἐγὰν ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27 " π αὐτὸς γὰρ ὁ πατηρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πε- 17.8,25.

" φιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ

28 " έξηλθον. έξηλθον παρὰ τοῦ πατρὸς, καὶ έλήλυθα

" είς τὸν κόσμον' πάλιν ἀφίημι τὸν κόσμον, καὶ πο-

" ρεύομαι πρὸς τὸν πατέρα."

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, " Ἰδε, νῦν παρ-

30" ρησία λαλείς, και παροιμίαν οὐδεμίαν λέγεις. νῦν

" οἴδαμεν ὅτι οἴδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα

" τίς σε έρωτα. έν τούτφ πιστεύομεν ὅτι ἀπὸ Θεοῦ

31 " έξηλθες." 'Απεκρίθη αὐτοῖς ὁ Ἰησοῦς, " "Αρτι πι-

32 " στεύετε. ο ἰδοὺ, ἔρχεται ώρα καὶ νῦν ἐλήλυθεν, ἴνα ο Matt. 26.

" σκορπισθητε εκαστος είς τὰ ίδια, καὶ έμὲ μόνον 14. 27.

" άφητε και οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ

33 " έστι. ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην

" έχητε. ἐν τῷ κόσμῳ θλίψω ἔξετε ἀλλὰ θαρσείτε,

" έγω νενίκηκα τον κόσμον."

17 PTAYTA ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς P 12. 23. ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, "Πάτερ,

" ἐλήλυθεν ἡ ώρα· δόξασόν σου τὸν υίον, Ίνα καὶ ὁ

2 " υίος σου δοξάση σέ· η καθως έδωκας αὐτῷ έξου- 9 5. 27. Ματι. 28.18.

" σίαν πάσης σαρκὸς, ἵνα πᾶν ὁ δέδωκας αὐτῷ, δώση

3 " αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,

έγὼ κ.τ.λ. It perhaps means, I say nothing of my asking the Father for you. Wolfius, Clarke.

30. Tva ris or epora. This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. Knatchbull, Clarke.

33. ĩva èv èpoi. That when these things come to pass, ye may

be able to bear them by the comfort which my doctrine gives you.

Ibid. efere. Most MSS. read

CHAP. XVII.

Γνα πᾶν κ. τ. λ. See a similar construction in vi. 39.
 Here it means, Γνα πᾶσιν, οὖς δέδωκας αὐτῷ, δώση ζωὴν αἰώνιον.

3. The conditions of a man's enjoying eternal life are, that

D d 4

" ΐνα γινώσκωσι σε τον μόνον άληθινον Θεον, καὶ

" ον απέστειλας Ίησουν Χριστόν. έγώ σε έδόξασα 4 " έπὶ τῆς γῆς τὸ ἔργον ἐτελείωσα, ὁ δέδωκάς μοι " ίνα ποιήσω καὶ νῦν δόξασόν με σὺ, πάτερ, παρά 5 " σεαυτώ, τη δόξη ή είχον προ του τον κόσμον είναι " παρά σοί. 'Εφανέρωσά σου τὸ όνομα τοῖς ἀνθρώ-6 " ποις, ους δέδωκάς μοι έκ του κόσμου σοι ήσαν, " καὶ έμοὶ αύτοὺς δέδωκας καὶ τὸν λόγον σου τετη-" ρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μος 7 r ver. 25. ct " παρὰ σοῦ ἐστιν' τοτι τὰ ῥήματα ἃ δέδωκάς μοι 8 16.27, 30. " δέδωκα αὐτοῖς καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν " άληθώς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι " σύ με απέστειλας. έγω περί αὐτων έρωτω ού9 " περὶ τοῦ κόσμου έρωτῶ, άλλὰ περὶ ὧν δέδωκάς μοι " ὅτι σοί εἰσι. * καὶ τὰ έμὰ πάντα σά ἐστι, καὶ τὰ 10 t ver. 21. et " σὰ ἐμά. καὶ δεδόξασμαι ἐν αὐτοῖς. * καὶ οὐκ ἔτι 11 10. 30. " είμὶ έν τῶ κόσμω, καὶ οὖτοι έν τῶ κόσμω εἰσὶ, καὶ " έγω πρός σε έργομαι. πάτερ άγιε, τήρησον αὐτοὺς " έν τῷ ὀνόματί σου, οὺς δέδωκάς μοι, ίνα ὧσιν εν, " καθως ήμεις. " ὅτε ήμην μετ' αὐτων ἐν τῷ κόσμω, 12 Psal. 109.8. « έγω έτήρουν αὐτοὺς έν τῷ ὀνόματί σου οὖς δέδω-" κάς μοι έφύλαξα, καὶ οὐδεὶς έξ αὐτῶν ἀπώλετο, εἰ " μη ὁ υίὸς της ἀπωλείας, ίνα ή γραφή πληρωθή. " νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷι;

in Jesus Christ.

5. This passage is decisive for the preexistence of Christ.

6. τοιs ανθρώποις. The disciples. Some put a full stop after this word, and connect obs δεδωκάς with what follows.

9. τοῦ κόσμου. The unbeliev-

he should believe in God, and ing part of the world. See xvi. 20.

> 11. ovs. Most MSS, read ... 11, 12. αὐτούς. Judas was not included in this prayer, for he was already gone out, xiii.

12. viòs ἀπωλείας. See note at 2 Thess. ii. 3.

" κόσμω, ίνα έχωσι την χαράν την έμην πεπληρω-14 " μένην έν αὐτοῖς, ένὼ δέδωκα αὐτοῖς τὸν λόγον σου. " καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ 15 " κόσμου, καθώς έγω ούκ είμι έκ τοῦ κόσμου. ούκ " έρωτω ίνα άρης αὐτοὺς έκ τοῦ κόσμου, άλλ' ίνα 16" τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου 17 " οὐκ εἰσὶ, καθώς έγω έκ τοῦ κόσμου οὐκ εἰμί. ἀγί-" ασον αὐτοὺς ἐν τῆ ἀληθεία σου ὁ λόγος ὁ σὸς 18 " άλήθειά έστι. καθώς έμε άπέστειλας είς τον κόσμον. 19 " κάγω ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον καὶ ὑπερ " αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν 20 " ήγιασμένοι έν άληθεία. Ού περί τούτων δε έρωτω " μόνον, άλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ 21 " λόγου αὐτῶν εἰς ἐμέ· "ἴνα πάντες εν ὧσι· καθώς * 10. 38. et " σὺ, πάτερ, ἐν ἐμοὶ, κάγω ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ι Joh. 1. 3. " ήμιν εν ώσιν τνα ο κόσμος πιστεύση ότι σύ με 22 " ἀπέστειλας. καὶ έγω την δόξαν ην δέδωκάς μοι, " δέδωκα αύτοις, ίνα ώσιν εν καθώς ήμεις εν έσμέν 23 " έγω έν αὐτοῖς, καὶ σὺ έν έμοὶ, ἵνα ὧσι τετελειω-" μένοι εἰς εν, καὶ ἵνα γινώσκη ὁ κόσμος ὅτι σύ με " ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθώς έμὲ ἡγά-24 " πησας. 'Πάτερ, ους δέδωκάς μοι, θέλω ίνα όπου γ ver. 5. et " εἰμὶ εγω, κάκεῖνοι ὦσι μετ' εμοῦ τνα θεωρῶσι τὴν 14.3. " δόξαν την έμην, ην έδωκάς μοι, ὅτι ἡγάπησάς με, 17. 25 " πρὸ καταβολης κόσμου. Πάτερ δίκαιε, καὶ ὁ κό-" σμος σε ούκ έγνω, έγω δέ σε έγνων, καὶ οδτοι 26" έγνωσαν ὅτι σύ με ἀπέστειλας καὶ ἐγνώρισα αὐ-

^{17.} ἀγίασον αὐτοὺς ἐν τῃ ἀληθεία σου. Consecrate them to the
preaching of thy word.

19. I devote myself for them,
τead πιστευσόντων.

19. I devote myself for them,

b 17. 12.

" τοις τὸ ὄνομά σου, καὶ γνωρίσω "ψα ἡ ἀγάπη ἡν " ἀνάπησάς με, έν αὐτοῖς ἢ, κάγω έν αὐτοῖς."

²ΤΑΥΤΑ είπων ο Ἰρσους έξηλθε σύν τοις μαθη- 18 z Matt. 26. 36. Marc. ταις αυτού πέραν του γειμάρρου των Κέδρων, όπου 14. 32. Luc. 22. 39. Luc. 22. 39. 2 Sam. 15. ην κηπος, είς ον είσηλθεν αυτος καὶ οι μαθηταὶ αυτοῦ. ήδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν 2 τόπον ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ

a Matt. 26. των μαθητών αυτού. " ὁ οὐν Ἰούδας λαβών την 3 47. Marc. σπείραν, καὶ έκ των άρχιερέων καὶ Φαρισαίων ύπη-

Luc. 22.47. Act. 1. 16. ρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ οπλων. Ίησοῦς οὖν εἰδώς πάντα τὰ ἐργόμενα ἐπ' 4 αὐτὸν, έξελθών εἶπεν αὐτοῖς, "Τίνα (ητεῖτε;" 'Απε-ς κρίθησαν αὐτῷ, "Ἰησοῦν τὸν Ναζωραῖον." Λένει αὐτοῖς ὁ Ἰησοῦς, "Ἐνώ εἰμι." Εἰστήκει δὲ καὶ Ἰούδας, ό παραδιδούς αύτον, μετ' αύτων. ως ούν είπεν6 αὐτοῖς, "Οτι ἐγώ εἰμι," ἀπηλθον εἰς τὰ ὀπίσω, καὶ έπεσον γαμαί, πάλιν οὐν αὐτοὺς ἐπηρώτησε, "Τίνα: " (ητείτε;" Οι δε είπου, " Ίησοῦν τον Ναζωραίου." 'Απεκρίθη ὁ Ἰησοῦς, "Εἶπον ὑμῶν, ὅτι ἐγώ εἰμι, εἰβ " οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν." " μας

πληρωθή ὁ λόγος ον εἶπεν, 'Οτι οὺς δέδωκάς μοι ' οὐκ ἀπώλεσα έξ αὐτῶν οὐδένα.' Σίμων οὖν Πέτρος 10 έγων μάγαιραν, είλκυσεν αυτήν, καὶ έπαισε τὸν τοῦ

CHAP. XVIII.

Ι. Προσετέτακτο δὲ αὐτοῖς ἐΕ απέχοντας των Ίεροσολύμων σταδίους στρατοπεδεύσασθαι κατά τὸ 'Ελαιῶν καλούμενον όρος, ὁ τῆ πόλει πρὸς ἀνατολὴν ἀντίκειται, μέση φάραγγι βαθεία διειργόμενον, ή Κεδρών ωνόμασται. Joseph. vol. II. p. 321. He also speaks of gardens at the foot of the mount of Olives. Ib. p. 324. John perhaps wrote τοῦ Κέδρων, which is the reading of many MSS. The brook was not named from cedars, but from darkness.

2. πολλάκις. See Luke xxi.

6. This can only be considered as the effect of something miraculous.

άρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ἀτίον τὸ 11 δεξιόν. ἢν δὲ ὄνομα τῷ δούλῷ Μάλχος. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῷ, " Βάλε τὴν μάχαιράν σου εἰς " τὴν θήκην. τὸ ποτήριον ὁ δέδωκέ μοι ὁ πατὴρ, οὐ " μὴ πίω αὐτό;"

12 ° 'Η οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται · Matt. 26.
τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν 14. 53.
Luc. 22. 54.
13 αὐτὸν, ἀ καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἀ Luc. 3. 2.

ην γάρ πενθερός τοῦ Καϊάφα, δε ην άρχιερεὺς τοῦ

14 ένιαυτοῦ ἐκείνου. [°]ἢν δὲ Καϊάφας ὁ συμβουλεύσας [°] 11. 50. τοῖς Ἰουδαίοις, ὅτι συμφέρει ἔνα ἄνθρωπον ἀπολέ-

15 σθαι ύπὲρ τοῦ λαοῦ. ' Ἡκολούθει δὲ τῷ Ἰησοῦ Σί-1 Matt. 26.

μων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής 14. 54.

ἐκεῖνος ἡν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ

16 Ίησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως ὁ δὲ Πέτρος εἰστήκει πρὸς τῆ θύρα ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῆ θυ-

17 ρωρφ, καὶ εἰσήγαγε τὸν Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρφ, " Μὴ καὶ σὰ ἐκ τῶν " μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;" Λέγει ἐκεῖνος,

18 " Οὐκ εἰμί." Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἢν, καὶ ἐθερμαίνοντο ἢν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ
19 θερμαινόμενος. 'Ο οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰη-

σουν αρχιερευς ηρωτησε τον 1ησουν περι των μαθητων αὐτου, και περι της διδαχης

11. σοῦ seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination

of Jesus (ver. 19, 23.) took place.

15. ἄλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, Mémoires, tom. I. p. 1083.

αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ἐγὰ παρρησία 20 " ἐλάλησα τῷ κόσμῳ· ἐγὰ πάντοτε ἐδίδαξα ἐν τῆ " συναγωγῆ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰου- " δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. " Τί με ἐπερωτᾶς; ἐπερώτησον τοὺς ἀκηκοότας, τί 21 " ἐλάλησα αὐτοῦς· ἴδε, οὖτοι οἴδασιν ἃ εἶπον ἐγώ." Ταῦτα δὲ αὐτοῦ εἰπόντος, εἶς τῶν ὑπηρετῶν παρε- 22 στηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, " Οὔτως " ἀποκρίνῃ τῷ ἀρχιερεῖ;" ᾿Απεκρίθη αὐτῷ ὁ Ἰησοῦς, 23 " Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ " δὲ καλῶς, τί με δέρεις;" (᾿Απέστειλεν αὐτὸν ὁ 24 *Αννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.)

h Matt. 26. h 5 Ην δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος 25 69. Marc. 14.66. Luc. εἰπον οὖν αὐτῷ, " Μὴ καὶ σὰ ἐκ τῶν μαθητῶν αὐτοῦ 22 . 55.

" εἶ;" Ἡρνήσατο ἐκεῖνος, καὶ εἶπεν, " Οὐκ εἰμί." Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενης ὧν 26 οδ ἀπέκοψε Πέτρος τὸ ἀτίον, " Οὐκ ἐγώ σε εἶδον ἐν " τῶ κήπω μετ' αὐτοῦ;" Πάλιν οὖν ἡρνήσατο ὁ 27

Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

1 Matt. 27. i' ΑΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς 28 1. Marc. 15. 1. Luc. 23. τὸ πραιτώριον. ἦν δὲ πρωΐα καὶ αὐτοὶ οὐκ εἰσῆλθον 1. Act. 10. 28. et 11. 3.

20. The article before συναγωγη̂ is an interpolation.

23. εὶ κακῶς ελάλησα. This alludes to his doctrine, concerning which the high priest had examined him, v. 19: and ελάλησα is the same as in v. 20. If I have ever taught a bad doctrine, bring proofs of it.

24. This verse has been

24. This verse has been taken to mean, that Annas now sent Jesus to Caiaphas: but it is plain, that the high priest, who had examined Jesus, was Cai-

aphas, so that he had been sent to him before; and S. John only meant to mark that Jesus was bound, when he was sent. This made him more helpless, when the officer struck him. The word οὖν, which some MSS. insert after ἀπέστειλεν, is an interpolation.

28. πραιτώριον. See note at Matt. xxvii. 27. Jesus was now brought to Pilate's house.

Ibid. These words have been quoted as proving that Jesus

εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φά29 γωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς,
καὶ εἶπε, "Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώ30" που τούτου;" ᾿Απεκρίθησαν καὶ εἶπον αὐτῷ, "Εἰ
" μὴ ἦν οὕτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν
31" αὐτόν." Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐ" τὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν."
Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμῖν οὐκ ἔξεστιν
32" ἀποκτεῖναι οὐδένα:" κίνα ὁ λόγος τοῦ Ἰησοῦ πλη- κ Ματι. 20.
19. Ματε.
20 ρωθῆ, ὃν εἶπε σημαίνων ποίω θανάτω ἤμελλεν ἀπο- 10.33. Luc.
18.32.
33 θνήσκειν. ¹Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ¹ Ματι. 27.
Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, 15. 2. Luc.
34" Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;" ᾿Απεκρίθη αὐτῷ

anticipated the passover; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called πάσχα. Thes. Crit. Sacr. part. I. p. 191. 'Aλλ' Για φάγωσι, but that they might be fit to eat the passover.

31. ήμων οὐκ ἔξεστιν κ. τ. λ. i. e. the power of life and death was taken away from them A. D. 8. when Judæa was reduced to the form of a Roman province. Prideaux, Lardner. But Biscoe has argued very ably that the Jews retained this power, p. 113, &c. He thinks these words mean, It is not lawful for us to put any man to death this holy festival: for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath. This was the interpretation of Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7. Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19. xxvi. 2. John xii. 32, 33. and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. βασιλεύς. Pilate had heard this from the people who brought Jesus to him. See

Luke xxiii. 2.

ό Ιπσοίς. - 'Αρ' έσετου στ τούτο λέγεις, ή άλλοι - σοι είπου περί έμου; " Απεκρίθη ο Πιλάτος, " Μήτι 35 " έγω Ιουδαίος είμι; το έθνος το σον και οι ασγιε-" ρείς παρεδωκάν σε έμοι τι έποιησας:" Απεκρίθη ο 16 Ίησοίς, "Ή βασιλεία ή έμη ούκ έστω έκ τοῦ " κόσμου τούτου" εὶ έκ τοῦ κόσμου τούτου ην ή βα-" σιλεία τι έμη, οι υπηρέται αν οι έμοι ηγωνίζοντο. " τνα μη παραδοθώ τοις Ιουδαίοις υτυ δε ή βασιλεία " ή έμη οὐκ ἔστιν ἐντεῦθεν." Είπεν οὖν αὐτῷ ὁ Πι-37 λάτος, "Οὐκοῦν βασιλεὺς εἶ σύ:" 'Απεκοίθη ὁ Ἰησούς, "Συ λέγεις, ότι βασιλεύς είμι έγώ, έγω είς " τούτο γεγέννημαι, καὶ εἰς τούτο ἐλήλυθα εἰς τὸν " κόσμον, ίνα μαρτυρήσω τη άληθεία. πας ὁ ών ἐκ " της άληθείας, άκούει μου της Φωνής." Λέγει αὐ- 38 τῶ ὁ Πιλάτος, "Τί ἐστιν ἀλήθεια;" Καὶ τοῦτο εἰπων, πάλιν έξηλθε προς τους Ιουδαίους, και λέγει αὐτοῖς, "'Εγω οὐδεμίαν αἰτίαν εύρίσκω έν αὐτω, m Matt. 27. " " ἔστι δὲ συνήθεια ὑμῶν, ἵνα ἔνα ὑμῶν ἀπολύσω ἐν 39

15. Marc. 15. 6. Luc. " τῷ πάσχα' βούλεσθε οὖν ὑμῶν ἀπολύσω τὸν βα-23. 17.
n Act. 3. 14. " σιλέα τῶν Ἰουδαίων:" n Ἐκραύγασαν οὖν πάλιν 40 πάντες, λέγοντες, "Μη τοῦτον, άλλα τον Βαραβ-

1 Mutt. 27. " βαν" ην δε ο Βαραββας ληστής. "Τότε οθν έλαβεν Ι Q 26. Marc. 15. 15.

ο Πιλάτος του Ίησουν, καὶ έμαστίγωσε, καὶ οί στρα-2 τιώται πλέξαντες στέφανον έξ ακανθών, επέθηκαν αὐτοῦ τῆ κεφαλῆ, καὶ ἰμάτιον πορφυροῦν περιέβαλον αύτον, καὶ έλεγον, "Χαίρε, ὁ βασιλεύς τῶν Ἰου-3 " δαίων" καὶ ἐδίδουν αὐτῷ ραπίσματα. Ἐξηλθεν οὖν 4

CHAP, XIX.

1. έμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of xxvii, 28. the scourges, als εθος τούς κακ-

ούργων πονηροτάτους προπηλιικί-ζεσθαι. Vol. II. p. 528.

2. Ιμάτιον πορφυρούν. See Matt.

πάλιν έξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, " Ἰδε, ἄγω " ὑμῖν αὐτὸν έξω, ἴνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν 5" αἰτίαν εὐρίσκω." Ἐξῆλθεν οὖν ὁ Ἰησοῦς έξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμά-6τιον. καὶ λέγει αὐτοῖς, " Ἰδε, ὁ ἄνθρωπος." "Ότε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, " Σταύρωσον, σταύρωσον." Λέγει αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ 7" γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν." ᾿Απεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, " Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ " τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν " τοῦ Θεοῦ ἐποίησεν."

8 "Ότε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, "Πόθεν εἶ σύ;" 'Ο δὲ Ἰη10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλάτος, " Ἐμοὶ οὐ λαλεῖς; οὐκ οἰδας ὅτι ἐξουσίαν " ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί 11" σε; " ᾿Απεκρίθη ὁ Ἰησοῦς, "Οὐκ εἶχες ἐξουσίαν " οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν " διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν 12" ἔχει." Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, "Ἐὰν τοῦτον " ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βα13" σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι." 'Ο οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

^{6.} Most MSS. add αὐτὸν after σταύρωσον.

^{7.} νόμον. Some think that allusion is made to Lev. xxiv. 16.

G. Πόθεν. Of what parents, vii. 27.

^{13.} τοῦτον τὰν λόγον. The reading is perhaps τούτων λόγων.

γόμενον Λιθόστρωτον, Έβραϊστὶ δὲ Γαββαθά: ἢν δὲ 14 παρασκευὴ τοῦ πάσχα, ώρα δὲ ώσεὶ ἔκτη: καὶ λέγει τοῦς Ἰουδαίοις, "Ἰδε, ὁ βασιλεὺς ὑμῶν." Οἱ δὲ 15 ἔκραύγασαν, "ἸΑρον, ἀρον, σταύρωσον αὐτόν." Λέγει αὐτοῦς ὁ Πιλάτος, "Τὸν βασιλέα ὑμῶν σταυρώσω;" ᾿Απεκρίθησαν οἱ ἀρχιερεῖς, "Οὐκ ἔχομεν βασιλέα εἰ "μὴ Καίσαρα." Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, 16 ἵνα σταυρωθῆ.

P Matt. 27. P Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον καὶ 17 33. Marc.
 15. 22. Luc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-23. 33.
 μενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο 18 q Matt. 27. ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. q Ε-19
 37. Marc.

37. marc. 15.26. Luc. γραψε δε καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ 23. 38.

13. Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a parapet encompassing a flat roof; but here it seems to mean, a paved place upon which there was a βῆμα, or tribunal. Aristeas, speaking of the temple, says, τὸ δὲ πῶν ἔδαφος λιθόστρωτον καθ-έστηκε, apud Eus. Præp. Evang. p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, it was the day preceding the passover sabbath. Thes. Crit. Sacr. part. I. p. 193. See ver. 31.

Ibid. ἔκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS. also read rpirn in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfius.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἔκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, de sera Num. vind. p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D'Orville. Artemid. II. 61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

19. τίτλον. From the Latin titulus. So Suetonius, "Patrem-

σταυρού ήν δέ γεγραμμένον, " Ίησούς ὁ Ναζωραίος 20 " ὁ βασιλεύς τῶν Ἰουδαίων." Τοῦτον οὖν τὸν τίτλον πολλοί ανέγνωσαν των Ιουδαίων, ότι έγγυς ην της πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν

21 γεγραμμένον Έβραϊστὶ, Έλληνιστὶ, 'Ρωμαϊστί, έλεγον οὖν τῶ Πιλάτω οἱ ἀρχιερεῖς τῶν Ἰουδαίων, "Μὴ " γράφε, 'Ο βασιλεύς των 'Ιουδαίων' άλλ' ὅτι ἐκεῖ-

22 " νος είπε. Βασιλεύς είμι των Ίουδαίων." 'Απεκρίθη

23 ο Πιλάτος, " Ο γέγραφα, γέγραφα." ΤΟι ούν στρα- τ Μαιι. 27. τιώται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἰμά- 35. Ματο. τια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω στρα-23.34. τιώτη μέρος.) καὶ τὸν χιτῶνα. ἡν δὲ ὁ χιτὼν ἄρρα-

24 φος, έκ των άνωθεν ύφαντος δι όλου. είπον οψη Pral. 22. πρὸς άλλήλους, " Μὴ σχίσωμεν αὐτὸν, άλλὰ λάχω-18. " μεν περὶ αὐτοῦ, τίνος ἔσται" ἵνα ἡ γραφὴ πληρωθή, ή λέγουσα, ' Διεμερίσαντο τὰ ιμάτιά μου έαυ-' τοις, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον.'

25 Οι μέν οδν στρατιώται ταθτα έποίησαν είστήκεισαν δὲ παρὰ τῶ σταυρῶ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ. καὶ ἡ άδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-26 πα, καὶ Μαρία ή Μαγδαληνή. Ἰησούς οὐν ίδων την μητέρα, καὶ τὸν μαθητήν παρεστώτα ον ἡγάπα, λέγει

27 τη μητρὶ αὐτοῦ, "Γύναι, ίδου, ὁ υίος σου." Είτα λέγει τῷ μαθητῆ, "'Ιδού, ἡ μήτηρ σου." Καὶ ἀπ'

" familias detractum e specta-" culis in arenam canibus ob-" jecit, cum hoc titulo, Impie " locutus parmularius." Domit.

25. Μαρία ή τοῦ Κλωπᾶ. Theophylact considered this to be the daughter of Joseph by the wife of his brother Clopas, and to be the sister of Salome. ad VOL. I.

Matt. xiii. 55. But if we compare Matt. xxvii, 56. she seems to have been the mother of James and Joses, who were called adeapol, i. e. cousins of our Lord. See Matt. xiii. 55.

27. There was a tradition that the Virgin accompanied S. John to Ephesus.

ό Ἰησοῦς, "'Αφ' έωντοῦ σὺ τοῦτο λέγεις, ἡ ἄλλοι " σοι είπον περὶ έμοῦ;" 'Απεκρίθη ὁ Πιλάτος, " Μήτι 35 " ένω Ἰουδαίος είμι: τὸ έθνος τὸ σὸν καὶ οἱ ἀρχιε-" ρείς παρέδωκαν σε έμοί τί εποίησας: 'Απεκρίθη ο 36 Ίησους, "'Η βασιλεία ή έμη ουκ έστιν έκ του " κόσμου τούτου εἰ έκ τοῦ κόσμου τούτου ἦν ἡ Βα-" σιλεία ή έμη, οι ύπηρέται αν οι έμοι ηγωνίζοντο. " ΐνα μὴ παραδοθώ τοις 'Ιουδαίοις' νῦν δὲ ἡ βασιλεία " ή έμη οὐκ ἔστιν ἐντεῦθεν." Εἶπεν οὖν αὐτῷ ὁ Πι-37 λάτος, "Οὐκοῦν βασιλεὺς εἶ σύ;" 'Απεκρίθη ὁ Ἰησούς, "Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ, ἐγὼ εἰς " τούτο γεγέννημαι, καὶ εἰς τούτο ἐλήλυθα εἰς τὸν " κόσμον, ΐνα μαρτυρήσω τη άληθεία. πας ὁ τον έκ " της άληθείας, άκούει μου της φωνης." Λέγει αὐ-38 τῶ ὁ Πιλάτος, "Τί ἐστιν ἀλήθεια;" Καὶ τοῦτο εἰπων, πάλιν έξηλθε προς τους Ιουδαίους, και λένει αὐτοῖς, "'Εγω οὐδεμίαν αἰτίαν εύρίσκω έν αὐτω.

m Matt. 27. " m ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἔνα ὑμῖν ἀπολύσω ἐν 39
15. Marc. " τῷ πάσχα βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βα23. 17.
n Act. 3. 14. " σιλέα τῶν Ἰουδαίων;" n Ἐκραύγασαν οὖν πάλιν ψ
πάντες, λέγοντες, " Μὴ τοῦτον, ἀλλὰ τὸν Βαραβ-

ο Ματι. 27. " βαν·" ἢν δὲ ὁ Βαραββας ληστής. "Τότε οὖν ἔλαβεν 19
26. Ματς.
15. 15. ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. καὶ οἱ στρα-1

τιώται πλέξαντες στέφανον έξ άκανθών, ἐπέθηκαν αὐτοῦ τῆ κεφαλῆ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον, "Χαίρε, ὁ βασιλεὺς τῶν Ἰου-3 "δαίων" καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν 4

CHAP. XIX.

1. εμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, αἶς ἔθος τοὺς κακ-

ούργων πονηροτάτους προπηλακίζεσθαι. Vol. II. p. 528. 2. ἱμάτιον πορφυροῦν. See Matt. xxvii. 28. πάλιν έξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, "*Ίδε, ἄγω " ὑμῖν αὐτὸν έξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν 5" αἰτίαν εὐρίσκω." Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ὑμά-6τιον. καὶ λέγει αὐτοῖς, "Ἰδε, ὁ ἄνθρωπος." "Ότε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, "Σταύρωσον, σταύρωσον." Λέγει αὐτοῖς ὁ Πιλάτος, "Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ 7" γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν." ᾿Απεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, "Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ "τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν "τοῦ Θεοῦ ἐποίησεν."

8 "Ότε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, "Πόθεν εἰ σύ;" 'Ο δὲ Ἰη10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ Πιλάτος, " Ἐμοὶ οὐ λαλεῖς; οὐκ οἰδας ὅτι ἐξουσίαν "ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί
11" σε;" 'Απεκρίθη ὁ Ἰησοῦς, "Οὐκ εἶχες ἐξουσίαν " οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν " διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἀμαρτίαν
12" ἔχει." 'Εκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, " Ἐὰν τοῦτον " ἀπολύσης, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βα13" σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι." 'Ο οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

Most MSS. add αὐτὸν after σταύρωσον.

^{7.} νόμον. Some think that allusion is made to Lev. xxiv. 16.

G. Πόθεν. Of what parents, vii. 27.

^{13.} τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

γόμενον Λιθόστρωτον, Έβραϊστὶ δὲ Γαββαθά: ἢν δὲ 14 παρασκευὴ τοῦ πάσχα, ώρα δὲ ὼσεὶ ἔκτη: καὶ λέγει τοῖς Ἰουδαίοις, "Ἰδε, ὁ βασιλεὺς ὑμῶν." Οἱ δὲ 15 ἐκραύγασαν, "'Αρον, ἀρον, σταύρωσον αὐτόν." Λέγει αὐτοῖς ὁ Πιλάτος, "Τὸν βασιλέα ὑμῶν σταυρώσω;" 'Απεκρίθησαν οἱ ἀρχιερεῖς, "Οὐκ ἔχομεν βασιλέα εἰ "μὴ Καίσαρα." Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, 16 Γνα σταυρωθῆ.

P Ματι. 27. P Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον καὶ 17 33. Marc.
 15.22. Luc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-23. 33.
 μενον κρανίου τόπον, δς λέγεται Ἑβραϊστὶ Γολγοθᾶ ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο 18

9 Μαιτ. 27. έντεῦθεν καὶ έντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. q E-19 37. Μαιτ. 15.26. Luc. γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ 23.38.

13. Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a parapet encompassing a flat roof; but here it seems to mean, a paved place upon which there was a βημα, or tribunal. Aristeas, speaking of the temple, says, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθ-έστηκε, apud Eus. Præp. Evang. p. 453. There was probably a raised pavement all round the temple. See Krebsius.

14. παρασκευή τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, it was the day preceding the passover sabbath. Thes. Crit. Sacr. part. I. p. 193. See ver. 3 I.

Ibid. εκτη. Mark says, τρίτη xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS. also read $\tau \rho i \tau \eta$ in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfins.

17. ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἔκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, de sera Num. vind. p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D'Orville. Artemid.II.61.p.148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

19. τίτλον. From the Latin titulus. So Suetonius, "Patrem-

σταυρού ήν δε γεγραμμένον, " Ιησούς ο Ναζωραίος 20 " ὁ βασιλεύς τῶν Ἰουδαίων." Τοῦτον οὖν τὸν τίτλον πολλοί ἀνέγνωσαν των Ἰουδαίων, ὅτι έγγὺς ἡν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν

21 γεγραμμένον Έβραϊστὶ, Έλληνιστὶ, 'Ρωμαϊστί. έλεγον οὖν τῶ Πιλάτω οἱ ἀργιερεῖς τῶν Ἰουδαίων, "Μὴ " γράφε. 'Ο βασιλεύς των Ιουδαίων άλλ' ότι έκει-

22 " νος είπε, Βασιλεύς είμι των Ιουδαίων." 'Απεκρίθη

23 ο Πιλάτος, " Ο γέγραφα, γέγραφα." ΤΟι ουν στρα-τ Μαιι. 27. τιώται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἰμά- 35. Ματε. τια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστω στρα-23.34. τιώτη μέρος,) καὶ τὸν χιτώνα. ἡν δὲ ὁ χιτων ἄρρα-

24 φος, έκ των άνωθεν ύφαντος δι' όλου. είπον οθν « Peal. 22. προς άλλήλους, " Μή σχίσωμεν αὐτον, άλλα λάγω-18. " μεν περὶ αὐτοῦ, τίνος ἔσται" "να ἡ γραφὴ πληρωθή, ή λέγουσα, ' Διεμερίσαντο τὰ ιμάτιά μου έαυ-' τοις, και έπι τον ιματισμόν μου έβαλον κλήρον.'

25 Οί μεν οὖν στρατιῶται ταῦτα ἐποίησαν εἰστήκεισαν δέ παρά τω σταυρώ τοῦ Ἰησοῦ ή μήτηρ αὐτοῦ, καὶ ἡ άδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-

26 πα, καὶ Μαρία ή Μαγδαληνή. Ίησοὺς οὖν ἰδὼν την μητέρα, καὶ τὸν μαθητήν παρεστώτα ον ήγάπα, λέγει

27 τη μητρί αὐτοῦ, "Γύναι, ίδοὺ, ὁ νίος σου." Είτα λέγει τῷ μαθητῆ, " Ίδοὺ, ἡ μήτηρ σου." Καὶ ἀπ'

" familias detractum e specta-" culis in arenam canibus ob-" jecit, cum hoc titulo, Impie " locutus parmularius." Domit.

25. Μαρία ή τοῦ Κλωπα. Theophylact considered this to be the daughter of Joseph by the wife of his brother Clopas, and to be the sister of Salome. ad VOL. I.

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27. There was a tradition that the Virgin accompanied S. John to Ephesus.

έκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

t Psal. 69. ¹ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλε- 18

u Mait. 27. σται, ἵνα τελειωθῆ ἡ γραφὴ, λέγει, " Διψῶ." ^u Σκεῦσς 29

48. οὖν ἔκειτο ὄξους μεστόν' οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, 30

" Τετέλεσται" καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ 31 σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου) ἡρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώ-32 του κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶ-33 δον αὐτὸν ἦδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη ἀλλὶ εἷς τῶν στρατιωτῶν λόγχη αὐτοῦ τὴν 34 πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

29. ὑσσώπφ. Matthew and Mark say καλάμφ. See L. de Dieu, Wolfius.

31. See Deut. xxi. 23. Josh. x. 27. Josephus also says, τοσαύτην Ίουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελείν τε καὶ θάπτειν. Vol. II. p. 287.

Ibid. μεγάλη, It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. Greswell.

34. είς τῶν στρατιώτων. His name is said by Bede to have been

Legorrius, by others Longinus. Ibid. aipa kai vowp. Many writers have supposed the two sacraments to be prefigured. and have connected this passage with 1 John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and uncertain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of v. 35. to refute the Doceur. who held that Jesus had not a real body, but was only a phantom.

35 καὶ ὁ ἐωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κἀκεῖνος οἰδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς

36 πιστεύσητε. *έγένετο γὰρ ταῦτα, ΐνα ἡ γραφὴ πλη- * Exod. 12.

37 ρωθη, ''Οστοῦν οὐ συντριβήσεται αὐτοῦ.' ⁷Καὶ πά- 12. λιν ἐτέρα γραφη λέγει, ''Όψονται εἰς ον ἐξεκέντη- ⁹ Zach. 12. ' σαν.'

38 * ΜΕΤΑ δὲ ταῦτα ἡρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ 2 12. 42. ό ἀπὸ ᾿Αριμαθαίας, ὧν μαθητὴς τοῦ Ἰησοῦ, κεκρυμ- 57. Marc. μένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρη τὸ 23. 50. σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν

39 οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. τἦλθε δὲ καὶ Νικό- 3.1. δημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, Φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἐκατόν.

40 έλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὁθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἔστὶ τοῖς

41 Ιουδαίοις ένταφιάζειν. ἢν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ῷ

42 οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

36. In Exod, xii. 46. the LXX write, καὶ ὀστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ: but the quotation more nearly resembles Psalm xxxiii. 20. ψυλάσσει πάντα τὰ ὀστὰ αὐτῶν, ἐν ἐξ αὐτῶν οὐ συντριβήσεται.

37. Καὶ ἐπιβλέψονται πρός με, ἀνθ ἀν κατωρχήσωντο. LXX. John appears to have read κέπ, instead of κε and so read thirty-six Hebrew MSS. Έξεκέντησων is in the versions of Aquila, Theodotion, and Sym-

machus, though not in the LXX.
39. το πρώτον. On the first occasion of his going to him.

Ibid. λίτρας ἰκατόν. It has been said that λίτρα signified a small coin, obolus Ægineticus. Thes. Crit. Sacr. part. I. p. 276.

40. οθονίοις, Most MSS. read εν οθονίοις.

Ibid. rois lovdaious. The insertion of this remark seems to confirm the notion of this Gospel being written at Ephesus, or at least not for the Jews. στε ήλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μα-25 θηταὶ, "Έωράκαμεν τὸν κύριον." Ὁ δὲ εἶπεν αὐτοῖς, "Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον "τῶν ήλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν "τύπον τῶν ήλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν "πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω." Καὶ μεθ ἡμέ-26 ρας ὀκτὰ πάλιν ἡσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, "Εἰ-" ρήνη ὑμῖν." Εἶτα λέγει τῷ Θωμᾶ, "Φέρε τὸν εῖ "δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου "καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός." Καὶ ἀπεκρίθη εδ ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, "Ο κύριός μου καὶ ὁ Θεός "μου." ᾿Λέγει αὐτῷ ὁ Ἰησοῦς. ""Οτι ἐώρακάς με επο

1 1 Pet. 1. 8. " μου." 'Λέγει αὐτῷ ὁ Ἰησοῦς, " "Ότι ἐώρακάς με, 19
" Θωμᾶ, πεπίστευκας' μακάριοι οἱ μὴ ἰδόντες, καὶ
" πιστεύσαντες."

* 21. 25. * Πολλά μέν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁςο Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὖκ ἔστι γεγραμμένα ἐν τῷ βιβλίφ τούτφ. ταῦτα δὲ γέγραπται, με ἄνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἰὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ΜΕΤΑ ταῦτα ἐφανέρωσεν ἐαυτὸν πάλιν ὁ Ἰησοῦς 21 τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος ἐφανέρωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ: Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέ-

^{29.} Θωμά appears to be an interpolation.

τρος, "Υπάγω άλιεύειν." Λέγουσιν αυτώ, " Έρ-" γομεθα καὶ ημείς σύν σοί." Έξηλθον καὶ ανέβησαν είς τὸ πλοίον εὐθὺς, καὶ έν έκείνη τῆ νυκτὶ ἐπί-4 ασαν ουδέν. πρωίας δὲ ήδη γενομένης έστη ὁ Ἰησοῦς είς του αίγιαλου, ου μέντοι ήδεισαν οι μαθηταί ότι 5 Ιησούς έστί. λέγει οὐν αὐτοῖς ὁ Ἰησούς, "Παιδία, " μή τι προσφάγιον έχετε;" 'Απεκρίθησαν αυτώ, 6" Ου". 'Ο δε είπεν αυτοίς, "Βάλετε είς τὰ δεξιὰ " μέρη του πλοίου το δίκτυον, και ευρήσετε." "Εβαλον ούν, καὶ ούκ έτι αὐτὸ έλκύσαι ἴσγυσαν ἀπὸ τοῦ η πλήθους των ιγθύων. Ιλέγει ουν ο μαθητής έκεινος, 1 13. 23. ον ήγάπα ο Ίησους, τω Πέτρω, "'Ο κύριος έστί." Σίμων οθν Πέτρος, ακούσας ότι ο κύριος έστι, τον έπενδύτην διεζώσατο, (ην γαρ γυμνός,) καὶ έβαλεν 8 έαυτον είς την θάλασσαν, οι δε άλλοι μαθηταί τω πλοιαρίω ήλθον ου γάρ ήσαν μακράν άπὸ της γης, άλλ' ώς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον 9 των ιχθύων. 'Ως οδυ ἀπέβησαν είς την γην, βλέπουσιν ανθρακιαν κειμένην και οψάριον επικείμενον, 10 καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, " Ἐνέγκατε ἀπὸ 11 " των οψαρίων ων έπιάσατε νύν." 'Ανέβη Σίμων Πέτρος, καὶ είλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ίχθύων μεγάλων έκατον πεντηκοντατριών καὶ τοσούτων όντων, ούκ έσχίσθη το δίκτυον.

12 Λέγει αὐτοῖς ὁ Ἰησοῦς, " Δεῦτε, ἀριστήσατε." Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, " Σὰ 13 " τίς εἶ ;" εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ

CHAP. XXI.

3. It would seem, that the disciples had returned to their former employment. All the

best MSS. read evisyour.

 γυμούς. He had only his under garment on. Mark xiv.
 52. 14.

13. 23.

Ίησους, και λαμβάνει τον άρτον και δίδωσιν αυτοίς, και το οινάριον ομοίως, τούτο ήδη τρίτον έφα-14 νερώθη ὁ Ἰησούς τοῖς μαθηταῖς αὐτού, έγερθεὶς έκ νεκρών.

"Ότε οὖν ηρίστησαν, λέγει τῶ Σίμωνι Πέτρω ό 15 'Ιησούς, " Σίμων 'Ιωνά, άναπάς με πλείον τούτων:" Λέγει αὐτῶ, "Ναὶ, κύριε σὰ οίδας ὅτι Φιλῶ σε." Λέγει αὐτῶ, " Βόσκε τὰ ἀρνία μου." Λέγει αὐτῶ ιδ πάλιν δεύτερον, "Σίμων Ίωνα, άγαπας με;" Λέγει αὐτῶ, " Ναὶ, κύριε σὰ οἶδας ὅτι Φιλῶ σε." Λέγει αὐτῶ, "Ποίμαινε τὰ πρόβατά μου." Λέγει αὐτῷ τὸ ι; τρίτον, "Σίμων Ίωνα, φιλείς με;" Έλυπήθη ὁ Πέτρος, ότι είπεν αυτώ το τρίτον, "φιλείς με:" καὶ είπεν αυτώ, "Κύριε, συ πάντα οίδας συ γινώσκεις " ὅτι φιλώ σε." Λέγει αὐτῷ ὁ Ἰησοῦς, " Βόσκε τὰ m 2 Pet. 1. " πρόβατά μου. "άμην, άμην, λέγω σοι, ότε ης νεώ-18 " τερος, εζώννυες σεαυτον, και περιεπάτεις όπου ήθε-" λες " όταν δε γηράσης, έκτενείς τας χειράς σου, και " άλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις." Τοῦτο 19 δε είπε, σημαίνων ποίω θανάτω δοξάσει τον Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, "'Ακολούθει μοι." n ver. 7. et " Επιστραφείς δε ό Πέτρος βλέπει τον μαθητήν, ου 20 ηγάπα ὁ Ἰησούς, ακολουθούντα, ος καὶ ανέπεσεν έν τω δείπνω έπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, "Κύριε, τίς

" έστιν ὁ παραδιδούς σε ;" Τοῦτον ίδων ὁ Πέτρος :

perhaps added, because Peter alone had come out of the boat to meet Jesus. Am I to infer from this action, that thou lovest me more than these do?

18. εζώννυες - περιεπάτεις. Dr. Clarke thinks that this al-

15. πλείον τούτων. This was ludes to Peter having put on his fisher's coat and come to Jesus.

Ibid. extereis. This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

22 λέγει τῷ Ἰησοῦ, " Κύριε, οὖτος δὲ τί;" Λέγει αὐτῷ ὁ Ἰησοῦς, " Ἐὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι, τί

23 " πρός σε; σὺ ἀκολούθει μοι." Ἐξῆλθεν οὖν ὁ λόγος οὖτος εἰς τοὺς ἀδελφοὺς, "Οτι ὁ μαθητὴς ἐκεῖνος
οὐκ ἀποθνήσκει καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι
οὐκ ἀποθνήσκει ἀλλ', " Εὰν αὐτὸν θέλω μένειν ἔως
" ἔρχομαι, τί πρός σε;"

24 ΟΥΤΟΣ έστιν ὁ μαθητής ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα καὶ οἴδαμεν ὅτι ἀληθής 25 έστιν ἡ μαρτυρία αὐτοῦ. °ἔστι δὲ καὶ ἄλλα πολλὰ° 20.30 ὅσα ἐποίησεν ὁ Ἰησοῦς, ἄτινα ἐὰν γράφηται καθ ἔν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. ᾿Αμήν.

22. μένευ. V. 1 Cor. xv. 6.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58; but it was probably written during that period, or at the beginning of it; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published; for if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, Α. D.
ἄ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσ2 κειν, ἄχρι ἡς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
3 πνεύματος ἀγίου, οῦς ἐξελέξατο, ἀνελήφθη. οἷς καὶ
παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν
πολλοῖς τεκμηρίοις, δι ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ
4 Θεοῦ. ^P καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ
4. Joh. 14.
Ἰεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν
26. et 15.
5 ἐπαγγελίαν τοῦ πατρὸς, "ἡν ἡκούσατέ μου'

^Qὅτι q Μαιτ. 3.
11. Ματς. 1.
Δαίννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή8. Luc. 3.
16. Joh. 1.

CHAP, I.

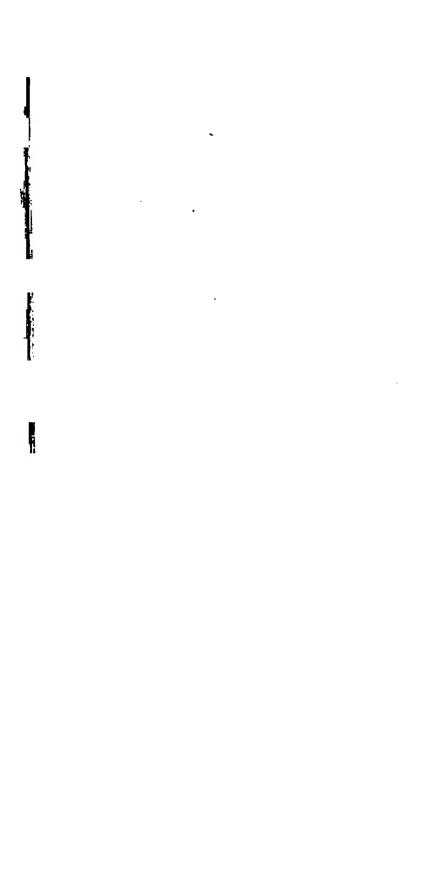
Τὸν πρῶτον λόγον. The allusion to S. Luke's Gospel is evident. Philo Judæus uses λόγος in the same way, δ μὲν πρότερος λόγος ην ημῶν, δ Θεόδοτε, περὶ τοῦ κ. τ. λ. Vol. II. p. 445.

Ibid. Θεόφελε. See Luke i. 3. Ibid. ων ηρξατο-- ἄχρι ης ήμέρας, the things which he did from the beginning of his ministry till the day when, &c. See Mark ii. 23.

 The words διὰ πνεύματος άγίου have been connected with ἐξελέξατο, but they more properly belong to ἐντειλάμενος, and may mean, having told the apostles that his commands would be 4. et 11.16. more fully made known to them et 19. 4. by the Holy Ghost,

4. συναλιζόμενος. Camerarius (with the Vulgate) understands this of Jesus associating with his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his convening them for the last time immediately before his ascension.

Ibid. ην ηκούσατί μου. He had promised this in Matt. x. 20. John xiv. 26. xv. 26. Compare Luke xxiv. 49.



ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

Α. D. ἤρξαντο λαλεῖν έτεραις γλώσσαις, καθώς τὸ πνεῦμα

31. ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἡσαν δὲ ἐν Ἱερουσα-ς
λὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενομένης δὲ τῆς 6
φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη ὅτι
ἤκουον εἷς ἔκαστος τῆ ἰδία διαλέκτω λαλούντων αὐτῶν. ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες τ

προς άλλήλους, "Ούκ, ίδου, πάντες ουτοί είσιν οι " λαλούντες Γαλιλαίοι; και πώς ήμεις άκουομεν? " έκαστος τη ίδια διαλέκτω ήμων εν ή έγεννήθημεν.

" Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἰ κατοικοῦν-9

" τες την Μεσοποταμίαν, Ιουδαίαν τε καὶ Καππα-

" δοκίαν, Πόντον καὶ τὴν 'Ασίαν, Φρυγίαν τε καὶ 10

" Παμφυλίαν, Αίγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς

" κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες 'Ρωμαῖοι, Ιουδαῖοί

4. λαλείν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. érépais. In Mark xvi. 17. it is καιναίς.

ξ. εὐλαβεῖς. Luke calls Simeon δίκαιος καὶ εὐλαβῆς, ii. 25.
 They may have been called εὐλαβεῖς, because they were come to attend the festival.

6. $\phi\omega\eta_s$. This may perhaps allude to the sound. ($\eta\chi_s$ v. 2.) It was certainly heard by the multitude, (see v. 33.) who were perhaps assembled in the temple for prayer. $\Phi\omega\eta$ is nowhere used in the New Testament for a report.

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke. 9. 'Elapirat. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Tovdalav. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all, since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed

Judæa is rightly placed.

Ibid. 'Ariar.' This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. Δερβαίος is not included among 'Ariaroi.

10. of επιδημούντες 'Popoia, 'Iordaioi τε και προσήλετοι. The Romans that are in the country. 11 " τε καὶ προσήλυτοι, Κρῆτες καὶ "Αραβες, ἀκούομεν " λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ με-_

31.

- 12" γαλεία τοῦ Θεοῦ;" Ἐξίσταντο δὲ πάντες καὶ διη-
- πόρουν, ἄλλος πρὸς ἄλλον λέγοντες, "Τί αν θέλοι 13" τοῦτο είναι;" Έτεροι δὲ χλευάζοντες ἔλεγον, ""Οτι
 - " γλεύκους μεμεστωμένοι είσί."
- 14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἔνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς, " Ανδρες
 - " Ίουδαίοι, καὶ οἱ κατοικούντες Ἱερουσαλημ ἄπαν-
 - " τες, τοῦτο ύμιν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ
- 15 " ρήματά μου. ου γαρ ως υμείς υπολαμβάνετε, ουτοι
- 16" μεθύουσιν' έστι γὰρ ώρα τρίτη τῆς ἡμέρας' *ἀλλὰ 2 Joel. 2.28.
 - " τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,
- 17" 'Καὶ έσται έν ταις έσχάταις ημέραις, λέγει ὁ Θεὸς,
 - " έκχεω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
 - " καὶ προφητεύσουσιν οι νίοὶ νιών καὶ αὶ θυγατέρες
 - " ύμων καὶ οἱ νεανίσκοι ύμων ὁράσεις ὄψονται, καὶ
 - " οι πρεσβύτεροι ύμων ένύπνια ένυπνιασθήσουται.

whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες Ῥωμαῖοι may have been the Jews who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12,13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. Todoes 'lovôdios are

the natives, of kar. Tepovoadhu the foreigners.

13. Most MSS, rend διαχλεν-

Ibid. γλεύκον is explained by Suidas, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆ.

15. rpirn. This was one of the hours of prayer. See iii. 1. x. 3, 9.

17. ἐν ταῖε ἐσχάταις ἡμίραις.
The LXX have μετὰ ταῦτα, as
it is in the Hebrew. The expression of the last days generally alludes to the gospel dispensation. See τ Tim. iv. 1.

Ibid. ἐνύπνια, Many MSS. read ἐνυπνίοις.

Α. D. " καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18

" μου, εν ταις ημέραις εκείναις εκχεω άπο του πνεύ" ματός μου, και προφητεύσουσι, και δώσω τέραταιο

" έν τῶ οὐρανῶ ἄνω, καὶ σημεῖα ἐπὶ τῆς χῆς κάτω,

" αίμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ῆλιος μετα-20

" στραφήσεται είς σκότος, καὶ ή σελήνη είς αίμα.

" πρίν η έλθειν την ημέραν κυρίου την μεγάλην και

* Rom. 10. " ἐπιφανῆ. * καὶ ἔσται, πᾶς δς ἃν ἐπικαλέσηται τὸ 21
13.
b 10. 38. " ὄνομα κυρίου, σωθήσεται.' b "Ανδρες 'Ισραηλίται. 11

" ἀκούσατε τους λόγους τούτους 'Ιησούν τον Ναίω-

" ραίον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς

" δυνάμεσι καὶ τέρασι καὶ σημείοις, οἶς ἐποίησε δί

" αὐτοῦ ὁ Θεὸς ἐν μέσφ ὑμῶν, καθὼς καὶ αὐτοὶ οἴ-

" δατε, τοῦτον τη ώρισμένη βουλη καὶ προγνώσει 23

" τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων

c ver. 32. et "προσπήξαντες ἀνείλετε" ο ον ο Θεος ἀνέστησε, λύ-4 3. 15. et 4. "σας τὰς ἀδινας τοῦ θανάτου, καθότι οὐκ ἢν δυνα-40. et 13. 30, 34. et "τὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. Δαβὶδ γὰρ λέγει: 17. 31. Rom. 4. 24. "εἰς αὐτὸν, 'Προωρώμην τὸν Κύριον ἐνώπιὸν μου

et 8, 11. 1 Cor. 6.14. et 15. 15.

et 15. 15. 20. ἡμέραν. The first coming 2 Cor. 4 14. of Christ. Calovius, Wolfius.

Gal. 1. 1.

22. ἀποδεδειγμένον. Krebsius Eph. 1. 20. translates it, qui multis docuCol. 2. 12.
1 Thess. 1. mentis Dei filius verusque Mes10. Hebr. sias demonstratus est. Alberti,
13. 20. celebrem factum inter vos.

4 Psal. 16.8.

23. ὧρισμένη. So in Luke xxii. 22. ὁ μὲν νίδις τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον. See also Acts iv. 28. Diodorus Siculus writes, οὐχ ὡς ἔτυχεν, οὐδ αὐτομάτως, ἀλλ' ὡρισμένη τινι καὶ βεβαίως κεκυρωμένη θεῶν κρίσει. II. 30, p.116. The βουλή and πρόγνωσις of God relate to ἔκδοτον: it was determined by God to

give up Jesus to the Jews. Angsorrer is wanting in some MSS.

Ibid. διὰ χειρῶν ἀνόμων perhaps means, by the instrumentality of the Gentiles. Wolfius: and the true reading seems to be χειρός.

24. ωδίνας. If we take this word in its usual sense of pairs of labour, it may mean that the grave was made to render back the Lord with violent convulsions and throes. We find ωδίνες ἄδου περιεκύκλωστάν με in Pral. xvii. 5. ロδίνων signifies ενντοws in Matt. xxiv. 8.

" δια παντός " ότι έκ δεξιών μου έστιν, ίνα μη σα-26 " λευθώ διὰ τοῦτο εὐφράνθη ή καρδία μου, καὶ

" ήγαλλιάσατο ή γλώσσα μου έτι δέ και ή σαρξ

27 " μου κατασκηνώσει έπ' έλπίδι. ὅτι οὐκ έγκαταλεί-

" ψεις την ψυχήν μου είς άδου, ούδε δώσεις τον

28 " οσιόν σου ίδειν διαφθοράν. έγνωρισάς μοι όδους

" ζωής πληρώσεις με ευφροσύνης μετά του προσ-

29 " ώπου σου. " Ανδρες άδελφοι, έξον είπειν μετά 13.36.

" παρρησίας προς ύμας περί του πατριάρχου Δαβίδ,

" ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ

30 " έστιν έν ήμιν άχρι της ήμέρας ταύτης. 1 προφήτης 1 13.34. " οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῷ ὤμοσεν αὐτῷ ὁ ιΡατ.22.10.

" Θεος, έκ καρπου της οσφύος αυτου το κατά σάρκα 11.

" άναστήσειν του Χριστον, καθίσαι έπὶ τοῦ θρόνου

31 " αύτου, επροϊδών έλάλησε περί της άναστάσεως του 13.35.

" Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς

32 " άδου, ούδε ή σαρξ αύτου είδε διαφθοράν, τουτον

" τον Ιησούν ανέστησεν ο Θεος, ου πάντες ήμεις

33" έσμεν μάρτυρες. τη δεξιά οδυ του Θεου ύψωθείς.

" τήν τε έπαγγελίαν τοῦ άγίου πνεύματος λαβών

27. adov. See note at Luke

xvi. 23. Most MSS. read αδην. 29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxi. 11. are, δμοσε Κύριος — έκ καρπου της κοιλίας σου θήσομαι έπλ

τοῦ θρόνου σου.

Ibid. avaorýouv here has no reference to the resurrection of Christ, but to God raising him up, or causing him to appear

among the Jews. See iii. 22, 26. vii. 37. xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read offer κατελείφθη είς άδου, ούτε κ. τ. λ.

and omit ή ψυχή αὐτοῦ.

33. emayyeliav. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably alΑ. D. "παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὁ νῦν ὑμεῖς βλέ31. "πετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς 34

β Psal. 110. "οὐρανούς. Λέγει δὲ αὐτὸς, ' Εἶπεν ὁ Κύριος τῶ

" κυρίφ μου, Κάθου έκ δεξιών μου έως άν θω τοις 35

" έχθρούς σου ύποπόδιον τῶν ποδῶν σου. 'Ασφα- 6

" λως οὐν γινωσκέτω πας οἰκος Ἰσραηλ, ὅτι κύριον

" καὶ Χριστον αὐτον ὁ Θεος ἐποίησε, τοῦτον τον

" Ίησοῦν ον ύμεις έσταυρώσατε."

'Ακούσαντες δὲ κατενύγησαν τῆ καρδία, εἶπόν τε 37 πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, "Τί "ποιήσομεν, ἄνδρες ἀδελφοί;" Πέτρος δὲ ἔφη πρὸς 38 αὐτοὺς, "Μετανοήσατε, καὶ βαπτισθήτω ἔκαστος " ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν " ἀμαρτιῶν' καὶ λήψεσθε τὴν δωρεὰν τοῦ ἀγών " πνεύματος. ὑμῶν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς 39 " τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἀν " προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν." 'Ετέροις τε 40 λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων, " Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης." Οἱ 41 μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ

luded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Noν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii.43.

36. Most MSS. read ὅτι αὖτὸν καὶ Κύριον καὶ Χριστόν.

38. Many MSS. read row

39. rois els parpar. It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. dopéros is omitted in many MSS.

έβαπτίσθησαν καὶ προσετέθησαν τῆ ἡμέρα ἐκείνη Α.D.
Ψυγαὶ ὡσεὶ τρισγίλιαι.

42 Ἡσαν δὲ προσκαρτεροῦντες τῆ διδαχῆ τῶν ἀποστόλων καὶ τῆ κοινωνία καὶ τῆ κλάσει τοῦ ἄρτου

43 καὶ ταῖς προσευχαῖς. ἐγένετο δὲ πάση ψυχῆ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων

44 έγίνετο. ' πάντες δε οι πιστεύοντες ήσαν έπι τὸ αὐτὸ, ' 4. 32.

45 καὶ είχον ἄπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθ-

46 ότι ἄν τις χρείαν εἶχε· καθ ἡμέραν τε προσκαρτε- 20.7. ροῦντες ὁμοθυμαδὸν ἐν τῷ ἰερῷ, κλῶντές τε κατ οἶ-κον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ 47 ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ ἔγοντες

χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῆ ἐκκλησία.

3 'ΕΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ώραν τῆς προσευχῆς τὴν ἐννά-

42. κοινωνία. Hammond interprets it of making contributions for the poor. So also Mosheim, De rebus ante Const. Cent. I. 37. See Rom. xv. 26. 2 Cor. viii. 4. ix. 13. Heb. xiii.

Ibid. ελάσει τοῦ ἄρτου seems to mean the eucharist. See xx. 7. 1 Cor. x. 16. So Pearson, Wolfius.

43. Many MSS. add in 'Is-

44. Mosheim has shewn, that they did not literally have all their goods in common, but considered themselves bound to assist all who were in need. See iv. 32. v. 4. For ἐπὶ τὸ αὐτὸ see note at Matt. xxii. 34.

46. κατ' οίκου probably means, in the different places or apartments, where the Christians assembled. See v. 42. viii. 3. xx.

47. Xápis means kindness in iv. 33. 1 Cor. xvi. 3. 2 Cor. viii.

Ibid. σωζομένους is used for those who are placed in a state of salvation by baptism.

Ibid. ἐκκλησία. S. Luke used the term in the sense which it bore at the time of his writing.

Chap. III.

1. The ninth hour of prayer, i. e. three p. m. is mentioned in x. 3, 30. This probably happened very soon after the day of Pentecost.

την, καί τις άνηρ χωλός έκ κοιλίας μητρός αύτου: υπάργων έβαστάζετο ον ετίθουν καθ ημέραν προς την θύραν τοῦ ἰεροῦ την λεγομένην ώραίαν, τοῦ αίτείν έλεημοσύνην παρά των είσπορευομένων είς το ίερον, δε ίδων Πέτρον καὶ Ἰωάννην μέλλοντας είσ- : ιέναι είς το ίερον, ηρώτα έλεημοσύνην λαβείν, άτενίσας δε Πέτρος είς αυτον σύν τω Ἰωάννη, είπε, " Βλέψον είς ήμας." 'Ο δε επείχεν αυτοίς, προσδο-5 κών τὶ παρ' αὐτών λαβείν. είπε δὲ Πέτρος, "'Αργύ-6 " ριον καὶ γρυσίον ούχ ὑπάρχει μοι ο δὲ ἔχω, τοῦτό " σοι δίδωμι, έν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ " Ναζωραίου, έγειραι καὶ περιπάτει." Καὶ πιάσας ? αύτον της δεξιάς γειρός ήγειρε παραχρημα δέ έστερεώθησαν αυτοῦ αὶ βάσεις καὶ τὰ σφυρά, καὶ έξαλ-8 λόμενος έστη καὶ περιεπάτει, καὶ εἰσηλθε σύν αὐτοῖς είς το ίερον, περιπατών και άλλομενος και αίνών τον Θεόν, και είδεν αυτον πας ο λαος περιπατούντας και αινούντα τον Θεόν έπεγίνωσκόν τε αυτόν ότι 10 ούτος ην ο προς την έλεημοσύνην καθήμενος έπι τη ώραία πύλη τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους

Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον 11 καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πῶς ὁ λαὸς ἐπὶ τῆ στοῦ τῆ καλουμένη Σολομῶντος, ἔκθαμβοι. ἰδὼν 12

καὶ έκστάσεως έπὶ τῷ συμβεβηκότι αὐτῶ.

stood upon his legs, and then walked about, to convince himself of his cure.

11. aὐτοῦ is probably the true reading, instead of τοῦ ἐαθένται γωλοῦ.

Ibid. oroa. This was a kind of cloister, or covered colon-

^{2.} woalar. Josephus mentions a gate of the temple which was covered with Corinthian brass. De Bel. Jud. V. 5. 3.

^{5.} eneixer. See note at Luke

^{8.} έξαλλόμενος έστη καὶ περιεπάτει. He first leapt up, then

δέ Πέτρος άπεκρίνατο προς τον λαον, ""Ανδρες 'Ισ- Α. D.

" ραηλίται, τί θαυμάζετε έπὶ τούτω, ἡ ἡμῖν τί ἀτενί-

" ζετε, ως ίδια δυνάμει ή ευσεβεία πεποιηκόσι του

13 " περιπατείν αὐτόν; 16 Θεος 'Αβραάμ καὶ Ίσαὰκ 5.30.

" καὶ Ίακωβ, ὁ Θεὸς των πατέρων ἡμων, έδοξασε

" τον παίδα αὐτοῦ Ἰησοῦν ον ὑμεῖς παρεδώκατε, καὶ

" ηρνήσασθε αυτον κατά πρόσωπον Πιλάτου, κρίναν-

14 " τος έκείνου απολύειν. " ύμεις δε τον αγιον και δί- m Matt. 27.

" καιον ηρνήσασθε, καὶ ητήσασθε ἄνδρα φονέα χαρι-15.11. Luc.

15 " σθηναι ύμιν, "τον δὲ ἀρχηγον της ζωης ἀπεκτεί-18. 40. " νατε' ον ο Θεος ήγειρεν έκ νεκρών, οδ ήμεις μάρ- " 2. 24.

16" τυρές έσμεν. καὶ έπὶ τῆ πίστει τοῦ ὀνόματος αὐ-

" του, τούτον ον θεωρείτε και οίδατε, έστερέωσε το

" όνομα αυτού και ή πίστις ή δι αυτού έδωκεν αυτώ

" την ολοκληρίαν ταύτην απέναντι πάντων ύμων.

17 " καὶ νῦν, άδελφοὶ, οίδα ὅτι κατὰ ἄγνοιαν ἐπράξατε.

18" ωσπερ καὶ οἱ ἄρχοντες ὑμων οἱ δὲ Θεος α προ- ο Luc. 24.

" κατήγγειλε δια στόματος πάντων των προφητών 44.

10" αυτού παθείν τον Χριστον, επλήρωσεν ούτω, μετα-

" νοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθήναι

nade. Philo Judæus speaks of dismor in vii. 52. xxil. 14. four such about the temple,

vol. II. p. 223.

12. του περιπατείν. There is a similar construction in vii. 10: and in xxvii, 1. (ubi v. not.) Perhaps in every such case mepi is to be understood, and the construction here may be,as if we had acted by our own power concerning this man's walk-

13. Most MSS. read bueis

μέν παρεδώκατε.

14. dikatov. Jesus is called &

15. τον άρχηγον της ζωής. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the

faith of the apostles.

17. ώσπερ οι πρχοντες ύμων perhaps relates only to empáfare, and not to kara ayvoiav.

18. Many MSS. place adrov after Xpioròv instead of after προφητών.

p 7. 37. Dent. 18.

18.

- " ύμων τὰς άμαρτίας, ὅπως ἀν ἔλθωσι καιροί ἀνα-A. D. 31.
 - " Δεύξεως από προσώπου του κυρίου, και αποστείλη 20 " τον προκεκηρυγμένον ύμιν Ίησουν Χριστον, ον δεί 11
 - " οὐοανον μεν δέξασθαι ἄχρι χρόνων ἀποκαταστά-

 - " σεως πάντων, ὧν έλάλησεν ὁ Θεὸς διὰ στόματος
 - " πάντων άγιων αὐτοῦ προφητών ἀπ' αἰώνος. ΡΜω- 22 " σης μέν γαρ προς τους πατέρας είπεν, "Ότι προ-

 - " φήτην ύμιν αναστήσει Κύριος ὁ Θεὸς ύμων έκ των
 - " άδελφων ύμων, ως έμε αυτου άκουσεσθε κατά
 - " πάντα όσα αν λαλήση προς ύμας. έσται δέ, πάσα 13
 - " ψυχή, ήτις αν μη ακούση του προφήτου έκείνου.
 - " έξολοθρευθήσεται έκ τοῦ λαοῦ. Καὶ πάντες δὲ οίμ
 - " προφήται από Σαμουήλ και των καθεξής, όσοι έλά-
 - " λησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

10. όπως αν έλθωσι καιροί can hardly mean, when the times shall come. Wolf, Raphel, L. de Dieu, Alberti, all translate them literally ut veniant. Repent, and be converted, for the remission of your sins, that you may see the time which the Lord has appointed &c. Compare xvii. 30, 31. 2 Pet. iii. 12. (σπεύδοντας.)

Ib. ἀνάψυξις generally means refrigeratio, from \vixw: but its meaning in this place is perhaps taken from vuyn, as ifiψυξε is exspiravit in v. 5. It would then mean, the resurrection to eternal life. It seems certainly to refer to the end of the world, and may be the same as the weow in 2 Thess. i. 7. See Wolfius.

20. anooreing, in allusion to the second coming of Christ. The reading is probably mpokeχειρισμένον.

21. by dei obpardr de garda is translated by some, quem occupare oportet calum; but more commonly, quem cælum oportel receptum continere.

Ibid. anorararrares. Matt. xvii. 11. Heb. ix. 10. The word is used by Polybius for a return to peace after disturbance, IV. 23.1. and therefore the passage may be the same as 1 Cor. xv. 25, "Oν ελάλησεν may perhaps relate to xporus, and not to πάντων. Most MSS read τῶν ἀγιών.

22. Many MSS. read merely Μωσης μέν είπεν.

23. This is very different in the LXX. καὶ ὁ ἄνθρωπος, ὁς ἐων μή ἀκούση όσα αν λαλήση ὁ προφήτης έκείνος έπι τω όνοματί μα, έγω έκδικήσω έξ αὐτοῦ.

24. The literal construction is perhaps thus: And to the same effect spoke all the prophets 25 " θύμεις έστε υίοι των προφητών, και της διαθήκης Α. D.

" ης διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ημών, λένων " προς 'Αβραάμ, ' Καὶ τῷ σπέρματί σου ἐνευλογη- ct 22. 18. et

26 " θήσονται πάσαι αι πατριαὶ τῆς γῆς. τύμιν πρώτον 15.8.

" ο Θεος άναστήσας τον παίδα αυτου Ίησουν, άπέ- 13. 46.

" στειλεν αυτόν ευλογούντα υμάς, έν τω αποστρέφειν

" ἔκαστον ἀπὸ τῶν πονηριῶν ὑμῶν."

4 ΛΑΛΟΥΝΤΩΝ δε αύτων προς τον λαον, επέστησαν αύτοις οι ίερεις και ο στρατηγός του ίερου και οι 2 Σαδδουκαίοι, διαπονούμενοι διὰ τὸ διδάσκειν αυτούς τον λαον, και καταγγέλλειν έν τω Ίπσου την άνά-3 στασιν την έκ νεκρών καὶ έπέβαλον αὐτοῖς τὰς γεῖρας, καὶ έθεντο είς τήρησιν είς την αύριον ην γάρ 4 έσπέρα ήδη, πολλοί δὲ τῶν ἀκουσάντων τον λόγον έπίστευσαν καὶ έγεννήθη ὁ άριθμὸς τῶν ἀνδρῶν 5 ώσει γιλιάδες πέντε. Έγένετο δε επί την αύριον συναγθήναι αυτών τους άρχοντας και πρεσβυτέρους

from Samuel downwards, as many as spoke and predicted these days. The true reading seems to be κατήγγειλαν.

25. viol. See note at 2 Thess.

11. 3.

Ibid. To owippart, Most MSS.

read ev ro on.

26. πρώτον is perhaps used with reference to Christ's first coming, as opposed to his second. Compare v. 20, 21, 22.

Ibid. avaorijous. See note at

ii. 30.

CHAP. IV.

1. στρατηγός τοῦ lepoῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus

says, deamortes d' of rou iepou φύλακες ήγγειλαν τῷ στρατηγῷ. De Bel. Jud. V1. 5. 3. See v. 24. See Deylingius, Obs. Sacr. part. III. p. 304.

Ibid. Zaddovkaja. See v. 17. This affords an additional reason for the persecution, since the Sadducees denied a resur-

rection.

3. τήρησω perhaps means a

prison. See v. 18.

Ibid. lonipa. The miracle had been worked at about three

o'clock, iii. r.

4. xiliádes mirre. It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

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καὶ γραμματείς είς Ίερουσαλήμ, καὶ Ανναν τον άρ-6 γιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ ᾿Αλέξανδρον, καὶ όσοι ήσαν έκ γένους άργιερατικού, καὶ στήσαντες? αύτους έν τω μέσω, έπυνθανοντο, " Έν ποία δυνάμει " ή έν ποίω ονόματι έποιήσατε τούτο ύμεις:" Τότε 8 Πέτρος πλησθείς πνεύματος αγίου είπε προς αυτούς. " Αρχοντές του λαού και πρεσβύτεροι του 'Ισραήλ. " εί ήμεις σήμερον ανακρινόμεθα έπὶ εὐεργεσία αν- 9 " θρώπου άσθενους, έν τίνι ούτος σέσωσται, "γνω-10 0 2. 24. " στον έστω πασιν ύμιν και παντί τῶ λαῶ Ἰσραήλ. " ὅτι ἐν τῶ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου. " ον ύμεις έσταυρώσατε, ον ο Θεος ήγειρεν έκ νεκ-" ρων, έν τούτω ούτος παρέστηκεν ένώπιον ύμων t Psal. 118. " ύγιης. τούτος έστιν ο λίθος ο έξουθενηθείς υφ 11 22. Esa. 28. « ύμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλην 21. 42. " γωνίας. καὶ ούκ ἔστιν έν ἄλλω ούδενὶ ή σωτηρία 12 Marc. 12. 10. Luc. 20. " ούτε γαρ ονομά έστιν έτερον ύπο τον ούρανον το 33. 1 Ρεί. " δεδομένον έν άνθρώποις, έν ῷ δεῖ σωθήναι ήμας." u Matt. I. Θεωρούντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰω-13 21. άννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί

5. εἰς Ἱερουσαλήμ. Probably ἐν Ἱ.

6. "Ανναν τὸν ἀρχιερέα. Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of "Annas the high priest," as long as he lived. See note at Luke iii. 2.

Ib. Ἰωάννην. Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. 'Αλίξανδρον. This has been supposed to be Alexander, the brother of Philo Judæus, who was Alabarch of the Jews at Alexandria. Krebsius.

Ibid. γένους ἀρχιερατικοῦ. Annas had five sons, who held the office of high priest.

11. οἰκοδομούντων. Many MSS.

read olkodouwy.

12. οδτε γὰρ ὅνομα. For neither is the name, which is given among men, whereby we are to be saved, any other name than this. Most MSS, read οὐδέ. είσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς Α. D. 14 ὅτι σὺν τῷ Ἰησοῦ ἦσαν τὸν δὲ ἄνθρωπον βλέποντες 31.

σὺν αὐτοῖς έστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον 15 ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου

16 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες, "Τί

" ποιήσομεν τοις άνθρώποις τούτοις; ὅτι μὲν γὰρ " γνωστὸν σημείον γέγονε δι αὐτῶν, πᾶσι τοις κατ-

" οικούσιν 'Ιερουσαλημ φανερον, καὶ οὐ δυνάμεθα άρ-

17 " νήσασθαι άλλ' ΐνα μὴ ἐπὶ πλεῖον διανεμηθῆ εἰς
" τὸν λαὸν, ἀπειλῆ ἀπειλησώμεθα αὐτοῖς μηκέτι λα-

18" λείν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων." Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ

19 Ίησοῦ. *ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς × 5. 29. αὐτοὺς εἶπον, "Εὶ δίκαιον ἐστιν ἐνώπιον τοῦ Θεοῦ,

20 " ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυ-" νάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἡκούσαμεν, μὴ λα-

21 " λείν." Οι δε προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδεν εὐρίσκοντες το πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῶ

22 γεγονότι. έτῶν γὰρ ἢν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐψ' ὁν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23 'Απολυθέντες δὲ ἢλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-24 τεροι εἶπον. οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φω-

24 τεροι είπου. οι δε ακουσαυτες, ομοθυμαδον ήραν φωνην προς του Θεον, και είπου, " Δέσποτα, συ ο Θεος

14. έστωτα, standing upon his logs, perfectly cured.

17. ἀπειλή ἀπειλησώμεθα. So παραγγελία παρηγγείλαμεν, v. 28.

18. Many MSS. omit abroie. 23. robs ldlovs. See xxiv. 23.

In both places it means the Christians.

24. S. Luke was probably present when this speech was delivered.

A. D. " ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασ31. " σαν καὶ πάντα τὰ ἐν αὐτοῖς, "ὁ διὰ στόματος Δα-25

× Psal. 2. 1. « βίδ τοῦ παιδός σου είπων, "Ίνα τί εφρύαξαν έθνη,

" καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασι-26

" λείς της γης, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ

" αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐ-

" του.' Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἄγιον 37

" παιδά σου, Ίησοῦν, ον έχρισας, Ἡρώδης τε καὶ

" Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ,

" ποιήσαι όσα ή χείρ σου καὶ ή βουλή σου προώρισε: \$

" γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλάς »

" αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας

" πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου 30

" ἐκτείνειν σὲ, εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνε-

" σθαι, διὰ τοῦ ὀνόματος τοῦ ἀγίου παιδός σου Ίη-

" σοῦ." Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ¾
ἡ ἢσαν συνηγμένοι, καὶ ἐπλήσθησαν ἄπαντες πνεύματος ἀγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ

παρρησίας.

Y 2. 44.

³ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία ³² καὶ ἡ ψυχὴ μία καὶ οὐδὲ εἶς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἄπαντα κοινά. καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό-³³ στολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ· χάρις τε

27. We ought perhaps to add, ἐν τῷ πόλει ταύτη after ἀλη-θείας.

30. oè after extelvelv is per-

haps an interpolation.

32. ψυχή μία. This is mentioned as a proverb among friends, by Aristotle, Eth. Nic. IX. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αἰτῷ, i. c. his own property. though he felt that the poor had an interest in them. Κουά τὰ τῶν φίλων was a common proverb.

33. xapis. See note at ii. 47.

34 μεγάλη ἢν ἐπὶ πάντας αὐτούς οὐδὲ γὰρ ἐνδέης τις Α. D. ὑπῆρχεν ἐν αὐτοῖς ὅσοι γὰρ κτήτορες χωρίων ἢ οἰ- 31. κιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πι-

35 πρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων διεδίδοτο δὲ ἐκάστφ καθότι ἄν τις χρείαν εἶχεν.

37 Λευΐτης, Κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πό-

5 δας των ἀποστόλων. 'Ανὴρ δέ τις 'Ανανίας ὀνόματι, 2 σὺν Σαπφείρη τῆ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὶ παρὰ τοὺς πόδας τῶν

3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, " 'Ανανία, διατί

" έπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί

" σε τὸ πνεῦμα τὸ ἄγιον, καὶ νοσφίσασθαι ἀπὸ τῆς

4" τιμής τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενε, καὶ πρα-" θὲν ἐν τῆ σῆ ἐξουσία ὑπῆρχε; τί ὅτι ἔθου ἐν τῆ

" καρδία σου το πράγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώ-

34. πωλοῦντες. Selling portions of them.

36. Bapvißas. Commentators are puzzled to derive Barnabas from any Syriac words signifying Son of consolation. Schleusner says אבו is vaticinari, hortari, consolari. L. de Dieu says אבו is the third person of the future from אים, consolari, in Syriac. According to Eusebius, Barnabas was one of the seventy disciples, H. E. I. 12: but this seems impro-

bable. Simeon Metaphrastes says that he had studied under Gamaliel with S. Paul. Many MSS. have Ἰωσήφ instead of Ἰωσῆς, and ἀπὸ for ὑπό.

CHAP. V.

2. altoù is perhaps an interpolation.

4. This also confirms what was said at ii. 44.

Ibid. τί ὅτι. Perhaps the construction is τί ἔστιν ὅτι; but we find in Aristophanes ὅτι τί δή; and in Plato ὅτι δὴ τί;

31.

" ποις, άλλα τω Θεω." 'Ακούων δε 'Ανανίας τους ς λόγους τούτους, πεσων έξεψυξε και έγενετο φόβος μένας έπὶ πάντας τοὺς ἀκούοντας ταῦτα, ἀναστάντες 6 δέ οι νεώτεροι συνέστειλαν αυτόν, και έξενέγκαντες έθαλιαν. Έγένετο δε ώς ώρων τριών διάστημα, και τ η γυνη αυτού μη είδυια το γεγονός είσηλθεν, άπεκ-\$ ρίθη δὲ αὐτη ὁ Πέτρος, "Εἰπέ μοι, εὶ τοσούτου τὸ " γωρίον ἀπέδοσθε:" 'Η δε είπε, " Ναὶ, τοσούτου." 'Ο δε Πέτρος είπε προς αυτήν, "Τί ότι συνεφωνήθης " ύμιν πειράσαι το πνεύμα κυρίου; ίδου, οι πόδες " των θαψάντων τον άνδρα σου έπὶ τη θύρα καὶ " έξοίσουσί σε," "Επεσε δέ παραχρήμα παρά τους ιε πόδας αυτού, και έξεψυξεν είσελθόντες δε οι νεανίσκοι εύρον αύτην νεκράν, και έξενέγκαντες έθανων προς τον άνδρα αυτής. και έγενετο φοβος μένας έφ μ όλην την έκκλησίαν, καὶ έπὶ πάντας τους ακούοντας ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα : καὶ τέρατα ἐν τῷ λαῷ πολλά: καὶ ἦσαν ὁμοθυμαδὸν ἄπαντες ἐν τἢ στοὰ Σολομῶντος: τῶν δὲ λοιπῶν οὐ-1; δεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός: μᾶλλον δὲ προσετίθεντο πιστεύοντες 14 τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν: ὅστε 15

6. νεώτεροι. In v. 10. we find of νεανίσκοι. Mosheim conceives them to have been persons who held a certain office in the church, like to that of deacons. De rebus ante Const. Cent. I. 37.

Ibid. συνέστειλαν. The verb more commonly used is περιστέλλειν.

7. ὑρῶν τριῶν. This perhaps

shews that the Christians observed the Jewish hours of prayer. See iii. 1. x. 3. Elondour means, entered the place where the Christians were holding their meeting.

11. ἐκκλησία is here used for an assembly of Christians.

13. κολλάσθαι, to associate formiliarly with them. See ix, 26.

κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἴνα ἐρχομένου Πέ- _ 16 τρου κὰν ἡ σκιὰ ἐπισκιάση τινὶ αὐτῶν. συνήρχετο δὲ καὶ τὸ πληθος τῶν πέριξ πόλεων εἰς Ἱερουσαλημ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἶτινες ἐθεραπεύοντο ἄπαντες.

'Αναστάς δε ο άρχιερεύς και πάντες οι σύν αυτώ, ή οδσα αίρεσις των Σαδδουκαίων, επλήσθησαν ζήλου. 18 καὶ ἐπέβαλον τὰς γείρας αὐτῶν ἐπὶ τοὺς ἀποστόλους. 19 καὶ έθεντο αυτούς έν τηρήσει δημοσία. άγγελος δέ κυρίου διὰ τῆς νυκτὸς ἥνοιξε τὰς θύρας τῆς Φυλακῆς, 20 έξαγαγών τε αυτούς είπε. "Πορεύεσθε, καὶ σταθέντες " λαλείτε έν τω ίερω τω λαω πάντα τὰ ρήματα τῆς 21 " ζωής ταύτης." 'Ακούσαντες δε είσηλθον ύπο τον όρθρον είς το ίερον, και έδιδασκον. παραγενόμενος δε ο άρχιερεύς και οι σύν αυτώ συνεκάλεσαν το συνέδριον καὶ πάσαν την γερουσίαν τῶν υίῶν Ἰσραήλ, καὶ ἀπέστειλαν είς το δεσμωτήριον, άχθηναι αυτούς. 22 οι δε ύπηρέται παραγενόμενοι ούχ εύρον αύτους έν 23 τη φυλακή άναστρέψαντες δε απήγγειλαν λέγοντες, " Ότι το μέν δεσμωτήριον ευρομεν κεκλεισμένον έν " πάση ἀσφαλεία, καὶ τοὺς φύλακας έξω έστῶτας " προ των θυρών ανοίξαντες δέ, έσω ούδένα εύρο-

 κατὰ τὰς πλατείας, in every street. Many MSS, read καὶ els for κατά.

17. 'Araorès is not used literally for rising up, but beginning. See vi. 9. The high priest was Caiaphas, or perhaps Annas. See iv. 6.

Ibid. aipeous. This term was not yet used as one of re-

proach; but merely meant a sect or party. See xv. 5. xxvi. 5.

20. τὰ ρήματα τῆς ζωῆς ταίτης perhaps mean τὰ ρήματα ταῦτα τῆς ζωῆς, and may be compared with ὁ λόγος τῆς σωτηρίας ταίτης in xiii. 26.

21. Schleusner considers συνέδριον and γερουσία to be synonymous.

" μεν." 'Ως δὲ ήκουσαν τοὺς λόγους τούτους ὁ τε 24 A. D. 31. ίερευς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερείς, διηπόρουν περί αύτων, τί αν γένοιτο τούτο, παρα-25 γενόμενος δέ τις απήγγειλεν αυτοίς λέγων, ""Οτι " ίδου. οι ανδρες. ους έθεσθε έν τη φυλακή, εἰσὶν έν " τω ίερω έστωτες και διδάσκοντες τον λαόν." Τότε 26 απελθων ο στρατηγος συν τοις υπηρέταις ήγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μη λιθασθώσιν, άγαγόντες δε αύτους έστησαν έν τώ 27 συνεδρίω καὶ έπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς τλέ-18 z 4. 18. γων, "Ού παραγγελία παρηγγείλαμεν ύμιν μη δι-" δάσκειν έπὶ τῶ ὀνόματι τούτω; καὶ ἰδου, πεπλη-" ρώκατε την 'Ιερουσαλημ της διδαχής υμών, καὶ " βούλεσθε έπαγαγεῖν έφ' ήμᾶς τὸ αἶμα τοῦ ἀνθρώ-" που τούτου." " Αποκριθείς δε ο Πέτρος καὶ οί 20 & 4. IQ. απόστολοι είπον, "Πειθαρχείν δεί Θεώ μαλλον ή b 2. 24. et " ανθρώποις. b ὁ Θεὸς τῶν πατέρων ἡμῶν ἤνεωεν το 3. 15. " Ίησοῦν, ον ύμεις διεχειρίσασθε κρεμάσαντες έπι cHeb. 2.10. " ξύλου τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτηρα τψωσε 31 Luc. 24.47. "τῆ δεξιὰ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ d Joh. 15. " ἄφεσιν άμαρτιῶν. d καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυ-31 26, 27. " ρες τῶν ἡημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ " άγιον, δ έδωκεν ό Θεός τοις πειθαρχούσιν αὐτώ." Οι δε ακούσαντες διεπρίοντο, και έβουλεύοντο αν-33

24. leρεύs. Mill would read αρχιερεύs. Krebsius defends the common reading, but understands it to mean the high priest, as in Matt. viii. 4. In ver. 27. we have δ άρχιερεύs. Many MSS. omit leρεύs καὶ δ.

31. ἀρχηγόν. In iii.15. Christ is called ἀρχηγόν τῆς ζωῆς, and

in Heb. ii. το. ἀρχηγών τῆς συτηρίας.

32. rd πνεύμα. This is perhaps an appeal to the miraculous gifts of the Spirit, which many of the believers received. Some MSS. omit &.

33. διεπρίοντο. The metaphor is said to be taken from the

35 στόλους ποιησαι, εἶπέ τε πρὸς αὐτοὺς, " "Ανδρες

" Ίσραηλίται, προσέχετε έαυτοις έπὶ τοις άνθρώποις 36" τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν

5" τουτοις τι μελλετε πρασσειν. προ γάρ τουτων των " ἡμερῶν ἀνέστη Θευδας, λέγων εἶναί τινα έαυτον, ὧ

" προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων"

" δε ανηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διε-

37 " λύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀν-

" έστη Ἰούδας ὁ Γαλιλαΐος, έν ταῖς ἡμέραις τῆς ἀπο" γραφῆς, καὶ ἀπέστησε λαὸν ἰκανὸν ὁπίσω αὐτοῦ·

γραφης, και απεστησε καον ικανον οπισ

grinding of the teeth against each other. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was president of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

Ibid. The mointain, sc. faurove. Krebsius. Many MSS. omit vi

after βραχύ.

35. The construction is, προσέχετε έαυτοίς, τί μέλλετε πράσσεω έπὶ τοίς ἀνθρώποις τούτοις. Βος,

Alberti, Palairet.

36. Geodas. Josephus mentions Theudas, a leader of an insurrection: (Antiq. XX. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's

within forty years, and three Judas' within ten years, all leaders of insurrections. Casaubon, Krebsius.

Ibid. τινα. In Philo Judæus we find δοξὰς παρ' αὐτῷ τις εἶναι, vol. II. p. 537. and in Epictetus, κὰν δόξης τισιν εἶναι τις. In Acts viii. 9. we read, λέγων εἶναί τινα ἐαυτὸν μέγαν, and in Gal. vi. 3. εἰ δοκεῖ τις εἶναί τι. The phrases εἶναί τινα and ἐγένοντο εἰς οὐδὲν may be opposed to each other.

37. 'Iovor. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Batanæa. He excited the people against the payment of the tax. Antiq. XVIII. 1.6. De Bel. Jud. II. 8, 1.

Ibid. ἀπογραφής. This payment was about ten years after the enrolment mentioned in Luke ii. 2: but it was one and the same ἀπογραφή.

Ibid. hardr is perhaps an in-

terpolation.

" κάκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῶ A.D. 31.

" διεσκοσπίσθησαν, καὶ τὰ νῦν λένω ὑμίν, ἀπόστητε 38

" ἀπὸ τῶν ἀνθοώπων τούτων, καὶ ἐάσατε αὐτούς: " ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἡ τὸ ἔργον

" τοῦτο, καταλυθήσεται εἰ δὲ ἐκ Θεοῦ ἐστὶν, οὐ 39

" δύνασθε καταλύσαι αὐτὸ, μήποτε καὶ θεομάγοι εὐ-" ρεθήτε." Έπείσθησαν δε αυτώ· καὶ προσκαλε- 40

σάμενοι τους άποστόλους, δείραντες παρήγγειλαν μη λαλείν έπὶ τῶ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐ-

τούς. Οι μέν οθν επορεύοντο γαίροντες από προσ-41 e Matt. 5. Phil. 1. 29. Jac. 1. 2.

Rom. 5. 3. ώπου τοῦ συνεδρίου, ὅτι ὑπερ τοῦ ὁνόματος αὐτοῦ κατηξιώθησαν άτιμασθηναι πασάν τε ήμέραν έν τῷ μ ι Pet. 4.13. ίερω καὶ κατ' οἰκον οὐκ ἐπαύοντο διδάσκοντες καὶ ευαγγελιζόμενοι Ίησοῦν τὸν Χριστόν.

> ΈΝ δε ταις ημέραις ταύταις πληθυνόντων των δ μαθητών, έγένετο γογγυσμός τών Έλληνιστών ποὸς τους Εβραίους, ότι παρεθεωρούντο έν τη διακονία τη καθημερινή αι χήραι αυτών. προσκαλεσάμενοι δέ οίι δώδεκα τὸ πληθος τῶν μαθητῶν, εἶπον, " Οὐκ ἀρε-

39. δύνασθε. We should perhaps read δυνήσεσθε, and αὐ-

40. δείραντες. Δέρω came to have this signification from the excoriation caused by scourg-

41. αὐτοῦ is perhaps an interpolation.

42. κατ' οίκον. See note at ii. 46.

CHAP. VI.

1. Έν ταις ήμέραις ταύταις. See i. 15, where the words can only imply the lapse of a few days. I conceive the appointment of the deacons to have happened

within a few months after the ascension: perhaps a little before the feast of tabernacles, which took place about Octo-

Ibid. Έλληνιστῶν. These were the Jews, who lived in foreign countries, and read the scriptures in Greek. The Espaios were the resident inhabitants of Jerusalem, who spoke the language of the country.

Ibid. παρεθεωρούντο. It is observed by Biscoe, that the Jews in Jerusalem looked down upon the Hellenistic Jews, p. 83.

- " στόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ A.D.
- 3 " Θεοῦ, διακονεῖν τραπέζαις. ἐπισκέψασθε οὖν, άδελ-.
 - " φοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτὰ, πλή-
 - " ρεις πνεύματος άγίου καὶ σοφίας, οὖς καταστήσο-
- 4" μεν έπὶ τῆς χρείας ταύτης ἡμεῖς δὲ τῆ προσευχῆ
 - " καὶ τῆ διακονία τοῦ λόγου προσκαρτερήσομεν."
- 5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους καὶ ἐξελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ πνεύματος ἀγίου, καὶ ¹ Φίλιππον, καὶ Πρόχορον, καὶ ¹ 8. 5, 26. Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον et 21. 8.
- 6προσήλυτον 'Αντιοχέα, οὖς ἔστησαν ἐνώπιον τῶν ἀποστόλων' καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς 7 χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ηὕξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλημ σφόδρα, πολύς τε ὅχλος τῶν ἱερέων ὑπήκουον τῆ πίστει.
- 8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως 9 ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγο-

2. διακονείν τραπίζαις, to keep an account of the money. See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. Vol. I. p. 50.

Ibid. πλήρεις πνεύματος άγίου seems always to mean, possessing the miraculous gifts of the Spirit. For σοφία see 1 Cor. xii. 8.

5. πλήρη πίστεως και πρεύματος άγίου. I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: πίστις is mentioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10. xi. 24.

Ibid. Φίλιππον. See viii. 5, 26, 40, xxi. 8. He seems to have lived at Cæsarea.

Ibid. Νικόλαον. The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

 πλήρης πίστεως καὶ δυνάμεως. Filled with that faith which enabled him to work miracles: but many MSS, read χάριτος for πίστεως. A. D.

μένης Λιβερτίνων, καὶ Κυρηναίων, καὶ "Αλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ ᾿Ασίας, συζητοῦντες τῶ Στεφάνω καὶ οὐκ ἴσχυον ἀντιστῆναι τη σοφία καὶ 10 τῶ πνεύματι ὧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ-11 γουτας, "" Ότι άκηκόαμεν αυτού λαλούντος όπματα " βλάσφημα είς Μωσην καὶ τὸν Θεόν." Συνεκίνη-12 σάν τε τον λαον και τους πρεσβυτέρους και τους γραμματείς, καὶ έπιστάντες συνήρπασαν αυτον, καὶ ήγαγον είς το συνέδριον, έστησάν τε μάρτυρας ψευ-13 δείς λέγοντας, "'Ο άνθρωπος ούτος ου παύεται ρή-" ματα βλάσφημα λαλών κατὰ τοῦ τόπου τοῦ άγίου 4 τούτου καὶ τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέ-14 " γοντος. "Οτι Ίησους ο Ναζωραίος ούτος καταλύσει " τον τόπον τούτον, καὶ άλλάξει τὰ έθη α παρέδωκεν " ήμιν Μωϋσης." Καὶ ἀτενίσαντες εἰς αὐτὸν ἄπαν-15 τες οι καθεζόμενοι έν τῶ συνεδρίω, είδον τὸ πρόσωπον αὐτοῦ ώσεὶ πρόσωπον άγγέλου.

Είπε δὲ ὁ ἀρχιερεὺς, "Εὶ ἄρα ταῦτα οὕτως ἔχει;" 7
'Ο δὲ ἔφη, " Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. 2

9. Außeprivov. This may come from the Latin word Libertinus: (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word Leyouirns would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were

built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. τῶν ἀπὸ Κιλιαίας. Saul was probably one of these.

13. βλάσφημα is wanting in many MSS. as is routov after aylov.

CHAP. VII.

2. In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long be-

" ὁ Θεὸς τῆς δόξης ἄφθη τῷ πατρὶ ἡμῶν Αβραὰμ Α. D.

" ουτι έν τη Μεσοποταμία, πρὶν η κατοικησαι αὐ-___31.

3" τον έν Χαρράν, εκαὶ εἶπε προς αὐτον, "Εξελθε ε Gen. 12.

" έκ της γης σου και έκ της συγγενείας σου, και

4" δεῦρο εἰς γῆν ἡν ἄν σοι δείξω. Τότε έξελθων ἐκ

" γης Χαλδαίων, κατώκησεν έν Χαρράν κάκειθεν

" μετά τὸ ἀποθανείν τὸν πατέρα αὐτοῦ, μετώκισεν

" αυτον είς την γην ταύτην είς ην ύμεις νυν κατοι-

5 " κείτε' καὶ οὐκ έδωκεν αὐτῷ κληρονομίαν έν αὐτῆ,

" οὐδὲ βήμα ποδός καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς

" κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐ-

6" τον, ούκ όντος αυτῷ τέκνου. " ἐλάλησε δὲ οὕτως ὁ h Gen. 15.

" Θεος, "ότι έσται το σπέρμα αυτοῦ πάροικον έν γη 13.

fore the temple was built; and that at first they rejected Moses.

Ibid. It might be thought from the passage in Gen. xii. 1. that these words were spoken to Abram, while he was in Haran: but it will bear the sense drawn from it by Stephen. Some think he received a call in both places. Lightfoot, Biscoe. Josephus speaks of God calling him out of Chaldwa. Antiq. I. 7, 1. See also Gen. xv. 7. Heb. xi. 8.

lbid. Χαρράν. In the Hebrew ζζζ, perhaps the place called by Lucan Charræ.

 ἐκ γῆς Χαλδαίων. From Ur, which appears from v. 2. to have been in Mesopotamia.

Ibid. μετὰ τὸ ἀποθανεῖν. In Gen. xi. 26, 32. Terah is said to have begot Abram when he was seventy, and to have been two hundred and five when he

died: and since Abram was seventy-five when he left Haran, (xii. 4.) Terah lived many years after. But Eusebius states, according to the Samaritan chronology, that Terah lived only seventy-five years after the birth of Abram: and the Samaritan Pentateuch makes his whole age one hundred and forty-five years. Biscoethinks, that though Terah is said to have lived seventy years, and begot Abram, Nahor, and Haran, perhaps Abram was not the eldest, and Terah may have been one hundred and thirty, when Abram was born. So also Mercerus. L. de Dieu thinks that Stephen may have alluded to Abram settling at Hebron, literally in the tribe of Judah : (els for vueis vun karoukeire:) and sixty years elapsed between this and his leaving Haran.

" άλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, A. D. 31. " έτη τετρακόσια. καὶ τὸ έθνος, ὧ έὰν δουλεύσωσι, " κρινω έγω, είπεν ο Θεός και μετά ταθτα έξελεύ-" σονται, καὶ λατρεύσουσί μοι έν τῶ τόπω τούτω." " i Καὶ έδωκεν αὐτῷ διαθήκην περιτομής καὶ οὕτως 8 i Gen. 17. o. et 21. 2. " έγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῆ ἡμέρα et 25. 24. et 35. 23. " τη ονδόη καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ k Gen. 37. " τους δώδεκα πατριάργας. καὶ οἱ πατριάργαι (ηλώ-9 " σαντες τον 'Ιωσηφ απέδοντο είς Αίγυπτον' και ήν 1 Gen. 41. " ὁ Θεὸς μετ' αὐτοῦ, 1καὶ έξείλετο αὐτὸν έκ πασών 10 " των θλίψεων αυτού, και έδωκεν αυτώ γάριν και " σοφίαν εναντίον Φαραώ βασιλέως Αίγυπτου, καὶ " κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αίγυπτον καὶ ὅλον " τον οίκον αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν ΙΙ " Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη καὶ οὐγ m Gen. 42. " ευρισκον χορτάσματα οι πατέρες ήμων. " ακούσας 12 " δὲ Ἰακωβ ὄντα σῖτα ἐν Αἰγύπτω, ἐξαπέστειλε n Gen. 45. " τοὺς πατέρας ἡμῶν πρῶτον καὶ ἐν τῷ δευτέρω 13 " άνεγνωρίσθη 'Ιωσήφ τοις άδελφοις αὐτοῦ, καὶ φα-" νερον έγενετο τῶ Φαραὼ τὸ γένος τοῦ Ἰωσή. · Gen. 46. " ο ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα 14 27. Deut. 10. 22.

6. τετρακόσια. So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40. Gal. iii. 17. Josephus says four hundred and thirty years in Antiq. II. 15, 2. and four hundred in II. 9, 1. de Bel. Jud. V. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births

of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

7. The words καὶ λατρεύσωσί μοι ἐν τῷ τόπῳ τούτῳ are not in the LXX nor in the Hebrew. They may refer to ver. 16. and they shall come hither again. Wolfius refers to Exod. iii. 12.

12. We should perhaps read σίτια εἰς Αἴγυπτον.

" Αίγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες 5. et 49.33.

" ἐν τῷ μνήματι ὁ ἀνήσατο ᾿Αβραὰμ τιμῆς ἀργυρίου, ^{30. et 50.}
17 " παρὰ τῶν υἰῶν Ἐμμὸρ τοῦ Συχέμ. Ἦκαθὼς δὲ ἤγ - ^{16. et 33.}
17 " Ταρὰ τῶν υἰῶν Ἐμμὸρ τοῦ Συχέμ. Ἦκαθὼς δὲ ἤγ - ^{19. Jos. 24.}

" γιζεν ο χρόνος της έπαγγελίας ης ώμοσεν ο Θεος 32.

" τω 'Αβραάμ, ηύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αὶ-7,8.

18" γύπτω, ἄχρις οδ ἀνέστη βασιλεύς έτερος ος ούκ ήδει

19 " τὸν Ἰωσήφ, ούτος κατασοφισάμενος τὸ γένος ἡμῶν,

" έκάκωσε τους πατέρας ήμων, του ποιείν έκθετα τὰ

20 " βρέφη αυτών, είς τὸ μὴ ζωογονείσθαι. "Έν ὧ καιρῷ " Εχοά. 2. " έγεννήθη Μωσής, καὶ ἦν ἀστεῖος τῷ Θεῷ. ος ἀνε-23.

14. Takès is perhaps an in-

terpolation.

Ked. 7.

Ibid. έβδομηκονταπέντε. It appears from Gen, xlvi. 26, 27. that all the persons were seventy, including Jacob him-self, Joseph and his two sons who were born in Egypt. The LXX say seventy-five, but they interpolate v. 20. by adding the children of Manasseh and Ephraim. If we except Joseph and his two sons, there were sixty-seven who came into Egypt: and Jacob's sons' wives may have made the number seventy-five. But it is most probable that Stephen followed the LXX.

16. There seems some confusion here. Abraham bought a burying place of Ephron the Hittite at Macpelah, Gen. xxiii: and the patriarchs were carried from Egypt and buried at that place according to Jacob's request, xlix. 29-32: but it was Jacob, who bought a parcel of a field of Hamor the father of Shechem, xxxiii. 19. and nothing is said here of a burying place. This however became the inheritance of the children of Joseph; and he himself was buried there, Josh. xxiv. 32. Many MSS. read Εμμόρ έν Συχέμ.

17. ωμοσεν, Many MSS, read

ώμολόγησεν.

19. vov wouiv. See iii. 12. Here also I should understand ivera. He afflicted our fathers, for the purpose of making them expose their own children. So Krebsius.

20. αστείος τῷ Θεῷ. Almost all the commentators take this for a Hebraism, exceedingly beautiful. Palairet thinks it is the same as our O.o. by the direction of God. Josephus speaks of the extreme beauty of Moses. See Heb. xi. 23.

Α. D. " τράφη μῆνας τρεῖς ἐν τῷ οἴκῷ τοῦ πατρὸς αὐτοῦ.

31. " εκτεθέντα δε αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φα-21 Εχού. 2. " ραὼ, καὶ ἀνεθρέψατο αὐτὸν ἐαυτῆ εἰς υἰόν. καὶ 22

" ἐπαιδεύθη Μωσῆς πάση σοφία Αἰγυπτίων ἡν

" δε δυνατός εν λόγοις καὶ εν εργοις. "Ως δε επλη-23

" ρούντο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ

" την καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐ-

" Exod. 2. " τοῦ τοὺς υἱοὺς Ἰσραήλ. "καὶ ἰδών τινα ἀδικούμενον, 24

" ήμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονου-

" μένφ, πατάξας τον Αιγύπτιον. ενόμιζε δε συνιέναι 15

" τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ

* Exod. 2. " δίδωσιν αὐτοῖς σωτηρίαν" οἱ δὲ οὐ συνῆκαν. *τῆ:6

" δὲ ἐπιούση ἡμέρα ὤφθη αὐτοῖς μαχομένοις, καὶ

" συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπων, "Aνδρες,

" ἀδελφοί ἐστε ὑμεῖς ἱνατί ἀδικεῖτε ἀλλήλους; 'Ο 17

" δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών,

" Τίς σε κατέστησεν άρχοντα καὶ δικαστήν έφ

" ήμας; μη ανελείν με σὺ θέλεις, ον τρόπον ανεί-18

" λες χθες τον Αιγύπτιον; Εφυγε δε Μωσης έν 29

" τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῆ Μα-

y Exod. 3. " διαμ, οδ έγεννησεν υίους δύο. "Καὶ πληρωθέντων 30.2.

" όρους Σινα άγγελος Κυρίου έν φλογί πυρος βάτου.

" ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα προσερ-31

20. Many MSS. omit airov. 21. The reading is perhaps

έκτεθέντος δέ αὐτοῦ.

22. Philo Judæus mentions at great length the learning of Moses, vol. II. p. 83.

Ibid. Some MSS. read ip-

γοίς αὐτοῦ.

27. Some MSS. read ἐφ' ἡμῶν.

29. Epvys. In Exod. ii. 15. Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. II. p. 87, 87.

Ibid. Madian. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea.

" χομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνή Κυρίου Α. D. 32 " προς αυτον, ' Έγω ο Θεος των πατέρων σου, ο Θεος

" 'Αβραάμ καὶ ὁ Θεὸς Ίσαὰκ καὶ ὁ Θεὸς Ἰακώβ.'

" Έντρομος δε γενόμενος Μωσής ουκ ετόλμα κατα-33 " νοήσαι, είπε δε αυτώ ὁ Κύριος, ' Λύσον τὸ ὑπόδη-

" μα των ποδών σου ο γάρ τόπος έν ω έστηκας, γη

34" άγία έστίν. ίδων είδον την κάκωσιν τοῦ λαοῦ μου

" τοῦ ἐν Αἰγύπτω, καὶ τοῦ στεναγμοῦ αὐτῶν ήκουσα"

" καὶ κατέβην έξελέσθαι αὐτούς καὶ νῦν δεῦρο, ἀπο-

35 " στελώ σε είς Αίγυπτον.' Τοῦτον τον Μωϋσῆν ον

" ηρνήσαντο, είποντες, 'Τίς σε κατέστησεν άργοντα

" καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυ-

" τρωτήν ἀπέστειλεν έν χειρί ἀγγέλου τοῦ ὀφθέντος

36 " αυτώ έν τη βάτω. " ούτος έξηγαγεν αυτούς, ποιήσας : Exod. 7.

" τέρατα καὶ σημεία έν γη Αἰγύπτου καὶ έν έρυθρα et 10.et 11.

" θαλάσση καὶ έν τῆ έρήμω έτη τεσσαράκοντα. t. 13. et 16.

37 " " Ουτός έστιν ὁ Μωϋσης ὁ είπων τοις νίοις Ίσραηλ, " 3. 22.

" Προφήτην ύμιν αναστήσει Κύριος ὁ Θεος ύμων 15, 18.

" έκ των άδελφων ύμων ως έμέ αὐτοῦ ἀκούσεσθε,

38" b Ουτός έστιν ο γενόμενος έν τη έκκλησία έν τη b Exod. 19.

" έρήμω μετά τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν

33. 1 4. Perhaps 14' 4.

34. ldw eldov. This seems to be an Hebraism, though it is used by Lucian, Dial. Menel.

sub fin. vol. I. p. 300. 35. δρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and like him he was made an Αρχων και λυτρωτής, Some MSS. read anioralner our xeipi.

Ibid. dyyelov. See Exod. xxiii.

20, Numb. xx. 16. Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush; but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elsner, Diss. de lege Mosis per angelos data.

37. Most MSS. read avaori-

det o Beds ek.

" τω όρει Σινά καὶ των πατέρων ήμων, ος έδέξατο " λόγια ζῶντα δοῦναι ἡμῖν. ὧ οὐκ ἡθέλησαν ὑπή-39 " κοοι γενέσθαι οι πατέρες ήμων, άλλ' άπώσαντο, καὶ " έστράφησαν ταις καρδίαις αυτών είς Αίγυπτον. c Exod. 32. " c εἰπόντες τω 'Ααρων, 'Ποίησον ἡμίν θεους οι ποο- 10 " πορεύσονται ήμων ο γαρ Μωσης ούτος, ος έξή-" γαγεν ήμας έκ γης Αιγύπτου, ούκ οίδαμεν τί γένο-" νεν αυτώ. Καὶ έμοσχοποίησαν έν ταις ήμεραις μι " έκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλω, καὶ εὐ-" φραίνοντο έν τοις έργοις των χειρων αυτών. "Ε-41 d Jer. 19. 13. Amos " στρεψε δε ο Θεος, και παρέδωκεν αυτούς λατρεύειν 5. 25. " τη στρατιά του ουρανού καθώς γέγραπται έν βί-" βλω τῶν προφητῶν, ' Μὴ σφάγια καὶ θυσίας προσ-" ηνέγκατέ μοι έτη τεσσαράκοντα έν τη έρημω, οίκος " Ισραήλ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸγ. 43 " καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν 'Ρεμφαν, τοὺς τύ-" πους οθς έποιήσατε προσκυνείν αυτοίς καὶ μετοικιώ • Exod. 25. " ύμας επέκεινα Βαβυλώνος.' • 'Η σκηνή τοῦ μαστυ- 44 40. Hebr. " ρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τἢ ἐρήμφ, καθὼς 8. 5. " διετάξατο ὁ λαλών τῷ Μωσῆ, ποιῆσαι αὐτὴν κατὰ

38. λόγια ξώντα. The λόγια were all the commands given by God to Moses. They are called ξώντα, not because they gave life, (for see Gal. iii. 21.) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2. Heb. v. 12.

42. "Εστρεψε. Wolfius understands έαυτον, Krebsius γνώμην.

43. ἀνελάβετε. The Hebrew word signifies to raise up: but some have taken ἀνελάβετε to

mean, ye have borrowed or adopted. Raphel.

Ibid. 'Ρεμφάν. In the LXX. 'Ραφάν; but the Hebrew is [7]", Kijoun, which is supposed to be the same as the Sun or Saturn. See L. de Dieu.

Ibid. τύπους. Images. Josephus calls Rachel's images τύποι. Antiq. I. 19. 11. Polybius also speaks of θεῶν τύπους.

V. 9, 3.
44. Most MSS. read η τοις πατράσευ.

45" τον τύπον ον έωράκει ' ην καὶ είσηγαγον διαδεξά- Α. D.

" μενοι οι πατέρες ήμων μετά Ίησοῦ, έν τῆ κατα-_ " σχέσει των έθνων ων έξωσεν ο Θεος από προσώπου 1 Jos. 3.14.

46 " των πατέρων ήμων, έως των ήμερων Δαβίδ. τος ει Sam.

" εὖρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἢτήσατο εὖρεῖν 2 Sam. 7.1. 47 " σκήνωμα τῷ Θεῷ Ἰακώβ. Δολομῶν δὲ ῷκοδόμη- 17. 12.

Psal. 132.5.

48 " σεν αὐτῷ οἰκον. 'Αλλ' οὐχ ὁ ὕψιστος ἐν χειροποι- 6 17. 24. 49 " ήτοις ναοις κατοικεί, καθώς ο προφήτης λέγει, ''O ct 8.27.

" οὐρανός μοι θρόνος, ή δὲ γη ὑποπόδιον τῶν ποδῶν Εsa 66.1.

" μου' ποιον οίκον οικοδομήσετέ μοι, λέγει Κύριος;

50 " ή τίς τόπος της καταπαύσεώς μου; ούχὶ ή χείο μου " ἐποίησε ταῦτα πάντα :

51 " Σκληροτράχηλοι, καὶ ἀπερίτμητοι τη καρδία & Jer. 6, 10. " καὶ τοῖς ώσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἀγίω ἀν- Ezech. 44.

ε2 " τιπίπτετε' ώς οι πατέρες ύμων, και ύμεις. τίνα των 7

" προφητών οὐκ έδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-

" κτειναν τους προκαταγγείλαντας περί της έλεύσεως

" τοῦ δικαίου, οδ νῦν ὑμεῖς προδόται καὶ φονεῖς γε-

53" γένησθε Ιοίτινες έλάβετε τον νόμον είς διαταγάς | Exod. 19.

54 " άγγέλων, καὶ οὐκ ἐφυλάξατε." 'Ακούοντες δὲ ταῦτα, Gal. 3. 19.

45. diadefápevol. Successores. Erasmus, Hombergius. Postea, deinceps. Wolfius: but Krebsius understands it, quod patres vestri, qui id, quasi per manus traditum, a majoribus acceperant, attulerunt. So L. de Dieu.

Ibid. έν τη κατασχίσει των idvav, while they were taking possession of the land of the heathen. This was not fully effected till the time of David.

48. vaois is perhaps an interpolation.

50. The Hebrew and LXX

have this verse affirmatively, πάντα γάρ ταυτα εποίησεν ή χείρ μου.

51. ἀπερίτμητοι τη καρδία. V. Jerem. ix. 26. Ezech. xliv. 7. Rom. ii. 29. Phil. iii. 3. Many MSS. read supdiais,

52. τοῦ δικαίου. Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called & disasos. See iii. 14. xxii. 14. James v. 6. 1 Pet. iii. 18.

53. See ver. 35. S. Paul speaks of à vóµos diarayels di' dyyehar, Gal. iii. 19. and & &i'

διεπρίοντο ταις καρδίαις αυτών, και έβρυνον τους - οδοντας επ' αυτόν. Υπάρχων δε πλήρης πνεύματος ςς άγίου, άτενίσας είς του ουραμον, είδε δόξαν Θεού, καὶ Ίησοῦν έστῶτα έκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν. "Ἰδοῦ, 56 " θεωρώ τοὺς οὐρανοὺς ἀνεφγμένους, καὶ τὸν υίον τοῦ " άνθρώπου έκ δεξιών έστώτα τοῦ Θεοῦ." Κράξων-57 τες δε φωνή μεγάλη, συνέσγον τὰ ώτα αὐτῶν, καὶ ωρμησαν ομοθυμαδον έπ' αυτόν· και εκβαλόντες 58 έξω της πόλεως, έλιθοβόλουν, καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου n Matt. 5. καλουμένου Σαύλου, n καὶ ἐλιθοβόλουν τὸν Στέφανον, 59 44. Luc. 6. ἐπικαλούμενον καὶ λέγοντα, "Κύριε Ἰησοῦ, δέξαι τὸ 34. " πνεθμά μου." Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνή 60 μεγάλη, "Κύριε, μη στήσης αυτοίς την άμαρτίαν " ταύτην." Καὶ τοῦτο εἰπων ἐκοιμήθη. Ο Σαῦλος δέ 8 0 22, 20, ην συνευδοκών τη άναιρέσει αυτού. Έγένετο δε έν έκείνη τη ήμέρα διωγμός μέγας έπὶ την έκκλησίαν την έν 'Ιεροσολύμοις' πάντες τε διεσπάρησαν κατά τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλην τών αποστόλων. συνεκόμισαν δε τον Στέφανον ανδρες: εύλαβεις, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῶ.

ἀγγέλων λαληθεὶς λόγος, Heb. ii. 2. Josephus also says, ἡμῶν δὲ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq. XV. 5. 3.

58. oi μάρτυρες. See Deut. xvii. 7. The witnesses laid down their clothes, that they might more readily throw the stones. See xxii. 23,

Ibid. veaviou generally meant a man of about thirty years of age.

CHAP. VIII.

vi. 9.

Ibid. ἐν ἐκείνη τῆ ἡμέρα. I understand this literally, that the persecution began immediately after the death of Stephen. His funeral is mentioned afterwards. Τὴν ἐκκλησίαν perhaps means particularly all those κho bore office in the church, such as the six other deacons.

- 3 Ρ Σαύλος δὲ ελυμαίνετο την εκκλησίαν, κατά τους Α. D. οικους είσπορευόμενος, σύρων τε ανδρας και γυναίκας ... 4παρεδίδου είς φυλακήν, οι μεν ουν διασπαρέντες δι- 26. 10, 11. ηλθον, ευαγγελιζόμενοι τον λόγον.
- ΦΙΛΙΠΠΟΣ δέ κατελθών είς πόλιν της Σαμα-6 ρείας, εκήρυσσεν αυτοίς τον Χριστόν, προσείχον τε οι όχλοι τοις λεγομένοις ύπο του Φιλίππου ομοθυμαδον, έν τῷ ἀκούειν αὐτούς καὶ βλέπειν τὰ σημεία α̂ 7 έποίει. πολλών γάρ των έχόντων πνεύματα ακάθαρτα, βοώντα μεγάλη φωνή έξήρχετο πολλοί δέ παρα-8 λελυμένοι καὶ χωλοὶ έθεραπεύθησαν. καὶ έγένετο 9 χαρά μεγάλη έν τη πόλει έκείνη. 'Ανήρ δέ τις όνόματι Σίμων προϋπηρχεν έν τη πόλει μαγεύων καὶ έξιστων το έθνος της Σαμαρείας, λέγων είναι τινα 10 εαυτον μέγαν. Ε προσείχον πάντες από μικρού εως μεγάλου, λέγοντες, "Οὐτός έστιν ή δύναμις τοῦ Θεοῦ 11 " ή μεγάλη." Προσείχον δε αύτώ, δια το ίκανώ χρόνω 12 ταις μαγείαις έξεστακέναι αυτούς. "Ότε δε επίστευ-

3. Kard rovs olkovs. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii.

5. Φίλιππος. This happened immediately after the death of Stephen, while Saul continued in Jerusalem. It was Philip the deacon.

7. Some MSS. read wollol

- έξήρχοντο.

9. Sluwr. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius, was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. /fiorwr. Perhaps ifi-

10. πώντες seems to be an interpolation, and most MSS. read ή καλουμένη μεγάλη.

σαν τῶ Φιλίππω εὐαγγελιζομένω τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ. έβαπτίζοντο άνδρες τε καὶ γυναίκες. ὁ δὲ Σίμων καὶ 13 αύτος επίστευσε, και βαπτισθείς ήν προσκαρτερών τῶ Φιλίππω. θεωρῶν τε σημεῖα καὶ δυνάμεις μενάλας γινομένας, έξίστατο, 'Ακούσαντες δε οι έν 'Ιε-14 ροσολύμοις απόστολοι, ότι δέδεκται ή Σαμάρεια τὸν λόνον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτουν καὶ Ἰωάννην οίτινες καταβάντες προσηύξαντο περί 15 αὐτῶν, ὅπως λάβωσι πνεῦμα ἄγιον. οὖπω γὰρ ἡν ἐπ 16 ούδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ύπηρογον είς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπετί- 17 θουν τὰς γείρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεθμα αγιον. Θεασάμενος δε ο Σίμων, ότι δια της επιθέ-18 σεως των χειρών των αποστόλων δίδοται το πνεύμα τὸ ἄγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, " Δότε το " κάμοὶ τὴν ἐξουσίαν ταύτην, ΐνα Ερ ἐὰν ἐπιθῶ τὰς " χείρας, λαμβάνη πνεύμα άγιον." Πέτρος δὲ εἰπε 20 προς αυτον, "Το άργυριον σου σύν σοι είη είς άπώ-" λειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμιστας διὰ χοη-" μάτων κτασθαι. οὐκ ἔστί σοι μερὶς οὐδὲ κληρος έν 21 " τῷ λόγῳ τούτῳ. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐ-" θεία ενώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς 22

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not related till c. ix. that the history of Philip may be finished:) and perhaps many of the foreign Jews had left the city,

the feast of tabernacles being over.

t6. This shews, that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS.

read lowr.

" κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα Α. D.

23 " ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ

" χολην πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὅντα." 24' Αποκριθεὶς δὲ ὁ Σίμων εἶπε, " Δεήθητε ὑμεῖς ὑπὲρ

" έμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθη ἐπ' ἐμὲ

" ὧν εἰρήκατε."

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 ^{*}Αγγελος δε κυρίου ελάλησε πρὸς Φίλιππον, λέ-γων, " ᾿Ανάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς

27 " Γάζαν·" αὖτη ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, δς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· δς ἐληλύθει προσκυνήσων εἰς Ἱερουσα-

28 λημ. ην τε ύποστρέφων καὶ καθήμενος έπὶ τοῦ ἄρμα-

22. Θεοῦ. Most MSS. read

23. The phrases χολήν πικρίας and σύνδεσμον άδικίας seem taken from Deut. xxix. 18. Isaiah lviii. 6.

26. ἔρημος. Strabo says the same of the city of Gaza, ἔνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ ᾿Αλεξάνδρου, καὶ μένουσα ἔρημος. XVI.

27. εὐνοῦχος. His name is said to have been Indich. He was probably a Jew, or Cornelius would not have been considered the first Gentile convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3. but Isaiah foretold, that the VOL. 1.

eunuch should be admitted to a participation of the gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. Κανδάκης. Candace was a name of the female sovereigns of the country. Plin. VI. 29. The country was probably the modern Abyssinia.

Ibid. προσκυνήσων. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

τος αυτού, και ανεγίνωσκε τον προφήτην Ήσαίαν. είπε δὲ τὸ πνεθμα τῶ Φιλίππω. "Πρόσελθε καὶ κολ-20 " λήθητι τῷ ἄρματι τούτφ." Προσδραμών δὲ ὁ Φί-30 λιππος ήκουσεν αυτού αναγινώσκοντος τον προφήτην Ήσαίαν, καὶ είπεν, " Αρά νε γινώσκεις α αναγινώ-" σκεις:" 'Ο δε είπε. "Πῶς γὰο αν δυναίμην, εαν 31 " μή τις δδηγήση με;" Παρεκάλεσε τε τον Φίλιπ-9 Ess. 53.7. που άναβάντα καθίσαι σύν αυτώ. 9 ή δε περιογή της 32 γραφης ην ανεγίνωσκεν, ην αυτη, "Ως πρόβατον επί ' σφαγην ήχθη, καὶ ώς άμνὸς έναντίον τοῦ κείροντος ' αύτον ἄφωνος' ούτως ούκ άνοίγει τὸ στόμα αύτοῦ. ' έν τη ταπεινώσει αυτού ή κρίσις αυτού ήρθη, την δέι ' γενεαν αυτού τίς διηγήσεται; ότι αίρεται από τῆς ' γης ή ζωὴ αὐτοῦ.' Αποκριθεὶς δὲ ὁ εὐνοῦγος τῶ μ Φιλίππω είπε, " Δέομαί σου, περί τίνος ο προφήτης " λέγει τοῦτο; περὶ ἐαυτοῦ, ἡ περὶ ἐτέρου τινός;" 'Ανοίξας δε ο Φίλιππος το στόμα αυτου, και αρξά-15 μενος από της γραφής ταύτης, εύηγγελίσατο απώ τὸν Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ιο έπί τι ὕδωρ καί φησιν ὁ εὐνοῦχος, "Ἰδοὺ, ὕδωρ " τί κωλύει με βαπτισθηναι;" Είπε δε ὁ Φίλιππος.; " Εὶ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν." 'Αποκριθείς δε είπε, "Πιστεύω του υίου του Θεού είναι " του Ίησοῦν Χριστόν." Καὶ ἐκέλευσε στηναι τος

28. 'Hoalar. This also shews that he was a proselyte.

33. ἐν τῆ ταπεινώσει. S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, By an oppressive judgment he was taken off.

36. Eusebius says that the place was twenty miles from

Jerusalem, called Bethsoron.

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism: but the verse is wanting in the best MSS.

αρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Α. D. 39 Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. ὅτε 3^τ. δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ῆρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, 40 ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὑρέθη εἰς Ἦζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἔως τοῦ ἐλθεῖν αὐτὸν εἰς Καισά- ρειαν.

- 9 Γ΄Ο ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου τ 26. 10. εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ιΤίm. 1.13.
 - 2 ἢτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου-
- 3 σαλήμ. $^{\circ}$ εν δε τ $\hat{\varphi}$ πορεύεσθαι, εγένετο αὐτὸν εγγί $^{\circ}$ 22. 6. et ζειν τ $\hat{\eta}$ Δαμασκ $\hat{\varphi}$, καὶ εξαίφνης περιήστραψεν αὐτὸν $^{\circ}$ Cor. 15. 8.
- 4 φως άπο του ούρανου και πεσων έπι την γην, ήκουσε φωνην λέγουσαν αυτώ, "Σαούλ, Σαούλ, τί με διώ-5" κεις: "Είπε δέ, "Τίς εί, κύριε:" 'Ο δε κύριος εί-
 - 39. Eusebius says, that the eunuch preached the gospel in Ethiopia. H. E. II. 1.

CHAP. IX.

1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.

 Δαμασκόν. Damascus was probably at this time in the possession of Aretas, king of Arabia Petræa, and Aretas would perhaps favour the Jews, that they might assist him against the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. De Bel. Jud. II, 20.

Ibid. πρὸς τὰς συναγωγάς. The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. της όδου. See xix. 23. xxii. 4. xxiv. 14.

3. Most MSS. read ἐκ τοῦ οὐρανοῦ.

5, 6. This passage is perhaps н h 2 Α. D. πεν, "Έγω εἰμι Ἰησοῦς, δν σὰ διώκεις σκληρόν σοι

31. "πρὸς κέντρα λακτίζειν." Τρέμων τε καὶ θαμβῶν6
εἶπε, "Κύριε, τί με θέλεις ποιῆσαι;" Καὶ ὁ κύριος
πρὸς αὐτὸν, "᾿Ανάστηθι καὶ εἶσελθε εἰς τὴν πόλω,

122. 9. et "καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν." ¹Οὶ δὲ⁷
26. 13.

"καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν." [†] Οἱ δὲ 7 ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοὶ, ἀκού-οντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἡγέρθη 8 δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς ἀνεῷγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἢν ἡμέρας τρεῖς μὴς βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. [†]Ην δέ τις μαθ-10 ητὴς ἐν Δαμασκῷ ὀνόματι 'Ανανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, "'Ανανία." 'Ο δὲ εἶπεν,

" Ἰδοὺ, ἐγὼ, κύριε." 'Ο δὲ κύριος πρὸς αὐτὸν, "'Ανα-11

" στὰς πορεύθητι ἐπὶ τὴν ρύμην τὴν καλουμένην εὐ" θεῖαν, καὶ ζήτησον ἐν οἰκία Ἰούδα Σαῦλον ονόματι.

" Ταρσέα. ἰδοὺ γὰρ προσεύγεται, καὶ εἰδεν ἐν ὁρά-12

" ματι ἄνδρα ὀνόματι 'Ανανίαν εἰσελθόντα καὶ ἐπι-

" θέντα αὐτῷ χείρα, ὅπως ἀναβλέψη." ᾿Απεκρίθη δε 13

ο 'Ανανίας, " Κύριε, ἀκήκοα ἀπὸ πολλών περὶ τοῦ

interpolated. The best MSS. read, Εἶπε δὲ, "Τίς εἶ, κύριε;" Ό δὲ, "Έγώ εἰμι Ἰησοῦς δν σὺ " διώκεις. ἀλλὰ ἀνάστηθι καὶ εἴστ" ελθε κ.τ.λ."

5. σκληρόν κ. τ. λ. This proverb occurs in Æschylus, Prom. 323. Agam. 1633. Eurip. Bacchæ, 794. Peliad. fragm. and Pindar, Pyth. II. 173.

7. εἰστήκεισαν, had stopped: for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, τὴν φωνὴν οὐκ ἤκουσαν. They heard the sound of the

words, but not the words themselves: or perhaps Saul's Cilician companions did not understand the language of Palestine, in which the words from heaven were spoken, xxvi.

10. Avarias. See his character in xxii. 12.

12. Most MSS. read xeipes.

13. Ananias may have heard of Saul from the Jews who returned from the feast of tabernacles, or from the Christians who fied from Jerusalem.

" ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου Α. D.

14 " ἐν Ἱερουσαλήμ: καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν 31.

" ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ

15 " ὄνομά σου." Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος, " Πο
" ρεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὕτος, τοῦ βα
" στάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων,

16" υίων τε 'Ισραήλ. έγω γαρ ύποδείξω αυτώ, ὅσα δεῖ
" αυτον ύπερ τοῦ ὀνόματός μου παθεῖν."

17 'Απηλθε δε 'Ανανίας καὶ εἰσηλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, " Σαοὺλ ἀδελφε, " ὁ κύριος ἀπέσταλκέ με, 'Ιησοῦς ὁ ὀφθείς σοι ἐν τῆ " ὁδῷ ἡ ἤρχου, ὅπως ἀναβλέψης καὶ πλησθῆς πνεύ-18" ματος ἀγίου." Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψε τε παραχρῆμα, 19 καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Έγένετο δε ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μα-20 θητῶν ἡμέρας τινάς καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὖτός ἐστιν ὁ υἰὸς τοῦ

A. D. 33.

μοκλης υπηρετικόν ην σκεῦος εὐφυές. XIII. 5. For σκεῦος ἐκλογης being put for σκεῦος ἐκλεκτὸν, see note at Luke xvi. 8. 19. This account should be compared with S. Paul's own words in Gal. i. 18—21. He went to Damascus immediately after the vision, ix. 8. staid there a very short time, and then went to Arabia, and returned to Damascus, Gal. i. 17. He probably staid in Arabia great part of the three years

mentioned in Gal. i. 18. i. c.

15. σκεύος. So Polybius, Δα-

he went into Arabia late in the year 31, and returned to Damascus early in 33. S. Luke may have been ill informed of S. Paul's movements at this time, because he left Jerusalem upon the persecution, viii. 1. and was one of those who went to Antioch, xi. 19. which appears to have been his native city.

20. εὐθέως, i. e. immediately upon his return from Arabia, the second time of his being in Damascus. Most MSS. read Ἰησοῦν for Χριστόν.

ньз

Α. D. Θεοῦ, ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, 21 " Ούγ οδτός έστιν ο πορθήσας έν Ιερουσαλημ τους " έπικαλουμένους το όνομα τούτο, και ώδε είς τούτο " έληλύθει, Ίνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς ἀρ-" χιερείς;" Σαῦλος δὲ μᾶλλον ενεδυναμοῦτο, καὶ 22 συνέγυνε τους Ἰουδαίους τους κατοικούντας έν Δαμασκώ, συμβιβάζων ὅτι οὖτός ἐστιν ὁ Χριστός, ὡς 23 δὲ ἐπληροῦντο ἡμέραι ἰκαναὶ, συνεβουλεύσαντο οἰ 1 2 Cor. 11. Τουδαίοι ανελείν αυτόν "έγνώσθη δε τώ Σαύλω ή 24 32. έπιβουλή αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσι: λαβόντες δὲ αὐ- 35 τὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, γαλάσαντες έν σπυρίδι. Παραγενόμενος δε ο Σαύλος το είς Ίερουσαλημ, έπειρατο κολλασθαι τοις μαθηταίς. καὶ πάντες έφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ήγαγε 17 προς τους αποστόλους, και διηγήσατο αυτοίς πως έν τη όδφ είδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτώ, καὶ πως έν Δαμασκώ έπαρρησιάσατο έν τω ονόματι του 'Ιησοῦ, καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ έκπο-18 ρευόμενος έν Ίερουσαλημ, καὶ παρρησιαζόμενος έν τώ 29 ονόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνείπει προς τους Ελληνιστάς οι δε επεχείρουν αύτον άνε-

> 21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

> 22. συμβιβάζειν means, to put arguments together.

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi.

32.

27. discortators. One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19. and had a vision while he was there, Act. xxii. 17.

29. Έλληνιστάς οἱ δὲ κ. τ. λ.

A. D.

30 λείν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Α. D. 31 Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ 33. μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἰχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῷ τοῦ κυρίου, καὶ τῆ παρακλήσει τοῦ ἀγίου πνεύματος ἐπληθύνοντο.

32 ΈΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἀγίους τοὺς κατοικοῦντας 33 Λύδδαν. εὖρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὰ κατακείμενον ἐπὶ κραββάτω, ος ἡν 34 παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, " Αἰνέα, " ἰᾶταί σε Ἰησοῦς ὁ Χριστός' ἀνάστηθι καὶ στρῶ-35 " σον σεαυτῷ." Καὶ εὐθέως ἀνέστη' καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οῖ-

36 Έν Ἰόππη δέ τις ην μαθήτρια ὀνόματι Ταβιθα, η

He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

τινες επέστρεψαν επί τον κύριον.

30. Καισάρειαν. This is thought to be Cæsarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. Γαλιλαίας. Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches.

S. Luke particularises this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A.D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

nelius. See xv. 7.

35. Σαρωνᾶν. Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii.

29. Isaiah xxxiii. 9. xxxv. 2. lxv. 10. The LXX call it Δρύμος, as does Josephus, Antiq. XIV. 13, 3. De Bel. Jud. I. 13, 2. It is called Ono in Nehem. vi. 2. xi. 35, 1 Chron. viii. 12.

διερμηνευομένη λέγεται Δορκάς αυτη ήν πλήρης _άγαθων ξογων καὶ έλεπμοσυνων ων εποίει έγενετο 37 δε εν ταις ημέραις εκείναις ασθενήσασαν αυτην αποθανείν λούσαντες δε αυτήν έθηκαν εν ύπερώω, εν-18 γυς δε ούσης Λυδδης τη Ἰόππη, οι μαθηταὶ ἀκούσαντες ότι Πέτρος έστιν έν αυτή, απέστειλαν δύο ανδρας προς αυτον, παρακαλούντες μη οκνήσαι διελθείν έως αύτων. άναστας δε Πέτρος συνηλθεν αύτοις ον 39 παραγενόμενον ανήγαγον είς τὸ ὑπερώον, καὶ παρέστησαν αὐτῶ πᾶσαι οἱ Υῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι γιτώνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτών οὖσα ή Δορκάς, έκβαλων δὲ ἔξω πάντας ὁ Πέτρος, 40 θείς τὰ γόνατα προσηύξατο καὶ έπιστρέψας πρὸς τὸ σωμα, είπε, "Ταβιθα, ανάστηθι." 'Η δε ήνοιξε τους οφθαλμούς αυτής καὶ ιδούσα τον Πέτρον, άνεκάθισε. δούς δε αυτή γείρα, ανέστησεν αυτήν φωνήσας δει τους άγίους και τὰς χήρας, παρέστησεν αὐτην (ωσαν. γνωστον δε έγενετο καθ όλης της Ιόππης, και πολ-4 λοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας τὸ ίκανας μείναι αυτον έν Ἰόππη παρά τινι Σίμωνι βυρσεί.

'ANHP δέ τις ἢν ἐν Καισαρεία ὀνόματι Κορνήλιος, 10 ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης 'Ιταλικῆς, εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἰκφ:

38. ἐγγύς. Three leagues. Lightfoot.

CHAP. X.

1. σπείρης Ἰταλικῆς. The σπείρα Ἰταλικῆ is mentioned by Arrian, Tactic. p. 73. and the legio prima Italica by Tacitus, Hist. I. 59, 64. II. 100. III. 22: but this legion was not raised till

Nero's reign. Excipt generally signified a cohort; and Biscoe thinks that this was an independent cohort, stationed at Cæsarea, p. 302. Many MSS. omit fir after ris.

2. εὐσεβής καὶ φοβούμενος τὸν Θεόν. These expressions are applied to Gentiles, who, though

αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ Α. D. 3 δεόμενος τοῦ Θεοῦ διαπαντός είδεν εν οράματι φανε-ρώς, ώσεὶ ώραν έννάτην της ημέρας, άγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῶ, 4" Κορνήλιε." 'Ο δε άτενίσας αὐτῷ καὶ ἔμφοβος νενόμενος είπε, "Τί έστι, κύριε;" Είπε δὲ αὐτῷ, " Αι προσευγαί σου και αι έλεημοσύναι σου ανέβη-5 " σαν είς μνημόσυνον ενώπιον τοῦ Θεοῦ. καὶ νῦν " πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σί-6" μωνα, δε έπικαλείται Πέτρος ούτος ξενίζεται παρά " τινι Σίμωνι βυρσεί, δ έστιν οἰκία παρά θάλασ-7" σαν ούτος λαλήσει σοι τί σε δεί ποιείν." 'Ως δὲ ἀπηλθεν ὁ ἄγγελος ὁ λαλῶν τῶ Κορνηλίω, φωνήσας δύο των οἰκετων αὐτοῦ, καὶ στρατιώτην εὐσεβη 8 των προσκαρτερούντων αυτώ, και έξηγησάμενος αυο τοις άπαντα, άπέστειλεν αύτους είς την Ιόππην. Τη δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῆ πόλει ἐγγιζόντων, ανέβη Πέτρος έπὶ τὸ δώμα προσεύξασθαι, 10 περί ώραν έκτην. έγένετο δὲ πρόσπεινος, καὶ ήθελε γεύσασθαι παρασκευαζόντων δε εκείνων, επέπεσεν τι έπ' αύτον έκστασις, καὶ θεωρεί τον ούρανον άνεωνμένον, καὶ καταβαίνον ἐπ' αὐτὸν σκεῦός τι, ὡς ὁθόνην

not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were σεβόμενος, σεβόμενος τὸν Θεόν. See xiii. 43. xvii. 4.

3 ὅραν ἐννάτην. About three o'clock, which was a Jewish hour of prayer. See iii. 1. v. 7. This seems to shew that Cornclius conformed to the Jewish

worship.

Ibid. άγγελου. At ver. 20. this angel is identified with the Spirit.

 The words οὐτος λάλησει ποιεῖν are perhaps an interpolation.

Τŷ ἐπαύριον. Cæsarea is about thirty miles from Joppa.
 ἐπ' ἀὐτὸν is perhaps an

interpolation.

32.

× 15. 7.

μεγάλην, τέσσαρσιν άργαις δεδεμένον, και καθιέμενον έπὶ τῆς γῆς: ἐν ὧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς 12 καὶ τὰ θηρία καὶ τὰ έρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ έγένετο φωνή πρὸς αὐτὸν, " 'Αναστάς, 13 " Πέτρε. θῦσον καὶ Φάγε." 'Ο δὲ Πέτρος είπε, 14 " Μηδαμώς, κύριε "ότι ουδέποτε έφαγον παν κοινον " ἡ ἀκάθαρτον." Καὶ Φωνή πάλιν έκ δευτέρου προς 15 αὐτὸν. " Α ὁ Θεὸς ἐκαθάρισε, σὰ μὴ κοίνου." Τοῦτο 16 δὲ ἐγένετο ἐπὶ τρίς καὶ πάλιν ἀνελήφθη τὸ σκεῦος είς τον ούρανόν.

'Ως δε εν εαυτώ διηπόρει ὁ Πέτρος, τί αν είη τὸ 17

οραμα ο είδε, καὶ ίδου, οι ανδρες οι απεσταλμένοι απο τοῦ Κορνηλίου, διερωτήσαντες την οἰκίαν Σίμωνος. έπέστησαν έπὶ τὸν πυλώνα καὶ φωνήσαντες έπυν-18 θάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ένθυμουμένου περὶ τοῦ 19 οράματος, είπεν αὐτῷ τὸ πνεῦμα, "Ἰδοὺ, ἄνδρες τρεῖς " (πτοῦσί σε· κάλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου: " συν αυτοίς, μηδέν διακρινόμενος διότι ένω απέ-" σταλκα αὐτούς." Καταβάς δὲ Πέτρος πρὸς τοὺς 21 ανδρας τους απεσταλμένους από του Κορνηλίου πους

11. apxais, the ends or corners. Euripides speaks of mhenτας πεισμάτων αρχάς, Hippol. 760. and Philo Judæus of δοκίδος τὰς άρχάς, vol. II. p. 117.

12. Many MSS. read tà teτράποδα καὶ τὰ έρπετὰ τῆς γῆς καὶ τὰ π. τοῦ οὐρανοῦ.

14. Compare Ezek. iv. 14. For οὐδέποτε πῶν see note at

Matt. xii. 25.

15. κοίνου. So in Lev. xiii. when the priest declares the

leper to be cured or not cured. he is said καθαρίζει», or mairen.

16. πάλο is omitted in many MSS.

20. eya, i. e. the Spirit, ver. 19. who in ver. 3. is called the Angel of God; and Cornelius addresses him as Lord, ver. 4.

21. The words rous discord. μένους-πρός αὐτόν are perhaps an interpolation.

αὐτὸν. εἶπεν. " Ἰδοὺ, έγω εἰμι ον ζητεῖτε τίς ἡ αἰτία, 22 " δι' ην πάρεστε;" Οι δε είπον, "Κορνήλιος εκα-_ " τοντάρχης, άνηρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, " μαρτυρούμενός τε υπὸ όλου τοῦ έθνους τῶν Ἰου-" δαίων, έχρηματίσθη ύπο άγγέλου άγίου, μεταπέμ-" Ψασθαί σε είς τὸν οἰκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα 23 " παρά σοῦ." Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τη δε επαύριον ο Πέτρος εξηλθε συν αυτοίς, καί τινες των άδελφων των άπο της Ιόππης συνηλθον 24 αὐτῷ. καὶ τὴ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν ο δε Κορνήλιος ήν προσδοκών αὐτοὺς, συγκαλεσάμενος τους συγγενείς αυτού και τους άναγκαίους Φίlove.

'Ως δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσων ἐπὶ τοὺς πόδας, προσεκύν-26 ησεν. ὁ δὲ Πέτρος αὐτὸν ήγειρε, λέγων, "'Ανάστηθι 27 " κάγὼ αὐτὸς ἄνθρωπός είμι." Καὶ συνομιλών αὐτώ 28 είσηλθε, καὶ ευρίσκει συνεληλυθότας πολλούς, ξόρη του. 4.9. τε πρὸς αὐτοὺς, " Ύμεις ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν " ἀνδρὶ Ἰουδαίω κολλασθαι ἡ προσέρχεσθαι ἀλλο-" Φύλω καὶ έμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἡ ἀκά-29 " θαρτον λέγειν ἄνθρωπον. διὸ καὶ ἀναντιβρήτως " ήλθον μεταπεμφθείς. πυνθάνομαι οὖν, τίνι λόγω 30 " μετεπέμψασθέ με;" Καὶ ὁ Κορνήλιος ἔφη, "'Απὸ

23. Many MSS. read araoras most intimate friends. before ὁ Πέτρος.

Ibid. Tues. There were six.

See xi. 12. 24. αναγκαίους φίλους. We have the same expression in Eurip. Alcest. 651. and rovs αναγκαιοτάτους των φίλων in Polybius VIII. o. It means, the

25. Most MSS. read eyévero τοῦ εἰσελθεῖν.

27. συνομιλών. Beza takes this in its usual sense, colloquens cum eo: Valckenaer, ejus lateri junctus.

30. Από τετάρτης ημέρας, four days ago. On the day of the A. D.

" τετάρτης ήμέρας μέχρι ταύτης της ώρας ήμην νη" στεύων, καὶ την ἐννάτην ώραν προσευχόμενος ἐν
" τῷ οἴκῷ μου καὶ ἰδοὺ, ἀνηρ ἔστη ἐνώπιόν μου ἐν
" ἐσθητι λαμπρᾳ, καί φησι, Κορνήλιε, εἰσηκούσθη 31
" σου ἡ προσευχὴ, καὶ αὶ ἐλεημοσύναι σου ἐμνήσθη" σαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς Ἰόππην, 31
" καὶ μετακάλεσαι Σίμωνα ος ἐπικαλεῦται Πέτρος:

" οδτος Εενίζεται έν οικία Σίμωνος βυρσέως παρά

ουτος ζενίζεται εν οικία Ζίμωνος βυρσεως παραβάλασσαν δς παραγενόμενος λαλήσει σοι, έξ αὐ-33

" θαλασσαν" ος παραγενομενος λαλησει σοι. εξ αυ-3 " της οὐν ἔπεμινα πρός σε' σύ τε καλώς ἐποίησας

" παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ

" Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα

" σοι ύπὸ τοῦ Θεοῦ."

2 Deut. 10.
17. 2 Par.
19. 7. Job. " θείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπ34. 19. Sap.
6. 7. Eccl. " της ὁ Θεὸς, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ- 35
35. 16.
Rom. 2. 11. " τὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.
Gal. 2. 6.
Ephes. 6. 9. " τὸν λόγον ὸν ἀπέστειλε τοῖς υἰοῖς Ἰσραὴλ, εὐαγ- 36
Col. 3. 25.
1 Pet. 1. 17. " γελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὖτός
a Luc. 4. 14. "ἐστι πάντων κύριος,) αὐμεῖς οἴδατε τὸ γενόμενον 37

vision he sent off the messengers, v. 7, 8: the next day they arrived at Joppa, v. 9: the next, they set out for Cæsarea, v. 23: and on the fourth they arrived there, v. 24. For this use of $d\pi d$ see xxiii. 23.

Ibid. μέχρι ταύτης τῆς ώρας, four days ago he had fasted up to the same hour at which he was then speaking.

36. τὸν λόγον. Some have understood Jesus Christ, who is called *Logos* in John i. I. (Heinsius, Marckius:) but there

is no evidence that this term was in use so early. In xiii. 26. we find ὑμῖν ὁ λόγος τῆς συτηρίας ταύτης ἀπεστάλη, where λόγος means doctrine. The construction is perplexed, but λόγον as well as ῥῆμα may be governed of οἴδατε: Ye know the communication which God sent to the children of Israel—the doctrine which was preached, or, the thing which took place throughout the whole of Judæa—I mean, ye know about Jesus of Nazareth, &c.

" ρημα καθ όλης της 'Ιουδαίας, άρξάμενον από της A. D. 38 " 'Ιησούν τον ἀπὸ Ναζαρέτ, ώς έχρισεν αὐτον ὁ Luc. 4. 18. " Θεὸς πνεύματι άγίω καὶ δυνάμει, δς διῆλθεν εὐερ-" γετών καὶ ἰώμενος πάντας τοὺς καταδυναστευομέν-" ους ύπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἢν μετ' αὐτοῦ· 39" καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν " τε τη γώρα των Ἰουδαίων καὶ έν Ἱερουσαλήμι δν 40 " άνείλον κρεμάσαντες έπὶ ξύλου. "τοῦτον ὁ Θεὸς " 2. 24. " ήγειρε τη τρίτη ήμέρα, καὶ έδωκεν αὐτὸν έμφανη 41 " γενέσθαι ου παντί τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς d 13.31. " προκεχειροτονημένοις ύπο τοῦ Θεοῦ, ἡμῖν, οἴτινες " συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀνα-42 " στηναι αὐτὸν ἐκ νεκρῶν καὶ παρήγγειλεν ,ήμῶν • 17. 31. Rom. 14. " κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός 10. 2 Cor. " έστιν ὁ ώρισμένος ὑπὸ τοῦ Θεοῦ κριτης ζώντων 43 " καὶ νεκρών. ¹τούτω πάντες οἱ προφήται μαρτυροῦ- 115.9. Jer. " σιν, ἄφεσιν ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐ- Μich. 7.18 44 " τοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν." Ετι λαλούντος του Πέτρου τὰ ρήματα ταυτα, έπέπεσε τὸ πνεθμα τὸ ἄγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λό-45 γον. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνηλθον τω Πέτρω, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ 46 άγίου πνεύματος έκκέγυται ήκουον γάρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε 47 ἀπεκρίθη ὁ Πέτρος, " ε Μήτι τὸ ὕδωρ κωλῦσαι δύνα- ε 15.8. " ταί τις τοῦ μη βαπτισθήναι τούτους, οἵτινες τὸ

^{42.} ώρισμένος. Appointed. See πάντα, as applying to the Genxi. 29. Rom. i. 4. 43. There is an emphasis in tiles. Sec Rom. x. 11, 12.

h 10. Q.

ΉΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ΙΙ όντες κατά την Ἰουδαίαν, ότι και τὰ έθνη έδέξαντο τον λόνον του Θεού. και ότε ανέβη Πέτρος είς Ίερο-1 σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέ-3 γοντες, "" Ότι προς ανδρας ακροβυστίαν έχοντας είσ-" ηλθες, καὶ συνέφαγες αὐτοῖς." 'Αρξάμενος δε όμ Πέτρος έξετίθετο αυτοίς καθεξής λέγων, " h'Εγώς " ήμην έν πόλει Ιόππη προσευγόμενος, καὶ είδον έν " έκστάσει δραμα, καταβαίνον σκεθός τι ώς όθονην " μεγάλην, τέσσαρσιν άρχαις καθιεμένην έκ τοῦ οὐ-" ραγού, καὶ ἡλθεν ἄχρις έμου είς ἡν απενίσας κατε-6 " νόουν, καὶ είδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία " καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἦκουσα τ " δε φωνής λεγούσης μοι, Αναστάς, Πέτρε, θύσον " καὶ φάγε. Είπον δὲ, Μηδαμῶς, κύριε ότι πᾶν κοι- β " νον η ακάθαρτον ουδέποτε εισηλθεν είς το στόμα " μου. 'Απεκρίθη δέ μοι φωνή έκ δευτέρου έκ τοῦ 9 " οὐρανοῦ, A ὁ Θεὸς ἐκαθάρισε, σὰ μὴ κοίνου. Τοῦ-10 " το δὲ ἐγένετο ἐπὶ τρὶς, καὶ πάλιν ἀνεσπάσθη ἄπαν-" τα είς τὸν οὐρανόν. καὶ ἰδοὺ, έξ αὐτῆς τρεῖς ἄνδρες 11 " ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἡ ήμην, ἀπεσταλμένοι " ἀπὸ Καισαρείας πρός με. είπε δέ μοι τὸ πνεθμα, 12 " συνελθείν αυτοίς, μηδέν διακρινόμενον πλθον δέ " σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοὶ οδτοι, καὶ εἰσήλθομεν

CHAP. XI.

2. οἱ ἐκ περιτομῆς. Epiphanius says that Cerinthus was MSS. I one of these, vol. I. p. 111. xii. 25.

but this is probably unfounded.

8. πῶν is omitted in many
MSS. but see note to Matt.

- 13" είς τον οίκον τοῦ ἀνδρὸς, ἀπήγγειλέ τε ἡμῖν πῶς Α. D.
 - " είδε τον άγγελον έν τω οίκω αυτού σταθέντα καὶ
 - " εἰπόντα αὐτῶ, 'Απόστειλον εἰς 'Ιόππην ἄνδρας, καὶ
- 14 " μετάπεμψαι Σίμωνα τον έπικαλούμενον Πέτρον, δς
 - " λαλήσει όπματα πρός σε, έν οίς σωθήση συ καί
- 15" πας ο οίκος σου. Εν δε τω αρξασθαί με λαλείν, 12.4.
 - " έπέπεσε τὸ πνεθμα τὸ ἄγιον ἐπ' αὐτοὺς, ώσπερ καὶ
- 16" ἐφ' ἡμᾶς ἐν ἀρχῆ. κέμνήσθην δὲ τοῦ ῥήματος κυ- 1.5 ει
 - " ρίου, ως έλεγεν, ' Ἰωάννης μεν εβάπτισεν υδατι, 3.11. Marc. 1.8.
- 17" ύμεις δε βαπτισθήσεσθε έν πνεύματι άγίω. Ei Luc. 3. 16. " οὖν τὴν ἴσην δωρεὰν εδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ Job. 1.26.

 - " ήμιν, πιστεύσασιν έπὶ τὸν κύριον Ίησοῦν Χριστὸν,
 - " έγω δε τίς ήμην δυνατός κωλύσαι τον Θεόν;"
- 18 Ακούσαντες δε ταῦτα ἡσύγασαν, καὶ εδόξαζον τὸν Θεον, λέγοντες, "Αραγε καὶ τοῖς έθνεσιν ὁ Θεος την " μετάνοιαν έδωκεν είς ζωήν."
- 19 1ΟΙ μεν οθν διασπαρέντες από της θλίψεως της Α. D. γενομένης έπὶ Στεφάνω, διηλθον έως Φοινίκης καὶ 31-42. Κύπρου καὶ 'Αντιοχείας, μηδενὶ λαλούντες τον λόγον
- 20 εί μή μόνον Ιουδαίοις. ήσαν δέ τινες έξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναίοι, οίτινες είσελθόντες είς
 - 13. audpas is perhaps an interpolation.
 - 16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.
 - 17. eyà để vís huyv. Beza rejects &, which is wanting in some MSS. but Raphel defends it. Cicero often uses ego vero in the same manner.
 - 19. in Tredary, post Stephanum, Alberti, Palairet. Ob Stephanum, Castalio, Beza, Erasmus, L. de Dieu.
 - Ibid. Kumpion. Mnason of Cy-

- prus, an old disciple, is mentioned, xxi. 16.
- 20. 'Αντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, edecirous τρόπω τινι μοίραν αύτῶν πεποίηντο.
- De Bel. Jud. VII. 3. 3. Ibid. ἢσαν δέ τινες. This probably happened some time after what is mentioned in the preceding verse.
- Ibid, Kupyvaios, Lucius of Cyrene is mentioned in xiii. t.

42.

'Αντιόγειαν, έλάλουν προς τους Έλληνιστας, ευαγγελιζόμενοι τον κύριον Ιησούν. και ήν γείρ κυρίου 21 μετ' αυτών πολύς τε αριθμός πιστεύσας επέστρεψεν έπὶ τὸν κύριον. Ἡκούσθη δὲ ὁ λόγος εἰς τὰ ὧτα τῆς 22 έκκλησίας της έν Ἱεροσολύμοις περί αὐτῶν καὶ έξαπέστειλαν Βαρνάβαν διελθείν έως 'Αντιογείας, ος 23 παραγενόμενος καὶ ίδων την χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τη προθέσει της καρδίας προσμένειν τῷ κυρίω. ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης 4 πνεύματος άγίου καὶ πίστεως. καὶ προσετέθη όγλος ίκανὸς τῷ κυρίφ. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνά-25 βας αναζητήσαι Σαύλον, καὶ εύρων αύτον ήγαγεν αύ-16 τον είς 'Αντιόγειαν. έγενετο δε αύτους ενιαυτον όλον συναγθήναι έν τή έκκλησία, καὶ διδάξαι όγλον ίκανον, γρηματίσαι τε πρώτον έν 'Αντιοχεία τους μαθητάς Χριστιανούς. 'Εν ταύταις δε ταις ήμεραις κατηλθον: άπὸ Ἱεροσολύμων προφήται εἰς ᾿Αντιόχειαν. ἀναστὰς:5

Ibid. Έλληνιστάς. The reading of Eddnus is supported by Grotius, Beza, Usher, Cocceius, Bengelius, Le Clerc, Drusius, Benson, &c. But there is more authority for Έλληνιστάς, and if "Ελληνας means Gentiles, and if this took place before the conversion of Cornelius, it seems highly improbable that any Gentiles were converted. I conceive, however, that S. Luke was speaking of a later period, and, if so, there would be no objection to reading Ελληνας, and understanding by it devout Gentiles.

21. Philostratus may have alluded to this rapid progress of the gospel at Antioch, when he speaks of Apollonius leaving it, καὶ τῆς 'Αντιοχείας συνήθως ὑβριζούσης, καὶ μηδὲν τῶν 'Ελληνικῶν ἐσπουδακυίας. III. 58. p. 139. This was between A. D. 37 and 47.

25. Saul had gone to Tarsus in 33. See ix. 30. Gal. i. 21. He had probably preached in Syria and Cilicia; see xv. 41.

26. χρηματίσαι. See Rom. vii. 3. We find χρηματίζων βεσιλεύς in Polybius xxx. 2. and χρηματίσας ώς βασιλεύς in Josephus de Bel. Jud. II. 2.5. It is said that Christianus is rather a Latin than a Grecian form.

28. ἀναστὰς δὲ εῖς. The Alexandrian MS. reads ἢν δὲ πολλὶ ἀγαλλίασις. συνεστραμμένων δὶ ἡμῶν—. Augustin also reads

δὲ εἶς έξ αὐτῶν ὀνόματι "Αγαβος ἐσήμανε διὰ τοῦ Α. D.
πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην 42.
τὴν οἰκουμένην' ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καί29 σαρος. [™]τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν = Rom. 15.
ἔκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν 16. 1.
30 ἐν τῆ Ἰουδαία ἀδελφοῖς [™]ο καὶ ἐποίησαν, ἀποστεί- Gal. 2. 10.
λαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα ^{™ 12. 25.}
καὶ Σαύλου.

1 2 ΚΑΤ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ Α. D.

congregatis autem nobis. If this was the true reading, S. Luke was himself present. The fact is not improbable, though the reading may be wrong.

Ibid. "Ayaßos. See xxi. 10.

Ibid. Λιμόν. Josephus mentions this famine. It began in the fourth year of Claudius, A. D. 44. but raged chiefly in the two following years. Antiq. XX. 2, 6. It is mentioned also by Suetonius, Claud. 18. Tacitus, An. XII. 43. See Krebsius. It might seem that this famine was predicted by Agabus before the reign of Claudius, which began Jan. 24, A. D. 41. and S. Paul came to Antioch in 42. If so, the words èν ταύταις ταις ημέραις relate to a former period, and the prophecy is mentioned here. because it was now fulfilled, and because the famine was the cause of Paul and Barnabas going to Jerusalem. Many MSS. read λίμον μεγάλην, and Fris for outies.

28. οἰκουμένην. This has been thought to mean only Judæa, VOL. I.

as in Luke xxi. 26. but there were famines about this time in every country. See Biscoe, p. 60, 61.

30. πρεσβυτέρους. This is the first mention of elders in the Christian church. They were perhaps appointed in that period of ten or twelve years between 33 and 44, of which S. Luke says so little. Some have thought that there were now no apostles in Jerusalem. because the money was sent to the elders: but this does not follow: the apostles gave up the distribution of money to the deacons, vi. 2: and the elders were probably chosen from the deacons.

CHAP. XII.

1. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. He was made king of the tetrarchy of Philip, i. e. of Trachonitis by Caligula in 37. The same emperor afterwards gave him Galilee; and Claudius added Judæa and Samaria.

Α. D. βασιλεύς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκ
44· κλησίας. ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου ²

μαχαίρα. καὶ ἰδῶν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, 3

προσέθετο συλλαβεῖν καὶ Πέτρον ἢσαν δὲ ἡμέραι

τῶν ἀζύμων ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παρα- 4

δοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν

αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν

τῷ λαῷ. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῆ φυλακῆς 5

προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας

Ότε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῆ 6 νυκτὶ ἐκείνη ἢν ὁ Πέτρος κοιμώμενος μεταξὺ δὖο στρατιωτών, δεδεμένος ἀλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, "᾿Ανάστα ἐν τάχει." Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐ-β

 τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, some who had office in the church.

προς τον Θεον ύπερ αυτού.

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. H. E. II. 9.

Ibid. μαχαίρα, i. e. he was beheaded. See Petr. Alex. apud Routh. Rel. Sacr. vol. III. p. 332.

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read ai ἡμέραι.

4. τέσσαρσι τετραδίοις. Four

soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, διδόσσι δὲ καὶ φυλάκεια δύο, τὸ δὲ φυλάκειο ἐστιν ἐκ τεττάρων ἀνδρῶν. VI. 33, 7.

 άλύσεσι δυσί. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλούν. Raphel thinks this means agebant excubias, they kept the watch. So Polybius, VI. 35.

6.

τον, "Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου" Α. D. ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, "Περιβαλοῦ τὸ 44. 9" ὑμάτιον σου, καὶ ἀκολούθει μοι." Καὶ ἐξελθὼν ἡκολούθει αὐτῷ καὶ οὐκ ἥδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. 10 διελθόντες δὲ πρώτην ψυλακὴν καὶ δευτέραν, ἦλθον

10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἤλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος

11 ἀπ' αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, "Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγ- " γελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ " πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων."

12 Συνιδών τε ήλθεν έπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὖ ἦσαν ἰκανοὶ συνηθροισμένοι καὶ προσευγόμενοι.

13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι 'Ρόδη' 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς

8. Перівштан. Most MSS.

read ¿wou.

to. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. γενόμενος ἐν ἐαντῷ. We find the same phrase in Xen. Cyrop, I. Polyb. I. 49. 8.

12. Máprov. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evan-

gelist. See Grotius, Simon, ad l.
13. τοῦ Πέτρου is perhaps an

interpolation for airoù.

Ibid. ὑπακοῦσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακοῦων. So Xenophon, Φίλιππος δὲ ὁ γελωτοποιὸς κροῦσας τὴν θύραν εἶπε τῷ ὑπακοῦσαντι, εἰσαγγείλαι ὅστις τε εῖη. Sympos. p. 600. Ἡγὰ δὲ κόπτω προσελθῶν τὴν θύραν, καὶ μόλις μὲν καὶ βραδέως ὑπήκουσε δ' οὖν ἡ γυνή, εἶτα καὶ προσῆλθαν. Lucian. See Raphel and L. de Dieu.

ούκ ήνοιξε τον πυλώνα, είσδραμούσα δε απήγγειλεν A. D. έσταναι τὸν Πέτρον πρὸ τοῦ πυλώνος. οἱ δὲ πρὸς 15 αύτην είπον, "Μαίνη." Ἡ δὲ δισχυρίζετο ούτως έγειν. Οι δε έλεγον, "'Ο άγγελος αυτοῦ έστίν," 'Ο 16 δε Πέτρος επέμενε κρούων ανοίξαντες δε είδον αντον, καὶ έξέστησαν, κατασείσας δὲ αὐτοῖς τῆ γειοὶ 17 σιγάν, διηγήσατο αυτοίς πώς ο κύριος αυτον έξήναγεν έκ της φυλακης. είπε δὲ, "'Απαγγείλατε 'Ιακώ-" βω καὶ τοῖς άδελφοῖς ταῦτα." Καὶ ἐξελθων ἐπορεύθη είς έτερον τόπον. Γενομένης δε ημέρας, ην 18 τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος έγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ 19 μη εύρων, ανακρίνας τους φύλακας, έκέλευσεν άπαχθήναι καὶ κατελθών ἀπὸ τῆς Ἰουδαίας εἰς τὴν ο 1 Reg. 5. Καισάρειαν διέτριβεν. ο Hν δε δ ή Ηρώδης θυμομα- 20 9, 11. Ezech. 27. χων Τυρίοις καὶ Σιδωνίοις ομοθυμαδον δὲ παρησαν προς αυτον, και πείσαντες Βλάστον τον έπι του κοιτώνος του βασιλέως, ητούντο ειρήνην, δια το τρέφεσθαι αὐτῶν τὴν γώραν ἀπὸ τῆς βασιλικῆς.

Τακτη δε ημέρα ο Ἡρώδης ενδυσάμενος εσθητα:

14. έστᾶναι. See I Cor. x. 12. 15. ἄγγελος. See Matt. xviii. 10.

17. Ἰακώβφ. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13. xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from

Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the church at Jerusalem.

19. ἀπαχθήναι, i. e. ad supplicium. V. Esther xii. 3. So Philo Judæus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχίζοντο, vol. II. p. 527. Pliny writes, perseverantes ἀπί jussi. Epist. X. 97.

20. θυμομαχῶν. Determined to continue hostilities. Raphel, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod.

βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει Α. D. 22 προς αυτούς. ο δε δημος επεφώνει, " Θεοῦ Φωνη καὶ 44. 23 " οὐκ ἀνθρώπου." Παραχρημα δὲ ἐπάταξεν αὐτὸν άγγελος κυρίου, ανθ ών ούκ έδωκε την δόξαν τώ 24 Θεώ· καὶ γενόμενος σκωληκόβρωτος, έξεψυξεν. Ρ'Ο ρ 6. 7. et ⁹Βαρ- Esa. 55.11. 25 δε λόγος του Θεου ηυξανε και επληθύνετο. νάβας δὲ καὶ Σαῦλος ὑπέστρεψαν έξ Ἱερουσαλημ, 9 11. 29. πληρώσαντες την διακονίαν, συμπαραλαβόντες καὶ 'Ιωάννην τὸν ἐπικληθέντα Μάρκον.

ΉΣΑΝ δέ τινες έν Αντιογεία κατά την οδσαν Α. D. 13 έκκλησίαν προφήται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεων ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναίος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντρο-

2 Φος, καὶ Σαῦλος. * λειτουργούντων δὲ αὐτῶν τῷ κυ- 19 15 et ρίω καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἄγιον, Rom. 1. 1. " 'Αφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦ- Gal. 1. 15.

3 " λον είς τὸ έργον ὁ προσκέκλημαι αὐτούς." ^t Τότε Eph. 3. 8. νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς 2 Tim. 1.11. 4 γειρας αυτοις, απέλυσαν. Ούτοι μεν ουν έκπεμφθέν- t 6. 6. et 8.

τες ύπὸ τοῦ πνεύματος τοῦ άγίου, κατῆλθον εἰς τὴν 36. et 14. He was celebrating games at pose that Lucius was the same

Cæsarea in honour of Claudius. It was on the second day that he appeared in the theatre in a robe of silver. He lingered five days. Antiq. XIX. 8, 2. He was perhaps celebrating the birthday of Claudius, August 1. See Ranischius.

Ibid. βήματος. It means here a raised seat in the theatre.

23. drf dr. See Luke i. 20. CHAP. XIII.

1. Λούκιος. In Rom. xvi. 21. S. Paul calls him συγγενής. There seems no reason to supwith S. Luke.

Ibid. Maranr. Josephus mentions Manaen an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. Antiq. XV. 10, 5. The son of this Manaen may have been educated with Herod's son.

Ibid. σύντροφος. One who had been a companion of Herod when a boy, as was the custom in great families. See Raphel.

A. D.

Σελεύκειαν, έκειθέν τε απέπλευσαν είς την Κύπρον.

________ καὶ γενόμενοι ἐν Σαλαμινι, κατήγγελλον τὸν λόγον 5

* 12. 25. τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων * εἰχον

* 8. 9. δὲ καὶ Ἰωάννην ὑπηρέτην. * διελθόντες δὲ τὴν νῆσον 6

ἄχρι Πάφου, εῦρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ῷ ὄνομα Βαρϊησοῦς, δς ἦν σὺν τῷ ἀνθυπάτῳ 7

Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὖτος προσκαλεσά-

μενος Βαρνάβαν καὶ Σαῦλον, ἐπεξήτησεν ἀκοῦσαι τὸν τ Εχοί. 7. λόγον τοῦ Θεοῦ. τ ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ 8 11. 2 Tim. μάγος οὕτω γὰρ μεθερμηνεύεται τὸ ὅνομα αὐτοῦ ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἀγίου, ο

2 Matt. 13. καὶ ἀτενίσας εἰς αὐτὸν εἰπεν, " $^3\Omega$ πλήρης παυτὸς 10 38. Joh. 8. δόλου καὶ πάσης ραδιουργίας, υὶ διαβόλου, έχθρε 3.8.

" πάσης δικαιοσύνης, οὐ παύση διαστρέφων τὰς ὁδοὺς " κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ, χεὶρ τοῦ κυρίου 11

" έπὶ σὲ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἤλιον ἄχμ

4. Σελεύκειαν. Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo XVI. p. 751.

6. διελθόντες. Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read δλην τὴν νῆσον.

7. ἀνθυπάτω. Proconsul. Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο, LIV. p. 523. See also Sueton. Aug. 47. There is a coin of Proclus,

who probably succeeded Sergius Paulus, on which he is called ANOYHATOS.

8. Ἐλύμας has the same signification as μάγος in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23. Col. iv. 11.

10. padioupyia seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle: Est et alia factio a Mose et Jamne et Jotape Judzeis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria, XXX. I.

" καιροῦ." Παραχρημα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς A.D.

12 καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. τότε 45.

ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῆ διδαχῆ τοῦ κυρίου.

13 'Αναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. "'Ιωάννης " 15. 38. δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς 'Ιεροσό-

14 λυμα. αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς ᾿Αντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων, ἐκάθι-

15 σαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-τοὺς, λέγοντες, " "Ανδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν

16" ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε." ^b'Ανα- b 12. 17. et στὰς δὲ Παῦλος, καὶ κατασείσας τῆ χειρὶ, εἰπεν, 21. 40.
""Ανδοςς Ἰσοσηλίσαι καὶ οἱ φοθοίνωση τὸν Θεὸν

" Ανδρες 'Ισραηλίται, καὶ οἱ φοβούμενοι τὸν Θεὸν,

17 " ἀκούσατε. ° ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ έξ- εxod.1.1 et 6.6. et ελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὕψωσεν 12.31. et

" ἐν τῆ παροικία ἐν γῆ Αἰγύπτω, καὶ μετὰ βραχίονος 13.14.

18" ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. d καὶ ὡς τεσ- d Exod. 16 u σαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῆ 2 Num. 14. 34. Psal.

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. ἀνάγνωσιν. The Law used to be read over every year: but when this was forbidden by Antiochus Epiphanes, they substituted the Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Prideaux, L. de Dieu.

κατασείσας τῆ χειρί. So
 in xii. 17. xxi. 40: but in xix.
 it is κατασείσας τὴν χεῖρα.

17. Ἰσραήλ is perhaps an interpolation.

18. ετροποφόρησεν. MostMSS.

1 i 4

" ἐρήμω. • καὶ καθελών ἔθνη ἐπτὰ ἐν γῆ Χαναάν, 19 _ « κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. ¹καὶ μετὰ 20 • Jos. 14.1, « ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε 1 Jud. 2.16. « κριτάς εως Σαμουήλ τοῦ προφήτου κακείθεν ήτή- 21 et 3. 9. " κριτας εως Ζαμουής του "Ευτής.

ε 1 Sam. 8. " σαντο βασιλέα, καὶ έδωκεν αυτοίς ὁ Θεὸς τὸν Σαουλ et 10. 1. Ose. 13. 11. " υίον Κὶς, ἄνδρα ἐκ Φυλῆς Βενιαμίν, ἔτη τεσσαρά-" κοντα: h καὶ μεταστήσας αὐτὸν, ήγειρεν αὐτοῖς τὸν 12 h 7. 45. 1 Sam. 13. " Δαβίδ είς βασιλέα, ώ καὶ είπε μαρτυρήσας, Εύρον 14. et 15. 28. et 16. " Δαβίδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν 13. Psal. 80. 20. " μου, δε ποιήσει πάντα τὰ θελήματά μου, Τούτου 23 1 2 Sam. 7. 12. Εςα. 11. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ ἐπαγγελίαν ἤγειρε 1 Mal. 3. 1. " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, Ἰπροκηρύξαντος Ἰω-24 Matt. 3. 1. Marc. 1. 2. " άννου προ προσώπου της εἰσόδου αυτοῦ Βάπτισμα Luc. 3. 3.

Joh. 3. 23. " μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. κώς δὲ ἐπλήρου 25 k.loh.1.20, " ὁ Ἰωάννης τὸν δρόμον, ελεγε, Τίνα με υπονοείτε Matt. 3.11. « είναι ; οὐκ εἰμὶ έγω, άλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ,

read ετροφοφόρησεν, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

10. ἔπτα. The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read kareκληρονόμησεν.

20. It seems uncertain, whether this means, four hundred and fifty years after this he gave judges, or, he gave judges for four hundred and fifty years. Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and fortyseven years from the birth of

Isaac to the Judges. From the division of the Judges to Samuel was only three hundred and forty-eight years. Some would read Tpiakorious for Tetpaκοσίοις.

21. Josephus says that Saul reigned forty years. Antiq. VI. 14, 9. and the probability of it is shewn by Biscoe, p. 558.
22. μεταστήσας. Vel e regno.

vel e vita. Raphel.

Ibid. Εύρον κ. τ. λ. These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14. Psalm lxxxix. 20.

23. ἥγειρε. Most MSS. read ήγαγ€.

25. ἐπλήρου. As John was fulfilling his course.

Ibid. Raphel removes the

" οδ ούκ είμὶ άξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.	A. D.
26" Ι' Ανδρες άδελφοί, υίοι γένους 'Αβραάμ, και οι έν	
" ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σω-	
	Mart 20 6
27 " τηρίας ταύτης ἀπεστάλη. " οι γὰρ κατοικοῦντες έν	20 37
" Ιερουσαλημ και οι αρχοντες αυτων, τουτον αγνοη-	Joh. 16. 3-
" σαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ	1 Cor. 2. 8.
	m Mass an
" πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλή-	34
18" ρωσαν' "και μηδεμιαν αιτιαν θανατου ευροντες,	11, &c.
29" ήτήσαντο Πιλάτον άναιρεθήναι αὐτόν. ο ώς δὲ ἐτέ-	Luc. 23.18, &c. Joh. 19.
" λεσαν ἄπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθε-	6
30 " λόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. Ρό δὲ	59. Marc.
	15. 46. Luc. 23. 53.
31 " Θεος ήγειρεν αὐτον έκ νεκρών, τος ώφθη έπὶ ἡμέ-	Joh. 19. 38.
" ρας πλείους τοις συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλι-	9 2. 24. 9 1. 3.
and the state of t	16. 6, 14.
	1000
" την πρός τους πατέρας έπαγγελίαν γενομένην, ότι	Joh. 20.19.
" ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν	1 Cor. 15.5.
33 " ήμιν, άναστήσας 'Ιησούν' ' ώς καὶ έν τῷ ψαλμῷ	
" τῷ δευτέρῳ γέγραπται, 'Yios μου εἶ σὺ, έγὼ σή-	26. 4. ct 49.
	10. Deut.
34" μερον γεγέννηκά σε. '"Ότι δε άνέστησεν αυτον έκ	a Jan. 1.
" νεκρών, μηκέτι μέλλοντα υποστρέφειν είς διαφθο-	12. Psal.
	132.11. Esa. 4. 2. et
note of interpression after a Legge See Heb ii a	7. 14. et 9.

note of interrogation after elpassage, I am not the man whom
you suppose me to be. So Palairet. I should then translate
Toxeras, not there comes one, but
he comes.

27. spirarres. Having condemned Jesus. Knatchbull, Beza, Hammond, Wolfius.

31. This seems to imply that S. Paul had not himself seen Jesus. See Heb. ii. 3. 6. et 40. 10.
32. ἡμῶν is omitted in many Jer. 23. 5.
MSS. Ezech. 34.
33. ἀναστήσαε. See note at 23. et 37.
ii. 30. 24. Dan. 9.

ii. 30.

Ibid. ψαλμφ. This psalm was ²⁴, ²⁵.

always considered to be pro-Hebr. 1.5.

phetic of the Messiah. See et 5.5.

Heb. i. 5. Many MSS. omit ^t Esa. 55.3.

τφ δευτέρφ.

34. διαφθοράν. Death, the dissolution of soul and body.

Α. D. "ρὰν, οὖτως εἴρηκεν, 'Οτι δώσω ὑμιν τὰ ὅσια Δαβίδ $\frac{45}{^{\text{u}}_{2.27,\&c}}$ " τὰ πιστά.' $^{\text{u}}_{\Delta}$ ιὸ καὶ ἐν ἐτέρφ λέγει, 'Οὐ δώσεις 35 $^{\text{u}}_{2.10,10.10}$ " τὸν ὅσιόν σου ἰδείν διαφθοράν.' $^{\text{u}}_{\Delta}$ Δαβὶδ μὲν γὰρ $^{36}_{1\,\text{Reg.}_{2.10.}}$ " ιδία γενεά ὑπηρετήσας τῆ τοῦ Θεοῦ βουλῆ ἐκοιμή-

" θη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ " εἶδε διαφθοράν ον δε ὁ Θεὸς ἤγειρεν, οὐκ εἶδε 37

7 Luc. 24. " διαφθοράν. ⁷Γνωστὸν οὖν ἔστω ὑμιν, ἄνδρες ἀδελ- 3^8 47. Roin. 3. " φοὶ, ὅτι διὰ τούτου ὑμιν ἄφεσις ἀμαρτιῶν καταγ-2.16.1 Joh. " γέλλεται " καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν 3^9 Roin. 8.3. " τῷ νόμφ Μωσέως δικαιωθῆναι, ἐν τούτῷ πᾶς ὁ πι-

et 10. 4. Τφ νομφ Μαστας σικαιασηνας, εν τουτ φ πας σ πt
Heb. 7. 19.

α το τεύων δικαιούται. βλέπετε οὖν μὴ ἐπέλθη ἐφ' 4º

« Εsn. 28. " ὑμᾶς τὸ εἰρημένον ἐν τοῦς προφήταις, ' * * Ιδετε, οἰ 4¹

14. Habac. "καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε ὅτι "ἔργον ἐγὰ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον

" φ ού μη πιστεύσητε, έάν τις έκδιηγηται ύμιν.'

Έξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, με παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη
11. 23. et θῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ^bλυθείσης δὲ τῆς μεταξού συναγωγῆς, ἤκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ

34. Θτι δώσω κ.τ.λ. In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render ὅσια mercies, and the same Hebrew term, which is translated ὅσια here, is ἐλέη in 2 Chron. vi. 42. It means, I will fulfil the mercies promised to David.

39. ἐν τούτφ is not to be connected with ὁ πιστεύων, but is opposed to ἐν τῷ νόμφ Μωυσέωs. For δικαιωθῆναι ἀπὸ—see Rom. vi. 7.

41. "Ιδέτε. In the LXX "Ιδετε, οί καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. There is no word in the Hebrew answering to ἀφανίσθητε.

42. Most MSS. read εξώντων δε αὐτῶν παρεκάλουν εἰς τὸ μεταξύ.

Ibid. µerafú. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. ad Matt. iv. 23. But Krebsius quotes Josephus as using µerafù for post: so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρ- Α. D. νάβα οἴτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς $\frac{45}{2}$ ἐπιμένειν τῆ χάριτι τοῦ Θεοῦ.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὅχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες

46 καὶ βλασφημοῦντες. °παρρησιασάμενοι δὲ ὁ Παῦλος c ver. 26. καὶ ὁ Βαρνάβας εἶπον, " Υμῦν ἢν ἀναγκαῖον πρῶτον 3. 25, 26. " λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖ- 28. 28.

" σθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἐαυτοὺς τῆς αἰω-21. Εκα 55.

47 " νίου ζωης, ιδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. συτω 12. et 21. " γὰρ ἐντέταλται ἡμιν ὁ Κύριος, 'Τέθεικά σε εἰς φῶς 10. 19.

" έθνων, τοῦ είναι σε εἰς σωτηρίαν εως ἐσχάτου τῆς $\frac{d}{6}$ Esa. 49. 6. et 42. 6.

48 " γης.' ' Ακούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον Luc. 2. 32.
τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ
50 κυρίου δὶ ὅλης τῆς χώρας. °οἱ δὲ Ἰουδαῖοι παρώ- 2 Tim. 3.

τρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας 11. καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐ-

43. ἔπειθον αὐτούς. Rogabant eos. Raphel. Most MSS. read προσμένειν.

46. οὐκ ἀξίους κρίνετε ἐαυτοὺς is the same as κρίνετε ἐαυτοὺς οὖκ ἀξίους, ye pass sentence upon yourselves as unworthy.

47. This quotation agrees with the Hebrew.

48. τεταγμένοι. This verse is to be contrasted with ver. 46: ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ is συγροφοί το βλίτεζου κὰν λόκου

ἀπωθείσθε τον λόγον τοῦ Θεοῦ is opposed to εδόξαζον τον λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρίrere éauroùs τῆς alwiou ζωῆς to ῆσαν τεταγμίνοι els ζωῆν αlώνιον. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: τάσσεσθαι els is therefore to enrol oneself in, to put oneself in the number of. See Rom. x. 3. I Cor. xvi. 15.

50. εὐσχήμοτας. See xvii. 12. Mark xv. 43. It seems to mean, persons of condition. Most MSS.

omit tás.

Α. D. "ρὰν, οὖτως εἴρηκεν, 'Οτι δώσω ὑμῶν τὰ ὅσια Δαβῶδ $\frac{45}{2.27, &c.}$ "τὰ πιστά.' "Διὸ καὶ ἐν ἐτέρφ λέγει, 'Οὐ δώσεις 35 $\frac{45}{2.27, &c.}$ "τὸν ὅσιόν σου ἰδεῶν διαφθοράν.' 2 Δαβὶδ μὲν γὰρ 36 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2

" θη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ
" εἶδε διαφθοράν. ὁν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε 37

** Luc. 24. " διαφθοράν.

** Γνωστὸν οὖν ἔστω ὑμὶν, ἄνδρες ἀδελ-38

47. Rom. 3.

24. 28. Gal. " φοὶ, ὅτι διὰ τούτου ὑμὶν ἄφεσις ἀμαρτιῶν καταγ
2. 16. 1 Joh.

2. 12. " γέλλεται καὶ ἀπὸ πάντων, ὧν οὐκ ἤδυνήθητε ἐν 39

** Rom. 8. 3. " τῷ νόμφ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πι
Heb. 7. 19. " στεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' 40

** Esn. 28. " ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ἐπ' Ιδετε, οἱ 41

14. Habac.

" καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι

" ἔργον ἐγὰ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον

" φ ου μη πιστεύσητε, εάν τις εκδιηγήται υμιν.'"

Έξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, 42 παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη
11. 23. ει θῆναι αὐτοῖς τὰ ῥήματα ταῦτα. δλυθείσης δὲ τῆς 43

συναγωγῆς, ἤκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ

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41. "Ιδετε. In the LXX "Ιδετε, οἱ καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. There is no word in the Hebrew answering to ἀφανίσθητε.

42. Most MSS. read εξιόντων δε αὐτῶν παρεκάλουν εἰς τὸ μεταξύ.

Ibid. μεταξύ. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. ad Matt. iv. 23. But Krebsius quotes Josephus as using μεταξύ for post: so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλω καὶ τῷ Βαρ- Α. D. νάβα· οίτινες προσλαλούντες αυτοίς, έπειθον αυτούς έπιμένειν τη γάριτι τοῦ Θεοῦ.

Τῷ δὲ ἐργομένω σαββάτω σχεδὸν πᾶσα ἡ πόλις 45 συνήγθη ακούσαι τον λόγον του Θεού. ιδόντες δε οί 'Ιουδαΐοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοις ύπο του Παύλου λεγομένοις, άντιλέγοντες 46 καὶ βλασφημούντες. επαρρησιασάμενοι δε δ Παύλος ε ver. 26. καὶ ὁ Βαρνάβας εἶπον, " Υμιν ἢν ἀναγκαῖον πρῶτον 3. 25, 26. " λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖ- 28. 28. " σθε αὐτὸν, καὶ οὐκ άξίους κρίνετε ἐαυτοὺς τῆς αἰω-21. Εκα. 55. 47 " νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. σοῦτω 12. et 21. " γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, ' Τέθεικά σε εἰς φῶς 10. 19. " έθνων, τοῦ εἰναί σε εἰς σωτηρίαν εως ἐσχάτου τῆς $^{
m d}_{
m 6. et}$ 42. 6. 48" γης.'" 'Ακούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον Luc. 2. 32. τον λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε-49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ 50 κυρίου δι' όλης της χώρας. °οί δὲ Ἰουδαίοι παρώ- • 2 Tim. 3. τρυναν τὰς σεβομένας γυναϊκας καὶ τὰς εὐσχήμονας 11. καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν έπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐ-

43. ἔπειθον αὐτούς. Rogabant eos. Raphel. Most MSS. read προσμένειν.

46. οὐκ ἀξίους κρίνετε έαυτοὺς is the same as xpivere eaurous oùk àfious, ye pass sentence upon yourselves as unworthy.

47. This quotation agrees

with the Hebrew.

48. τεταγμένοι. This verse is to be contrasted with ver. 46: απωθείσθε τον λόγον του Θεού is opposed to έδόξαζον τον λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρίνετε έαυτούς της αλωνίου ζωής to ησαν τεταγμένοι είς ζωήν αλώνιον. The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: τάσσεσθαι εls is therefore to enrol oneself in, to put oneself in the number of. See Rom. x. 3. 1 Cor. xvi. 15.

50. εὐσχήμονας. See xvii. 12. Mark xv. 43. It seems to mean, persons of condition. Most MSS. omit rás.

τους από των όριων αυτών. Τοι δε εκτιναξάμενοι τον ει κονιορτον των ποδών αυτών έπ' αυτούς λλθον είς 14.6, 11. Ίκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύ-52 Matt. 10. πατι. 10. 14. Marc. ματος άγίου.

6. 11. Luc. 9. 5.

ΈΓΕΝΕΤΟ δὲ ἐν Ἰκονίφ, κατὰ τὸ αὐτὸ εἰσελθεῖν 14 αύτους είς την συναγωγήν των Ἰουδαίων, και λαλήσαι ούτως ώστε πιστεύσαι 'Ιουδαίων τε καὶ 'Ελλήνων πολύ πλήθος, οἱ δὲ ἀπειθούντες Ἰουδαίοι ἐπή-2 γειραν καὶ ἐκάκωσαν τὰς ψυγὰς τῶν ἐθνῶν κατὰ τῶν άδελφων. είκανον μεν ουν γρόνον διέτριθαν παρώη-3 σιαζόμενοι έπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγω της γάριτος αὐτοῦ, καὶ διδόντι σημεία καὶ τέρατα γί-

£ 19. 11. Marc. 16. 20. Hebr. 2. 4.

νεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλήθος 4 της πόλεως και οι μέν ήσαν σύν τοις 'Ιουδαίοις, οι h 2 Tim. 3. δὲ σὺν τοῖς ἀποστόλοις. h'Ως δὲ ἐγένετο ὁρμὴ τῶνς II.

έθνων τε καὶ Ἰουδαίων σύν τοις ἄρχουσιν αὐτών, 1 Matt. 10. ύβρίσαι καὶ λιθοβολήσαι αὐτούς, Ισυνιδόντες κατέ-6 Φυγον είς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέοβην καὶ τὴν περίχωρον, κάκεῖ ἦσαν εὐαγγελίζο-7 μενοι.

> 51. Iconium is placed in Lycaonia by Strabo XII. Cic. ad Fam. XV. 4. Plin. V. 27. in Pisidia by Ammian. Marcell. XIV. and the last city in Phry-

> gia by Xenophon, Anab. I. See Raphel.

52. ἐπληροῦντο πν. ἀγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3. CHAP. XIV.

3. τφ λόγφ της χάριτος αὐτοῦ, literally, the announcement of his free pardon. This was made

by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycaonia. Anab. I.

Ibid. Δέρβην. It is probable that Timothy was converted during this visit to Derbe. See xvi. i. 1 Tim. i. 2. Drusius thinks that Lystra and Derbe are not meant to be included among the cities of Lycaonia, being in fact in Isauria.

8 ^k Καί τις άνηρ έν Λύστροις άδύνατος τοῖς ποσὶν Α. D. έκάθητο, χωλὸς έκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ồς 45. 9 οὐδέποτε περιεπατήκει. οὖτος ἤκουε τοῦ Παύλου λα-^{k 3. 2.} λοῦντος ˚ος ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει 10 τοῦ σωθῆναι, ¹εἶπε μεγάλη τῆ φωνῆ, "'Ανάστηθι ἐπὶ¹ Ειπ. 35.6.

ο του σωθηναι, 'ειπε μεγαλη τη φωνη, " Αναστηθι επί Esa. 35.
" τους πόδας σου όρθός." Καὶ ἥλλετο καὶ περιεπά-

11 τει. ^mΟί δὲ ὅχλοι ἰδόντες ὁ ἐποίησεν ὁ Παῦλος, ἐπῆ- m 28. 6. ραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, "Οί " θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς"

12 έκάλουν τε τον μεν Βαρνάβαν, Δία, τον δε Παθλον,

13 Ερμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ὁ δὲ ἰερεὺς τοῦ Διὸς τοῦ ὅντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν

14 τοῖς ὅχλοις, ἤθελε θύειν. "`Ακούσαντες δὲ οἱ ἀπό- η Matt. 16. στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἰμά- 65.

15 τια αὐτῶν εἰσεπήδησαν εἰς τον ὅχλον, κράζοντες °καὶ ο 10. 26. λέγοντες, " Ανδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς

" όμοιοπαθείς έσμεν ύμιν ἄνθρωποι, εὐαγγελιζόμενοι

" ύμας από τούτων των ματαίων έπιστρέφειν έπὶ τὸν

" Θεον τον ζωντα, Ρος εποίησε τον ούρανον και την P Gen. 1. 1.

16" γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς ^qos et 124.8. et "ἐν ταῖς παρωχημέναις γενεαῖς εἰασε πάντα τὰ ἔθνη Αροc. 14.7.

17" πορεύεσθαι ταις όδοις αύτων καί τοι γε ούκ άμαρ- 17. 30.

8. ὑπάρχων is perhaps an interpolation.

 πίστω τοῦ σωθῆνω. The lame man heard Paul announce the terms of salvation, and Paul knew that he had faith in the salvation which had been procured.

11. Ausaoviori. A dissertation was written by Jablonski, de lingua Lycaonica.

13. του όντος. Who had a temple. So Æschylus, πρό πό-

λεως. Theb. 170.
Ibid. πυλώνας. The gates of the house in which the apostles were. Wolfius.

14. είσεπήδησαν. Probably ife-

15. Most MSS, read in Order Corra.

Α. D. " τυρον έαυτον άφηκεν άγαθοποιών, οὐρανόθεν ήμῶν 45· " ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλών " τροφης καὶ εὐφροσύνης τὰς καρδίας ήμῶν." Καὶ 18 ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὅχλους τοῦ μὴ θύειν αὐτοῖς.

9.2 Cor. 11. 9' Επηλθον δὲ ἀπὸ 'Αντιοχείας καὶ 'Ικονίου 'Ιου- 19
25. 2 Tim.
3. 11. δαῖοι, καὶ πείσαντες τοὺς ὅχλους, καὶ λιθάσαντες τὸν
Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν
τεθνάναι. κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀνα-20
στὰς εἰσῆλθεν εἰς τὴν πόλιν' καὶ τῆ ἐπαύριον ἔξηλθε
σὺν τῷ Βαρνάβα εἰς Δέρβην. εὐαγγελισάμενοί τε 11
τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ 'Ικόνιον καὶ 'Αντιό-

11. 23. et χειαν' 'έπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα-22
13. 43.
Matt. 10. καλοῦντες ἐμμένειν τἢ πίστει, καὶ, "ὅτι διὰ πολλῶν
38. et 16.
24. Luc. 22. " θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
28, 29. et
40. 26. " Θεοῦ." ' Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους 23
24. 26. " Θεοῦ." ' Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους 23
2 Tim. 3.
12. Rom. 8. κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέ-

17.
51. 26. θεντο αὐτοὺς τῷ κυρίῳ εἰς δν πεπιστεύκεισαν. καὶ 4
Τίτιις 1. 5. διελθόντες τὴν Πισιδίαν, ἢλθον εἰς Παμφυλίαν καὶ 25
λαλήσαντες εν Πέργη τὸν λόγον, κατέβησαν εἰς ᾿Ατ-

t 13.1, 3. τάλειαν tκάκείθεν ἀπέπλευσαν εἰς 'Αντιόχειαν, ὅθεν:6
ησαν παραδεδομένοι τῆ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον

17. Compare Cicero, "Nam" et fruges et reliqua, quæ "terra pariat, et tempestates ac temporum varietates, cœli"que mutationes, quibus om"nia, quæ terra gignat, matu"rata pubescant, a diis im"mortalibus tribui generi hu"mano putant." De Nat. Deor.
I. 2.

22. παρακαλοῦντες---ὅτι. Ρο-

lybius uses παρακαλείν with όπι precisely in this way. See Raphel and Krebsius. But the form of the sentence seems to be like that in i. 4. xvii. 3. xxiii. 22.

23. κατ' ἐκκλησίαν, in every church, i. e. in every place where they had made converts.

26. τῆ χάριτι τοῦ Θεοῦ. Βη

27 ο ἐπλήρωσαν. ^α παραγενόμενοι δὲ καὶ συναγαγόντες Α. D. τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ 45. αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ^α15.4. 15.9. 28 διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθη-^{2 Cor. 2.12} Αρος. 3. 8. ταῖς.

15 * ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδί- Α. D. δασκον τοὺς ἀδελφοὺς, " "Οτι ἐὰν μὴ περιτέμνησθε * Gen. 17- 2 τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι." Γενο- 10. Lev. 12. μένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ 1, 2. Phil. Παύλφ καὶ τῷ Βαρνάβα πρὸς αὐτοὺς, ἔταξαν ἀνα- 8, 11, 16. βαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς 3 Ίερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῦς 4 ἀδελφοῖς. * παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπε- * 14. 27. δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ

the special interposition of God. See xiii. 2.

27. "Froife. The door therefore had not been fully opened before to the Gentiles. See xv. 3. Cornelius, though not a proselyte, was not an idolatrous Gentile: see x. 2: and the gospel does not seem to have been openly preached to idolatrous Gentiles till now. See xiii. 12.

28. deel is perhaps an interpolation.

CHAP. XV.

1. rover. Epiphanius says that Cerinthus was one of them, but probably without foundation. Vol. I. p. 111. They may have been inhabitants of Jerusalem, or persons who had gone up from Antioch and returned. See xv. 24.

2. τωὰς ἄλλους. Titus was one of them. Gal. ii. 1. S. Paul speaks of having had a special revelation concerning this journey, Gal. ii. 2. See Buxtorfius, Catalect. p. 268.

Ibid. πρεσβυτέρους. When the apostles were absent from Jerusalem, the church there was managed by James and the elders. See xii. 17. xxi. 18. S. John was now at Jerusalem, Gal. ii. 9.

Συνήγθησαν δε οι απόστολοι και οι πρεσβύτεροι6 • 10. 20. et ίδειν περί τοῦ λόγου τούτου. • πολλης δε συζητήσεως 11. I, 2. νενομένης, αναστάς Πέτρος είπε προς αυτους, ""Αν-" δρες άδελφοι, ύμεις επίστασθε ότι άφ' ήμερών άρ-" χαίων ὁ Θεὸς ἐν ἡμιν ἐξελέξατο διὰ τοῦ στόματός " μου ακούσαι τὰ έθνη τὸν λόγον τοῦ εὐαγγελίου. 10.43.&c. " καὶ πιστεῦσαι. b καὶ ὁ καρδιογνώστης Θεὸς έμαρ-8 1 Par. 28.9.
εt 20. 17. " τύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἄγιον, Ps. 7. 9. Ps. 7. 9.

Jer. 11. 20. " καθως καὶ ἡμῖν· ° καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶνο et 17. 10. " τε καὶ αὐτῶν, τῆ πίστει καθαρίσας τὰς καρδίας αὐ-1 Cor. 1. 2. « τῶν. ἀνῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθείναι 10 c 1 Pet. 1. " (υγον έπὶ τον τράχηλον τῶν μαθητῶν, ον οὖτε οἰ

4. ἀνήγγειλαν. This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wol-

Ibid. περιτέμνεω. S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

τοῦ λόγου τούτου. There were two questions, (see ver. 5.)

1. whether the Gentiles should be circumcised; 2. whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See xxi. 21.

ἀφ' ἡμερῶν ἀρχαίων. This confirms what was said at ix.
 The conversion of Cornelius was perhaps fourteen years ago.

Ibid. en huir. Among us epostles.

10. πειράζειν τὸν Θεὸν is to try the patience of God by doing any thing wrong.

τι " ε άλλὰ διὰ τῆς γάριτος κυρίου Ἰησοῦ Χριστοῦ πι- Α. D. 12 " στεύομεν σωθήναι, καθ' ον τρόπον κάκεινοι." 'Εσίγησε δὲ πῶν τὸ πληθος, καὶ ήκουον Βαρνάβα καὶ ε Εph. 2. 4, Παύλου έξηγουμένων όσα εποίησεν ὁ Θεὸς σημεία 4 13 καὶ τέρατα έν τοῖς έθνεσι δι αὐτῶν. Μετὰ δὲ τὸ 12.17. σιγήσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, " Ανδρες 14 " άδελφοὶ, ακούσατέ μου. " Συμεων έξηγήσατο, κα- ε2 Pet. 1.1. " θως πρώτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνών 15 " λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ τούτω συμφωνοῦ-" σιν οι λόγοι των προφητών, καθώς γέγραπται, 16 " 6 h Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν h Amos 9. " σκηνήν Δαβίδ την πεπτωκυίαν και τὰ κατεσκαμ-" μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν 17 " ὅπως ὰν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων " τον Κύριον, καὶ πάντα τὰ έθνη, έφ' οὖς ἐπικέκλη-" ται τὸ ὄνομά μου ἐπ' αὐτούς λέγει Κύριος ὁ ποιῶν 18 " ταθτα πάντα.' Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ 19 " πάντα τὰ ἔργα αὐτοῦ. διὸ έγὰ κρίνω μὴ παρενο-" γλείν τοις από των έθνων έπιστρέφουσιν έπι τον

11. Most MSS. read τοῦ Κυρίου Ἰησοῦ without Χριστοῦ.

11. κἀκεῖνοι sc. ol πατέρες. Wolfius. We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.

13. Ἰάκωβος. See xii. 17.

14. Συμκών. Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. ἐπί. Most MSS. read vol. I.

έν τῷ ὀν.

20 " Θεόν άλλὰ ἐπιστείλαι αὐτοίς τοῦ ἀπέχεσθαι ἀπὸ (ver. 29. 6en. 9. 4.

16, 17. This quotation agrees nearly with the LXX; but instead of ὁπως ἀν ἐκζητήσωσιν — ἀνθρώπων, it is in the Hebrew, that they may possess the remant of Edom. The LXX appear to have read DTN for DTN, and S. Luke added τὸν κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read δ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. Διὸ ἐγώ.

20. ἐπιστείλαι αὐτοίς τοῦ ἀπκ k Α. D. " τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας 46. " καὶ τοῦ πνικτοῦ καὶ τοῦ αἴματος. 'Μωσῆς γὰρ ἐκ 21

Let. 3. 17. " γενεών ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐ-Deut. 12. " τὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον 8. 1,9,10. " ἀναγινωσκόμενος."

20, 21. 1 Thess. 4. 3. k 13. 27.

Neh. 8. 1.

Τότε έδοξε τοις ἀποστόλοις καὶ τοις πρεσβυτέροις 22 σὺν ὅλη τῆ ἐκκλησία, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ᾿Αντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβα, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοις ἀδελφοις, γράψαντες διὰ 23 χειρὸς αὐτῶν τάδε, "Οἱ ἀπόστολοι καὶ οἱ πρεσβύ" τεροι καὶ οἱ ἀδελφοὶ, τοις κατὰ τὴν ᾿Αντιόχειαν καὶ

" Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαί
1 ver. 1. " ρειν. 1 Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελ-4.

1 Job. 2. 19. " θόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς

" ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν " νόμον, οἶς οὐ διεστειλάμεθα, ἔδοξεν ἡμῶν γενομένος:

έχεσθαι, to write to them for the purpose of their abstaining.

20. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 20.

Ibid. καὶ τοῦ αἴματος. Irenæus adds, "et quæcunque nolunt "sibi fieri, aliis ne faciant," p. 199; and there is other authority for this insertion. See Lardner, vol. III. p. 22—35.

Lardner, vol. III. p. 22—35. 21. $M\omega\sigma\hat{\eta}s$ $\gamma\hat{a}\rho$. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were forbidden in the Law, the Jews would constantly be reminded of them.

22. τοις ἀποστόλοις — ἐκλεξαμένους — γράψαντες. For similar instances, see Raphel, Wolfius, Krebsius.

Ibid. Σίλαν. He is called Silvanus in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read οἱ πρισβύτεροι ἀδελφοί.

Ibid. Κιλικίαν. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See xv. 41.

24. The words λέγοντες – νόμον are perhaps an interpolation.

- ΄ ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς Α. D.
 ΄ ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύ-
- 26 " λ ω , $^{\text{m}}$ ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτ $\hat{\omega}$ ν $^{\text{m}}$ 13.50. et " ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ \mathbf{X} ρι-
- 27 " στοῦ, ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ
- 28" αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε
- " γὰρ τῷ ἀγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπι-
 - " τίθεσθαι ύμιν βάρος, πλην των επάναγκες τούτων,
- 29 " π ἀπέχεσθαι εἰδωλοθύτων καὶ αΐματος καὶ πνικτοῦ n ver. 20. et 16. 4. et
 - " καὶ πορνείας' έξ ὧν διατηροῦντες έαυτοὺς, εὖ πρά-21.25.
 - " ξετε. ἔρρωσθε."
- 30 Οι μεν οὖν ἀπολυθέντες ἢλθον εἶς 'Αντιόχειαν' καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστο-
- 31 λήν. αναγνόντες δὲ ἐχάρησαν ἐπὶ τῆ παρακλήσει.
- 32 Ιούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφηται ὅντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπ-
- 33 εστήριξαν. Ποιήσαντες δε χρόνον, ἀπελύθησαν μετ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.
- 34 έδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν 'Αντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.

28. τῶν ἐπάναγκες τούτων. These things, which though in themselves indifferent, may yet be considered necessary, when Jews and Gentiles are living familiarly together.

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others; see ver. 20. It is the

same in xxi. 25.

Ibid. εὐ πράξετε. Felices, beati eritis. Irenæus adds, "ambu"lantes in Spiritu Sancto,"
p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστείλαντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii.

ΜΕΤΑ δέ τινας ημέρας είπε Παῦλος προς Βαρ-36 A. D. 46. νάβαν, "'Επιστρέψαντες δη έπισκεψώμεθα τους άδελ-" φους ήμων κατά πάσαν πόλιν, έν αις κατηγγείλαο 12.12,25. " μεν τὸν λόγον τοῦ κυρίου, πῶς ἔγουσι." · Βαονά - 37 col. 4. 10. βας δε εβουλεύσατο συμπαραλαβείν τον Ἰωάννην τον 2 Tim. 4. 11. Philem. καλούμενον Μάρκον PΠαῦλος δὲ ἡξίου, τὸν ἀπο-38 24. στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελ-P 13. 13. θόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. έγενετο οὖν παροξυσμὸς, ώστε ἀπογωρισθηναι αὐτοὶς 39 άπ' άλλήλων, τόν τε Βαρνάβαν παραλαβόντα τον Μάρκον έκπλευσαι είς Κύπρον: Παυλος δέ έπι-40 λεξάμενος Σίλαν έξηλθε παραδοθείς τη γάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίων καὶ 🗓 9 14. 6. et Κιλικίαν, επιστηρίζων τας εκκλησίας. 9 Κατήντησε δε 16

et 19. 22. et els Δέρβην καὶ Λύστραν καὶ ίδοῦ, μαθητής τις ην 20. 4. Rom. 16. 21. έκει, ονόματι Τιμόθεος, υίος γυναικός τινος Ιουδαίας ı Cor. 4

> 36. ἡμῶν is perhaps an interpolation.

37. έβουλεύσατο. Most MSS. read έβούλετο.

Ibid. Mápkov. When he left Paul and Barnabas at Perga (xiii. 13.) he went to Jerusalem. He may either have accompanied Paul and Barnabas to Antioch, (xv. 30.) or he may have come afterwards with Peter. See note at ver. 35.

38. nžíov might be either he thought fit, or he asked. The

Vulgate has rogabat.

Ibid. It is pleasing to know that S. Paul was afterwards reconciled to Mark. See Col. iv. 10. 2 Tim. iv. 11.

39. Κύπρον. Barnabas was a native of Cyprus, iv. 36.

41. έπιστηρίζων. These churches, therefore, had been planted by S. Paul before: but he did not go through Syria and Cilicia on his first journey: it is probable, therefore, that he planted them during his residence at Tarsus from A. D. 33 to 42. See xv. 23. For emστηρίζων see xviii. 23.

CHAP. XVI. Τιμόθεος. If he was not converted in S. Paul's first visit to Derbe, (see xiv. 6.) he had been converted in the interval. His mother Eunice and grandmother Lois are praised by S. Paul, 2 Tim. i. 5. He had known the scriptures from child, 2 Tim. iii. 15.

2 πιστης, πατρὸς δὲ Ἑλληνος· τὸς ἐμαρτυρεῖτο ὑπὸ τῶν Α. D. 3 ἐν Λύστροις καὶ Ἰκονίφ ἀδελφῶν. *τοῦτον ἡθέλησεν 46.

ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβῶν περιέτεμεν 19.1 Thess. αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὅντας ἐν τοῖς τόποις 3.2.1 Tim. ἐκείνοις· ἤδεισαν γὰρ ἄπαντες τὸν πατέρα αὐτοῦ, ὅτι 1.6.3.

4 Ἑλλην ὑπῆρχεν. τώς δὲ διεπορεύοντο τὰς πόλεις, 20. Gal. 2. παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκρι- τίς. 2. 2 μένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν 5 ἐν Ἱερουσαλήμ. αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῆ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν

χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλησαι
7 τὸν λόγον ἐν τῆ ᾿Ασίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν
ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι καὶ οὐκ εἴ8 ασεν αὐτοὺς τὸ πνεῦμα. "παρελθόντες δὲ τὴν Μυ- " 20.6.
9 σίαν, κατέβησαν εἰς Τρωάδα. καὶ ὅραμα διὰ τῆς ² Tim. 4.
νυκτὸς ὤφθη τῷ Παύλῳ ἀνήρ τις ἦν Μακεδων ἐστως, παρακαλῶν αὐτὸν καὶ λέγων, "Διαβὰς εἰς Μα10 " κεδονίαν, βοήθησον ἡμῖν." ΄Ως δὲ τὸ ὅραμα εἶδεν,
εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμ-

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4.). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See note at xv. 21, 28.

 Διελθόντες. Most MSS. read διῆλθον, and ἐλθόντες δὲ in ver. 7.
 Ibid. Γαλατικήν. They were warmly received in Galatia.

warmly received in Galatia, Gal. iv. 13, 14, 15, and worked miracles there, iii. 5.

Ibid. 'Aoia. See ii. 9.

 κατὰ τὴν Μυσίαν, ad fines Mysiæ. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. εζητήσαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. Collatis argumentis colligentes.

Α. D. βιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγε46. λίσασθαι αὐτούς. ᾿Αναχθέντες οὖν ἀπὸ τῆς Τρω-11
άδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῆ τε ἐπιούση εἰς Νεάπολιν, ἐκεῖθέν τε εἰς Φιλίππους, ਜτις 12
ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία.

Ήμεν δὲ ἐν ταύτη τῆ πόλει διατρίβοντες ἡμέρας τινὰς, τῆ τε ἡμέρα τῶν σαββάτων ἐξήλθομεν τῆς 13 πόλεως παρὰ ποταμὸν, οδ ἐνομίζετο προσευχὴ εἰναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως 14 Ουατείρων, σεβομένη τὸν Θεὸν, ἤκουεν ἡς ὁ κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἰκος αὐτῆς, 15 παρεκάλεσε λέγουσα, "Εἰ κεκρίκατέ με πιστὴν τῷ "κυρίῳ εἰναι, εἰσελθόντες εἰς τὸν οἰκόν μου, μείνατε" καὶ παρεβιάσατο ἡμᾶς. ΤΕγένετο δὲ πορευομένων 16 ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα

y 19. 24. 1 Sam. 28.

10. ὁ κύριος. Many MSS. read ὁ Θεός.

- 11. Νεάπολω, distant about sixty-five miles from Samothrace.
- 12. πρώτη. Philippi was the first city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palairet, as in Polybius, μέχρι πόλεως Πίσης, ἡ πρώτη κεῖται τῆς Τυβρηνίας. II. 16. 2.

Ibid. κολωνία. Pliny calls Philippi a colony, IV. 18. The people call themselves Romans in ver. 21.

13. πόλεως. Probably πύλης.

Ibid. προσευχή is taken for a place of prayer by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. II. p. 26. and Philo, vol. II. p. 523, 565: but ἐνομίζετο can hardly be reconciled with this sense; and καθίσαντες—γυναξι rather points out a place of general resort in the open air.

14. πορφυρόπωλες. Wheeler mentions an inscription in the ruins of Thyatira with the words OI BAΦΕΙΣ, vol. III. p. 233.

16. Many MSS. read την προσευχήν.

Πύθωνος άπαντησαι ημίν, ήτις έργασίαν πολλην πα-17 ρείγε τοίς κυρίοις αὐτης, μαντευομένη, αὕτη κατακολουθήσασα τῶ Παύλω καὶ ἡμῖν, ἔκραζε λέγουσα, " Οὖτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου " είσιν, οίτινες καταγγέλλουσιν ήμιν όδον σωτηρίας." 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. εδιαπονηθείς = Marc. 16. δε ὁ Παῦλος, καὶ ἐπιστρέψας, τῶ πνεύματι εἶπε. 17. " Παραγγέλλω σοι, έν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, " έξελθεῖν ἀπ' αὐτῆς." Καὶ έξηλθεν αὐτῆ τῆ ώρα. 19 " Ιδόντες δε οι κύριοι αυτής, ότι εξήλθεν ή ελπίς της · 2 Cor. 6. έργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν 5 Σίλαν, είλκυσαν είς την άγοραν έπι τους άργοντας. 20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, 6 17.6. " Οὖτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, 17. 21 " Τουδαίοι υπάρχοντες καὶ καταγγέλλουσιν έθη, α " οὐκ ἔξεστιν ἡμῶν παραδέχεσθαι οὐδὲ ποιεῖν, 'Ρω-22 " μαίοις ουσι." 'Καὶ συνεπέστη ὁ ὅχλος κατ' αὐτῶν, °2 Cor. 11. καὶ οἱ στρατηγοὶ, περιρρήξαντες αὐτῶν τὰ ἱμάτια, 2. 2. 23 έκέλευον ραβδίζειν πολλάς τε έπιθέντες αὐτοῖς πλη-

Ibid. Πύθωνος. Plutarch writes, ώσπερ τοὺς έγγραστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευομένους. De Defect. Orac. p. 414. Πύθων was a person supposed to be inspired.

20. στρατηγοίς. This was generally the Greek term for prators. Biscoe thinks that they were the duumviri of the town, who were sometimes called

prætors, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the Romans. See xvii.

7. xviii. 13.

22. αὐτῶν τὰ ἱμάτια. Erasmus said that it was doubtful whether the magistrates tore their own clothes or those of the apostles: but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοις ραβδούχοις έκελευσαν την έσθητά τε περικαταβρηξαι καί ταις ράβδοις τὸ σῶμα ξαίνειν, ΙΧ. p. 506.

Α. D. γὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμο46. φύλακι, ἀσφαλῶς τηρεῖν αὐτούς δς παραγγελίαν τοι-24
αύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

d Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευ-25 d 4. 31. γόμενοι υμνουν τον Θεόν επηκροώντο δε αυτών οί e 5. 10. et δέσμιοι. ε ἄφνω δὲ σεισμὸς ἐγένετο μέγας. ώστε σα-26 12. 7. άνεώ γθησάν λευθήναι τὰ θεμέλια τοῦ δεσμωτηρίου τε παραγρήμα αι θύραι πάσαι, και πάντων τα δεσμά άνέθη. έξυπνος δε γενόμενος ο δεσμοφύλαξ, καὶ ίδων 27 άνεων μένας τὰς θύρας τῆς Φυλακῆς, σπασάμενος μάγαιραν, έμελλεν έαυτον άναιρείν, νομίζων έκπεφευγέναι τους δεσμίους. έφωνησε δε φωνή μεγάλη ο Παύλος, 28 λέγων, " Μηδέν πράξης σεαυτώ κακόν άπαντες γάρ " έσμεν ένθάδε." Αλτήσας δε φώτα είσεπήδησε, καί 29 έντρομος γενόμενος προσέπεσε τῷ Παύλω καὶ τῶ 1 2. 37. et Σίλα καὶ προαγαγών αὐτοὺς ἔξω, ἔφη, " Κύριοι, τί 30 9. 6. Luc.

9. 6. Luc. 3. 10. 8 Joh. 3. 16, 36. et 6. 47. 1 Joh. 5.

10.

" με δεί ποιείν ΐνα σωθώ;" εΟί δε είπον, "Πίστευ-51
" σον έπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήση
" σὰ καὶ ὁ οἰκός σου." Καὶ ἐλάλησαν αὐτῷ τὸν λόγον 32
τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῆ οἰκία αὐτοῦ. καὶ 33
παραλαβών αὐτοὺς ἐν ἐκείνη τῆ ὥρα τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐ-

h Luc. 5. τοῦ πάντες παραχρημα· h ἀναγαγών τε αὐτοὺς εἰς τὸν 3+ 29. et 19.6. οἰκον αὐτοῦ, παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο, πανοικὶ πεπιστευκὼς τῷ Θεῷ.

'Ημέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶς τοὺς ραβδούχους, λέγοντες, "'Απόλυσον τοὺς ἀν-

^{32.} Many MSS. read σὺν 35. ἡαβδούχους, the lictore. πᾶσι. The Codex Bezæ reads, συνήλ-

36 " θρώπους ἐκείνους." 'Απήγγειλε δὲ ὁ δεσμοφύλαξ Α. D. τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ""Οτι ἀπε-____46.
" στάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε' νῦν οὖν 37 " ἐξελθόντες, πορεύεσθε ἐν εἰρήνη." ''Ο δὲ Παῦλος 1 22. 25.
ἔφη πρὸς αὐτοὺς, " Δείραντες ἡμᾶς δημοσία, ἀκατα-" κρίτους, ἀνθρώπους 'Ρωμαίους ὑπάρχοντας, ἔβαλον " εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν' οὐ "γάρ' ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν." 38 Ανήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα' καὶ ἐφοβήθησαν ἀκούσαντες ὅτι 'Ρω-39 μαῖοί εἰσι, ἡ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ Μπιι. 8. 4ο ἔξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ἐξελθόντες ³⁴ δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν' καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

17 ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν 'Αμφίπολιν καὶ 'Απολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συν-2 αγωγὴ τῶν 'Ιουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο

θου οί στρατηγοί ἐπὶ τὸ αὐτὸ εἰς τὴυ ἀγορὰυ, καὶ ἀναμυησθέντες τὸυ σεισμὸυ τὸυ γεγονότα ἐφοβήθησαν καὶ ἀπέστειλαν τοὺς—

37. 'Pωμαίουs. " Facinus est " vinciri civem Romanum, sce-" lus verberari." Cic. in Ver. 66. Porcia lex virgas ab omnium civium Romanorum corpore amovit. Id. pro Rabirio.

39. παρεκάλεσαν, comforted

them. Biscoe, p. 324.

40. els τὴν Λυδίαν, or, as the reading probably is, πρὸς τ. Λ. to the house of Lydia. See Bos, Alberti, Raphel, Palairet.

Ibid. ἐξῆλθον. S. Luke ap-

pears to have staid at Philippi. See xxi. 5.

CHAP. XVII.

 'Απολλωνίαν. Stephanus Byz. places Apollonia in Illyria. See Rom. xv. 19.

Ibid. Θεσσαλονίκην. While S. Paul was at Thessalonica, the Philippians sent him assistance, Phil. iv. 15, 16. He worked miracles there, 1 Thess. i. 5. and maintained himself by his own labour, 1 Thess. ii. 9. 2 Thess. iii. 8. He praises their faith and labour of love, 1 Thess. i. 3, 8, 9. Many MSS. omit ή before συναγωγή.

αὐτοῖς ἀπὸ τῶν γραφῶν, διανοίγων καὶ παρατιθέ-3 A. D. μενος, ότι τὸν Χριστὸν ἔδει παθείν καὶ ἀναστῆναι ἐκ k Psal. 22. νεκοών, καὶ " ὅτι οὐτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὁν 6. Esa. 53. Matt. 16. " έγω καταγγέλλω υμίν." 1 Καί τινες έξ αυτών επείσ-4 21. Luc. 24. ^{26,46.Joh.} θησαν, καὶ προσεκληρώθησαν τῶ Παύλω καὶ τῶ 1 ver. 17. et Σίλα, των τε σεβομένων Έλληνων πολύ πλήθος. 28. 24. γυναικών τε τών πρώτων οὐκ ὀλίγαι. ζηλώσαντες δές οί ἀπειθούντες Ἰουδαίοι, καὶ προσλαβόμενοι τῶν ἀνοραίων τινας ανδρας πονηρούς, και οχλοποιήσαντες, έθορύβουν την πόλιν έπιστάντες τε τη οἰκία Ἰάm 16.20. σονος, εξήτουν αυτούς άγαγείν είς τον δημον. mun6 εύροντες δε αυτούς, έσυρον τον Ιάσονα καί τινας άδελφούς έπὶ τούς πολιτάρχας, βοώντες, "Οτι οι " την οικουμένην αναστατώσαντες, οδτοι καὶ ένθάδε n Luc. 23. " πάρεισιν, n οθς υποδέδεκται Ιάσων καὶ ουτοι πάν-7 2. Joh. 19. " τες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, " βασιλέα λέγοντες έτερον είναι, Ίησοῦν." Ἐτάρα των δὲ τὸν ὅχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα: καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰασονος καὶ τῶνς

3. παρατιθέμενος. Putting one passage by the side of another, so as to shew the reference of the whole to Christ.

4. προσεκληρώθησαν. Were added to the number of the followers of.

5. τῶν ἀγοραίων. Circumforanei. Demosthenes speaks of περιτρίμματα τῆς ἀγορᾶς. See Aul. Gell. XVII. 3. These persons were probably Gentiles: see 1 Thess. ii. 14.

Ibid. 'Iáσονος. He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. ἀγαγεῖν. Probably προαγαγεῖν.

7. anivart. In every other place this signifies, before, is front of; and so here it may mean, in the face of the decres. They probably alluded to the Christians' refusing to worship the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian superstitions, when he banished the Jews from Rome. See xviii. 2. xix. 26.

9. To ikavov. Peter of Alexandria understood this, as if Jason gave money to escape

10 λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ Α. D. τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν 46. εἰς Βέροιαν οἴτινες παραγενόμενοι, εἰς τὴν συναγω-

11 γην τῶν Ἰουδαίων ἀπήεσαν. ^Pοὖτοι δὲ ἦσαν εὐγενέ- P Esa. 34.
στεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λό- 29. Joh. 5.
γον μετὰ πάσης προθυμίας, τὸ καθ ἡμέραν ἀνακρίν-

12 οντες τὰς γραφὰς, εἰ έχοι ταῦτα οὕτως. πολλοὶ μὲν οὖν έξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναι-

13 κῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῆ Βεροία κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος

14 τοῦ Θεοῦ, ἢλθον κἀκεῖ σαλεύοντες τοὺς ὅχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν ὑπέμενον δὲ ὅ τε

15 Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ΤΟἱ δὲ καθιστῶντες τὸν 18.5. Παῦλον, ἤγαγον αὐτὸν ἔως ᾿Αθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

16 'Εν δὲ ταῖς 'Αθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι 17 κατείδωλον οὐσαν τὴν πόλιν. *διελέγετο μὲν οὖν ἐν • ver. 4.

punishment. Reliq. Sacr. vol. III. p. 338. but most interpreters conceive that he gave security. Grotius, Raphel.

10. Βέροιαν. Bercea was fiftyone miles from Thessalonica. Timothy followed, v. 14. See note at xxiii. 31.

11. εὐγενέστεροι. Of a superior rank or class.

12. εὐσχημόνων. See xiii. 50. 13. Many MSS. read σαλεύοντες καὶ ταράσσωντες. 14. ὡς ἐπὶ τὴν θάλασσαν. Raphel says that it merely means, to the sea. Many MSS. read τως, and ὑπίμευαν.

15. Ol δè καθιστώντες, but others conducting—So Arrian. Hist. Ind. XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, I Thess. iii. 2. which order may have been sent from Athens.

A. D.

τῆ συναγωγῆ τοις Ἰουδαίοις καὶ τοις σεβομένοις, καὶ ἐν τῆ ἀγορὰ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγ-χάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωῖ-18 κῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, "Τί ἀν θέλοι ὁ σπερμολόγος οὕτος λέγειν;" Οἱ δὲ, "Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·" ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπι-19 λαβόμενοί τε αὐτοῦ, ἐπὶ τὸν ᾿Αρειον πάγον ἤγαγον, λέγοντες, "Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ "σοῦ λαλουμένη διδαχή; ξενίζοντα γάρ τινα εἰσ-20 "φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, "τί ἀν θέλοι ταῦτα εἶναι." ᾿Αθηναῖοι δὲ πάντες καὶ 21 οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἔτερον εὐκαίρουν, ἡ λέγειν τὶ καὶ ἀκούειν καινότερον.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσω τοῦ ᾿Αρείου πάγου, 12 ἔφη, " Ἦνδρες ᾿Αθηναῖοι, κατὰ πάντα ὡς δεισιδαι- " μονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ καὶ ἀνα-13

18. σπερμολόγος would be applied literally to a bird picking up seed, then to a person picking up any idle report.

Ibid. Ξένων δαιμονίων. So Socrates was accused of introducing ἔτερα καὶ καινὰ δαιμόνια. Xen. Apol. Socrat. pag. 555. Mem. I.

Ibid. ἀνάστασιν. Some think that the Athenians took 'Ανάστασις for a goddess.

to. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

21. καινότερον. So Demosthenes, ή βούλεσθε περιΐοντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεταί τι καινόν; Philip. I. p. 43. ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μελλοντες ἀεὶ καὶ ψηφιζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον. In Philip. Epist. p. 156, 157. Most MSS. read λέγειν τὶ ἡ ἀκούειν.

22. δεισιδαιμονεστέρους. Δειστδαιμονία is used in a good sense by Josephus, Antiq. p. 708, 709. Philo says, μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσέβεια. S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians πρὸς τὰ τῶν θεῶν εἰσεβέστατα διακειμένους. Panegyr. p. 208. Pausanias says, λίλες.

" $\theta \epsilon \omega \rho \hat{\omega} \nu$ τὰ $\sigma \epsilon \beta \hat{\alpha} \sigma \mu \alpha \tau \alpha$ ὑμ $\hat{\omega} \nu$, $\epsilon \hat{v} \rho \rho \nu$ καὶ $\beta \omega \mu \hat{o} \nu$ Α. D. " $\hat{\phi}$ ἐπεγέγραπτο, 'Αγνώστ ω Θε $\hat{\omega}$. $\hat{o} \nu$ οὖν ἀγνοοῦν-

24 " τες εὐσεβεῖτε, τοῦτον ἐγὰν καταγγέλλω ὑμῖν. τότ 7. 48. et "Θεὸς, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, 1. 1. 2 Par.

" ούτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χει- 33.6 et

25 " ροποιήτοις ναοῖς κατοικεῖ, "οὐδὲ ὑπὸ χειρῶν ἀνθρώ - 146. 6. Ess. " πων θεραπεύεται προσδεόμενος τινὸς, αὐτὸς διδοὺς 14. 7.

26 " πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα ' ἐποίησϵ τε ϵξ $\frac{u \text{ Gen. 2.7}}{\text{Psal. 50. 8.}}$ " ϵνὸς αΐματος πᾶν ϵθνος ἀνθρώπων, κατοικεῖν ϵπὶ $\frac{v}{g}$ Deut. 32.

" πᾶν τὸ πρόσωπον τῆς γῆς, (ὁρίσας προτεταγμένους

" καιρούς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,)

27 " ζητείν τον κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτον " καὶ εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ένὸς ἐκάστου

28 " ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-

s ημων υπαρχοντα. εν αυτφ γαρ ζωμεν και κινου-" μεθα καί έσμεν· ώς καί τινες των καθ' ύμας ποιη-

29 " τῶν εἰρήκασι, 'Τοῦ γὰρ καὶ γένος ἐσμέν.' Γένος τ Ε Ε Α. 40.

ται δέ μοι καὶ πρότερον, ὡς ᾿Αθηναίοις περισσότερόν τι ἡ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπουδῆς. Attic. p. 42. Josephus says of the Athenians and Spartans, ὧν τοὺς μὲν ἀνδρειστάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἄπαντες λέγουσιν. Antiq. p. 479.

23. εὖρον καὶ βωμόν. I observed different altars, and among

them one &c.

Ibid. 'Αγνώστφ Θεφ. Lucian mentions an altar at Athens with this inscription. Philopat. p. 997. Diogenes Laërtius gives the origin of it. Epimen. I. 10. Philostratus also speaks of an altar ἀγνώστων δαιμόνων. Vit. Apol. VI. 3.

25. ἀνθρώπων. Probably ἀν-

θρωπίνων.

26. All mankind are de-

scended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being αὐτόχθονες. Many MSS. read παντὸς προσώπου.

27. ζητεῖν as well as κατοικεῖν is governed by ἐποίησε. It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read ζητεῖν τὸν Θεόν.

28. ποιητών. The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—ἐκ

σοῦ γὰρ γένος ἐσμέν.

" οὖν ὑπάργοντες τοῦ Θεοῦ, οὐκ ὀΦείλομεν νομίζειν " γρυσώ η άργύρω η λίθω, γαράγματι τέγνης καὶ " ένθυμήσεως άνθρώπου, τὸ θεῖον είναι ὅμοιον. "Τοὺς 30 z 14. 16. Luc. 24.47. " μεν οὖν χρόνους τῆς ἀγνοίας ὑπεριδων ὁ Θεὸς, τα-" νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταγοῦ " μετανοείν διότι έστησεν ήμεραν, έν ή μελλει κρί-31 a 2, 24, et 10. 42. " νειν την οἰκουμένην έν δικαιοσύνη, έν ανδρί & 6-" ρισε, πίστιν παρασχών πασιν, αναστήσας αυτον έκ " νεκρών." 'Ακούσαντες δε ανάστασιν νεκρών, οί32 μεν έγλευαζον οι δε είπον, "'Ακουσόμεθά σου πάλιν " περὶ τούτου." Καὶ ούτως ὁ Παῦλος ἐξῆλθεν ἐκι; μέσου αυτών. τινές δε άνδρες κολληθέντες αυτώ, επί-34 στευσαν έν οίς καὶ Διονύσιος ο Αρεοπαγέτης, καὶ γυνη ονόματι Δάμαρις, καὶ έτεροι σύν αὐτοῖς.

ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν 18 b Rom. 16. ᾿Αθηνῶν ἦλθεν εἰς Κόρινθον καὶ εὐρών τινα Ἰου-2 3. 1 Cor. 16. ΄β. 2 Tim. δαῖον ὀνόματι ᾿Ακύλαν, Ποντικὸν τῷ γένει, προσφά-4. 19. τως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ὑρώμης, προσc 20. 34. ῆλθεν αὐτοῖς καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ 3 1 Cor. 4. 12.

30. ὑπεριδών. It may either mean, that God overlooked the times of ignorance, i. e. suffered them to be, without punishing at the time: or, that he had now pardoned the times of ignorance, overlooking them and blotting them from his memory. L. de Dieu says, spernens, negligens. Krebsius, condonans, remittens. Compare iii.

31. διότι. Many MSS. read

καθότι.

34. Δωνύσως. Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, H. E. III. 4. IV. 23.

CHAP. XVIII.

2. Κλαύδιον. Suetonius mentions this decree, "Judgeos im" pulsore Chresto assidue to "multuantes Roma expulit." Claud. 25.

αὐτοῖς καὶ εἰργάζετο ήσαν γὰρ σκηνοποιοί τὴν τέ- Α. D. 4 χνην. διελέγετο δε έν τη συναγωγή κατά πάν σάβ- ... βατον, ἔπειθέ τε Ἰουδαίους καὶ Ἦχληνας. d Ως δὲ et 12. 13. κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ $T\iota$ - g . 2 Thess. 2. 5 βατον, ἔπειθέ τε Ἰουδαίους καὶ Έλληνας. μόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυ- α 17.14,15. 6 ρόμενος τοις 'Ιουδαίοις τον Χριστον 'Ιησούν. * άντι- *13.45.51. τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα- 12. 2 Sam. ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, "Τὸ αἷμα ὑμῶν Εzech. 3. " ἐπὶ τὴν κεΦαλὴν ὑμῶν' καθαρὸς ἐγώ' ἀπὸ τοῦ νῦν Ματε.10.14. 7" είς τὰ ἔθνη πορεύσομαι." Καὶ μεταβὰς ἐκείθεν ἦλθεν είς οικίαν τινός ονόματι Ιούστου, σεβομένου τον Θεον, οδ ή οἰκία ήν συνομορούσα τῆ συναγωγῆ. 8 ι Κρίσπος δε ο άρχισυνάγωγος επίστευσε τῷ κυρίφι ι Cor. 1. σύν όλφ τφ οίκφ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων 9 ακούοντες επίστευον καὶ εβαπτίζοντο. Εἶπε δε δε 23.11. κύριος δι' δράματος έν νυκτὶ τῶ Παύλω, "Μὴ φο-

3. σκηνοποιοί. Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9. 2 Thess. iii. 8. See Witsius, Meletem-Leidens, p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. κατηλθον. Compare i Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. συνείχετο. S. Paul became still more earnest in preaching the gospel in conse-

quence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7. iii. 6. Many MSS. read λόγφ for πνεύματι, and εἶναι after Ἰουδαίοις.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See I Thess. i. 7. iii. 6.

8. Κρίσπος. He was baptized by S. Paul himself, I Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina.

Ibid. iβαπτίζοντο. S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

Α. D. " βοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης" $^{\rm h}$ διότι ἐγώ 10 $\frac{4^6}{^{\rm h}}$ $^{\rm Joh.~10.}$ " εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κα-16. " κῶσαί σε' διότι λαός ἐστί μοι πολὺς ἐν τῆ πόλει

Α. D. " ταύτη." Ἐκάθισε τε ενιαυτον καὶ μῆνας εξ, διδά-11 46-48. σκων εν αὐτοῖς τον λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς 'Αχαίας, κατ-12 επέστησαν ὁμοθυμαδὸν οἱ 'Ιουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες, ""Ότι παρὰι; "τὸν νόμον οὖτος ἀναπείθει τοὺς ἀνθρώπους σέβε-" σθαι τὸν Θεόν." Μέλλοντος δὲ τοῦ Παύλου ἀνοί-14 γειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς 'Ιουδαίους, "Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, "ὧ 'Ιουδαῖοι, κατὰ λόγον ὰν ἦνεσχόμην ὑμῶν εἰ δὲις "ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου "τοῦ καθ ὑμᾶς, ὄψεσθε αὐτοί κριτὴς γὰρ ἐγὼ τού-"των οὐ βούλομαι εἶναι." Καὶ ἀπήλασεν αὐτοὺς 16 κι Cor.1.1. ἀπὸ τοῦ βήματος. κὰπιλαβόμενοι δὲ πάντες οἱ "Ελ-15 ληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπρο-

- 11. He seems to have worked many miracles at Corinth, 2 Cor. xii. 12. It was during this period that he wrote his second Epistle to the Thessalonians.
- 12. Γαλλίωνος. This Gallio was probably the elder brother of Seneca. He was banished by Tiberius, A. D. 32, but afterwards recalled. Tacit. An. VI. 3. His servility to Nero is mentioned, ib. XV. 73: he was put to death. Seneca gives a high character of him. Nat. Quast. IV. præf.
- κατὰ λόγον ἀν ἠνεσχόμην ὑμῶν, rationi consentaneum esset, ut vos ferrem. L. de Dieu.
- 15. Many MSS. read ζητήματα. Ibid. ὅψεσθε αὐτοί. The Jews had been allowed by several decrees to govern themselves after their own laws in matters of religion. Joseph. Antiq. XIV. 10, 2, 23. XVI. 2, 3. XIX. 5, 2, 3. Many MSS. omit γφ after κριτής.
- 17. Σωσθένην. Some have thought that Sosthenes was now the enemy of S. Paul and beaten by the unbelieving Greeks for troubling the proconsul. Beza, Grotius. Others, that he was already converted and beaten at the instigation of the Jews. Basnage. See I Cor. i. 1.

σθεν τοῦ βήματος καὶ οὐδὲν τούτων τῷ Γαλλίωνι 48. ξμελεν.

'Ο ΔΕ Παῦλος έτι προσμείνας ἡμέρας ἰκανας, τοις άδελφοις αποταξάμενος, έξέπλει είς την Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ ᾿Ακύλας, Ἰκειράμενος τὴν 121.23,24. 19 κεφαλην έν Κεγχρεαίς είχε γαρ εύχην. κατήντησε δε είς Έφεσον, κάκείνους κατέλιπεν αυτού αυτος δε είσελθων είς την συναγωγην, διελέχθη τοις 'Ιουδαίοις. 20 ξρωτώντων δε αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ 21 αυτοίς, ούκ έπένευσεν άλλ' άπετάξατο αυτοίς, είπων, " Δει με πάντως την έορτην την έρχομένην ποιήσαι " εἰς Ἱεροσόλυμα. πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, " τοῦ Θεοῦ θέλοντος." Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέ- m ι Cor. 4. 22 σου καὶ κατελθών είς Καισάρειαν, αναβάς καὶ ασπα-15. Heb 6. 23 σάμενος την εκκλησίαν, κατέβη εἰς 'Αντιόγειαν. καὶ ³ ποιήσας χρόνον τινά, έξηλθε, διερχόμενος καθεξής την Γαλατικήν γώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τούς μαθητάς.

" Ιουδαίος δέ τις 'Απολλώς ονόματι, 'Αλεξανδρεύς " 1 Cor. 1. τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς "Εφεσον, δυνα-25 τὸς ὧν ἐν ταῖς γραφαῖς. ο οὖτος ἢν κατηχημένος τὴν 19.3.

18. Keyxpeais. S. Paul appears to have founded a church here. Rom. xvi. 1.

Ibid. είχε γὰρ εὐχήν. This might apply to S. Paul or Aquila. It is referred to Aquila by Chrysostom, Grotius, Alberti: to S. Paul by Jerom, Augustin, Theophylact, Benson, Lardner, Whitby, Le Clerc, Basnage. The head was shaved at the end of the vow: see xxi. 24.

19. κατήντησε. Probably κατ-VOL. I.

ήντησαν.

21. Many MSS. read ἀποταξάμενος αὐτοῖς καὶ εἰπών.

Ibid. έορτην, probably Pentecost, which fell this year on the sixth of June.

22. ἀνήχθη and κατελθών imply that he went by sea.

Íbid. draßás. Having gone up to Jerusalem, as in Matt. xx. 17. John ii. 13.

25. κατηχημένος. He had heard of the way in which the Lord wishes men to walk. John the

ьl

Α. D. ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ 48. ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου οὖτός τε ἤρξατο παρ-26 ρησιάζεσθαι ἐν τῆ συναγωγῆ. ἀκούσαντες δὲ αὐτοῦ ἀκριβέστερον αὐτῶ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

PICOT.3.6.P βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν 'Αχαΐαν, προ-27 τρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀπο-δέξασθαι αὐτόν 'δς παραγενόμενος συνεβάλετο πολύ τοῖς πεπιστευκόσι διὰ τῆς χάριτος 'εὐτόνως γὰρ τοῖς 28 'Ιουδαίοις διακατηλέγχετο δημοσία, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν 'Ιησοῦν.

9 18. 24. 9 ΈΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ᾿Απολλὰ εἶναι ἐν Κο-Ιθ ^{1 Cor. 1.12.} ρίνθφ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῦν ^{τ 10. 44, &c. εἰς Ἦφεσον καὶ εὐρών τινας μαθητὰς, εἶπε πρὸς: ^{Joh. 7. 39.} αὐτοὺς, "Εἰ πνεῦμα ἄγιον ἐλάβετε πιστεύσαντες;"}

Baptist proclaimed the coming of the Messiah, and exhorted men to repent. Apollos had learnt these two points of doctrine, and preached them to others; but he did not as yet know that Jesus was the Messiah. See xix. 4. Many MSS. read περὶ τοῦ Ἰησοῦ.

26. Aquila and Priscilla were at Ephesus, A. D. 52, when S. Paul wrote to the Corinthians, 1 Cor. xvi. 19. They were at Rome A. D. 53, when he wrote to the Romans, Rom. xvi. 3. having probably left Ephesus on account of the tumult, ib.: but they were again at Ephesus A.D. 64 or 66, when S. Paul wrote his second Epistle to Timothy, 2 Tim. iv. 19. Theophylact says that they were

martyred under Nero, ad Rom. xvi. 4.

Ibid. ἀκριβέστερον. They esplained to Apollos, that the Messiah, whom he expected, was already come, εἶναι τὸν Χριστὸν Ἰησοῦν, as in ver. 28.

27. ἀδελφοί. Aquila and Priscilla, and perhaps a few others: see xix. 1: but there does not seem yet to have been a church at Ephesus.

CHAP. XIX.

1. τὰ ἀνωτερικὰ μέρη. Phryga and Galatia, xviii. 23. It means the inland parts, as opposed w the sea-coast.

Ibid. τινὰς μαθητάς. They had probably come with Apollos: see xviii. 25.

2. S. Paul meant to ask whether they had received any

Οι δε είπον προς αυτον, "'Αλλ' ουδε εί πνευμα άγιον Α. D. 3 " έστιν, ήκούσαμεν." Εἰπέ τε πρὸς αὐτοὺς, " Εἰς τί 48. " οὖν ἐβαπτίσθητε;" Οι δὲ εἶπον, "Εἰς τὸ Ἰωάννου 4 " βάπτισμα." • Είπε δὲ Παῦλος, " Ἰωάννης μὲν ἐβά- • 1.5. et 11. 16. Matt. 3. " πτισε βάπτισμα μετανοίας, τῶ λαῷ λέγων, εἰς τὸν 11. Marc. " έργομενον μετ' αυτον ίνα πιστεύσωσι, τουτέστιν είς Luc. 3. 16. 5" του Χριστον Ίησουν." 'Ακούσαντες δε έβαπτί-6 σθησαν εἰς τὸ ὅνομα τοῦ κυρίου Ἰησοῦ. ^tκαὶ ἐπι-t2.4. et 6. et 8. 17. θέντος αυτοίς τοῦ Παύλου τὰς χείρας, ἢλθε τὸ πνεῦ- et 10. 46. μα τὸ ἄγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ et 11. 15. 7 προεφήτευον. ήσαν δε οι πάντες άνδρες ώσει δεκα-8 δύο. Εἰσελθων δε είς την συναγωγήν επαροησιάζετο, έπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ 9 περὶ τῆς βασιλείας τοῦ Θεοῦ. " Ως δέ τινες ἐσκλη- Α. D. ρύνοντο καὶ ἡπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώ- 12 Τὶμ. 1. πιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς 15. μαθητάς, καθ' ήμέραν διαλεγόμενος έν τη σχολή Τυ-10 ράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ώστε Α. D. πάντας τους κατοικούντας την 'Ασίαν άκουσαι τον 49-51. λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ ελληνας.

χάρισμα, or miraculous effusion of the Holy Ghost, and they answered that they had not heard of any such effect. Grotius. Compare John vii. 39. They had perhaps been converted by Aquila, who had not power to impart these miraculous gifts. See Rom. i. 11.

4. Most MSS. omit Χριστόν.
5. 'Ακούσαντες. Some make this a continuation of S. Paul's speech. Beza, Cocceius. It is opposed by G. I. Vossius and Grotius.

10. έτη δύο, beside the three months mentioned in ver. 8: but in xx. 31. he speaks of τριστίαν. I should conjecture, that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval, that some of the events happened, which are mentioned in 2 Cor. xi. 23—26. Many MSS. omit 'Ιησού after κυρίου.

A. D. 49-51.

Marc. 16 20. 7 5. 15.

* Δυνάμεις τε οὐ τὰς τυγούσας ἐποίει ὁ Θεὸς διὰ τῶν 11 γειρών Παύλου, "ώστε και έπι τους ασθενούντας έπι-12 φέρεσθαι άπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἡ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέργεσθαι ἀπ' αὐτῶν. 'Επ-13 εγείρησαν δέ τινες άπο των περιεργομένων Ιουδαίων έξορκιστών ονομάζειν έπὶ τους έχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες. " 'Ορκίζομεν ύμας τὸν Ἰησοῦν, ον ὁ Παῦλος κηρύσ-" σει." Ήσαν δέ τινες νίοι Σκεθα Ιουδαίου άρχιε-14 ρέως έπτα οι τούτο ποιούντες, αποκριθέν δε τοις πνεύμα το πονηρον είπε, "Τον Ίησουν γινώσκω, καὶ " τον Παύλον ἐπίσταμαι' ύμεις δὲ τίνες ἐστέ:" Καὶ 16 έφαλλόμενος έπ' αυτούς ο ανθρωπος, έν ω ην το πνεύμα το πονηρον, και κατακυριεύσας αυτών, ίσγυσε κατ' αὐτῶν, ώστε γυμνούς καὶ τετραυματισμένους έκφυγείν έκ τοῦ οίκου έκείνου. τοῦτο δὲ έγένετο γνω-1 στον πασιν Ιουδαίοις τε καὶ "Ελλησι τοις κατοικούσι την Έφεσον, και έπέπεσε φόβος έπι πάντας αυτούς.

« Matt. 3.6. καὶ ἐμεγαλύνετο τὸ ὅνομα τοῦ κυρίου Ἰησοῦ. «Πολ-18 λοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι

12. ἐπιφέρεσθαι. Probably ἀπο-

Ibid. σονδάρια and σιμικίνθια are both Latin words. Sudarium signified properly linteum quo sudor detergitur, and then any cloth: see Luke xix. 20, John xi. 44, xx. 7. Semicinctium answers exactly to our word apron.

13. Tures ano. Probably tures

Ibid. έξορκιστών. For these

exorcists see Josephus Antiq. VIII 2, 5. Luke xi. 19.

14. ἀρχιερέως. There was no high priest, properly so called, of the name of Sceva. He may have been one of the heads of the twenty-four courses, and the chief of the priests then living at Ephesus.

16. καὶ κατακυριεύσας αἰτῶν. Most MSS, read κατακυριεύσας ἀμφοτέρων, 19 καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἰκανοὶ δὲ τῶν Α. D. τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους 49-51- κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὖρον ἀργυρίου μυριάδας πέντε.

20 ° ούτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὕξανε καὶ α 6. 7. et 12. 24. Esa. τοχυεν. "55. 11.

21 b ' $\Omega\Sigma$ δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Α. D. πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ 'Αχαΐαν, πο- $_{b}$ $_{Rom. 15}^{52}$. ρεύεσθαι εἰς 'Ιερουσαλὴμ, εἰπὼν, " Ότι μετὰ τὸ γε- 25 .

22" νέσθαί με έκεῖ, δεῖ με καὶ 'Ρώμην ἰδεῖν." " Αποστεί - Rom. 16.
λας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων 4. 20.
αὐτῷ, Τιμόθεον καὶ "Εραστον, αὐτὸς ἐπέσχε χρόνον

23 είς την 'Ασίαν. d'Εγένετο δε κατά τον καιρον εκείνου d 2 Cor. 1.

24 τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. [°]Δημήτριος γάρ[°] 16. 16. τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς ᾿Αρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην[°] 25 οῦς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας,

είπεν, "'Ανδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργα-

26" σίας ή εὐπορία ήμων έστι καὶ θεωρείτε καὶ ἀκού- Psal. 115.
" ετε ὅτι οὐ μόνον Ἑφέσου, ἀλλὰ σχεδὸν πάσης

19. περίεργος signified properly prater rem curiosus: then in rebus humanæ menti imperviis male curiosus. Horace uses curiosus so in Epod. XVIII. 25. The Ephesian letters, orcharacters, were celebrated in magic.

Ibid. appropior. About 16141. if we understand Roman denarii: or 62501. if we take it to mean the Jewish siclus.

21. τθετο πορεύεσθαι. So Ælian τθηκα τρείν, statui dicere. Hist. Animal. II. 11. Compare with this verse 1 Cor. xvi. 4, 5. 22. χρόνου. He meant to stny till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. τῆς ὁδοῦ. See ix. 2. xxii. 4. xxiv. 14.

24. raovs. The vals meant properly a shrine inclosing a statue. See Herodot. II. 63. Hence it came to signify a small portable shrine.

24, 25. The ἀργυροκόπος was the silversmith, who received orders for these shrines: he employed factors or tradesmen, τεχνίτας, whose labourers or ἐργάται made the shrines.

4. 10.

A. D. "της 'Ασίας ὁ Παῦλος οδτος πείσας μετέστησεν 52. " ϊκανὸν ὅχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν

" γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῶν τὸ 27

" μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά" λης θεᾶς 'Αρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι.

κης νεας πητεμιούς κερον εις ουθεν καγιστηναι, μέλλειν δε και καθαιρείσθαι την μεγαλειότητα αὐ-

" της, ην όλη η 'Ασία καὶ η οἰκουμένη σέβεται."

' Ακούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον 28 $^{20.4.et}$ 6 λέγοντες, " Μεγάλη ἡ ' Αρτεμις ' Εφεσίων." 8 Καὶ 29

κεγούτες, πιεγαλή η Αρτεμις Εφεσιωύ. - Και 19 έπλήσθη ή πόλις όλη συγχύσεως ώρμησάν τε όμο- θυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ 'Αρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, 30 οὐκ εἴων αὐτὸν οἱ μαθηταί. τινὲς δὲ καὶ τῶν 'Ασιαρ-31 χῶν ὅντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἐαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν 32 οὖν ἄλλό τι ἔκραζον ἢν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ἤδεισαν, τίνος ἔνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ ὅχλου προεβίβασαν 'Αλέξαν-33

δρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων ὁ δὲ ἸΑλέ $^{\rm h}$ 12. 17. et ξανδρος $^{\rm h}$ κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι 21. 40.

28. Μεγάλη. So Aristides speaks of the people of Smyrna crying out, *Great is Esculapius*, Serm. Sacr. II. p. 520.

29. 'Αρίσταρχον, a native of Thessalonica, xx. 4. xxvii. 2. συνεκδήμους, who had left their own country together with Paul.

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τὸν ἄρχοντα, because the baths were not heated. Vit. Apol.

I. 16. and of Apollonius convening all the population in the theatre, IV. 10.
31. 'Ασιαρχῶν. There were

three Asiarchs of the three confederate cities of Asia Minor: but they had little else to do than to preside over the games at Ephesus. See Biscoe, p. 277.

33. προεβίβασαν. Many MSS. read συνεβίβασαν.

34 τω δήμω, επιγνόντων δε ότι Ιουδαίος έστι, φωνή έγενετο μία εκ πάντων, ως επί ώρας δύο κραζόντων, 35 " Μεγάλη ή "Αστειμς 'Εφεσίων." Καταστείλας δέ ο γραμματεύς τον όχλον, φησίν, "'Ανδρες 'Εφέσιοι, " τίς γάρ έστιν ἄνθρωπος, δε ου γινώσκει την Έφε-" σίων πόλιν νεωκόρον ούσαν της μεγάλης θεας 'Αρ-36" τέμιδος καὶ τοῦ Διοπετοῦς; άναντιρρήτων οὖν ὄν-" των τούτων. δέον έστιν ύμας κατεσταλμένους ύπ-37" άργειν, καὶ μηδέν προπετές πράττειν. ήγάγετε γάρ " τους ανδρας τούτους, ούτε ιεροσύλους ούτε βλασ-38" φημούντας την θεαν ύμων. εί μεν οδν Δημήτριος " καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν, " ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσίν εγκαλείτω-39 " σαν άλλήλοις. εὶ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῆ 40 " έννόμω έκκλησία έπιλυθήσεται. καὶ γὰρ κινδυνεύ-" ομεν έγκαλεισθαι στάσεως περί της σήμερον, μη-" δενὸς αἰτίου ὑπάργοντος περὶ οὖ δυνησόμεθα ἀπο-41 " δοῦναι λόγον τῆς συστροφῆς ταύτης." Καὶ ταῦτα

34. The reading seems to be improves, the nominative absolute.

είπων, απέλυσε την έκκλησίαν.

35. γραμματεύς. Apollonius wrote, 'Εφεσίων γραμματεῦσι, Epist. XXXII. See Biscoe, p. 279.

Ibid. νεωκόρον. This signified properly a person who swept the temple, then the ædituus, who took care of the temple: and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius de urbibus Neocoris. Θεῶς is perhaps an interpolation.

Ibid. Διοπετοῦς. Which fell from heaven. The statue is mentioned by Pliny, XVI. 79. It was of Diana.

38. ἀγόραιοι. That the word should be accented thus, and not ἀγοραῖοι, is said by Casaubon, Salmasius, Raphel, Krebsius. See also Wolfius, and Suicer. in v. We are probably to understand ἡμίραι, days for trying causes.

Ibid. ἀνθύπατοι. Though this is in the plural, he probably only meant to say, that such causes are always decided by

ί ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκα- 20 A. D. λεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμεi 1 Tim. 1. νος, έξηλθε πορευθήναι είς την Μακεδονίαν. διελθών 2

δε τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγω

πολλώ, ήλθεν είς την Ελλάδα ποιήσας τε μήνας 3 53. τρείς. γενομένης αὐτῷ ἐπιβουλης ὑπὸ τῶν Ἰουδαίων.

μέλλοντι ανάγεσθαι είς την Συρίαν, ενένετο γνώμη * 16.1. et τοῦ ὑποστρέφειν διὰ Μακεδονίας. * συνείπετο δὲ αὐ-4

19. 29. et τω άγρι της 'Ασίας Σώπατρος Βεροιαίος' Θεσσα-21. 29. et 27. 2. Col. λονικέων δε 'Αρίσταργος και Σεκοῦνδος, και Γάιρο 4. 7, 10. Eph. 6. 21.

the proconsuls. There was only one proconsul at Ephesus, and the Syriac version uses the singular.

CHAP. XX.

1. προσκαλεσάμενος. Many MSS, read peramentageros, and παρακαλέσας before ασπασάμενος.

2. τὰ μέρη ἐκεῖνα. He was at Troas, 2 Cor. ii. 12, 13. and Titus met him in Macedonia, vii. 6. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. Έλλάδα. Hellas is here opposed to Macedonia, as in Arrian, ή Έλλήνων μέν ἀφέξη, Μακεδόσι δε προσθήσεις τήνδε την ατιμίαν; Exped. Alex. IV. 11, 14. and Q. Curtius, "Nec Ma-" cedonum hæc erat culpa, sed " Græcorum," VIII. 5, 7.

3. ποιήσας, the nominative absolute for ποιήσαντι. So Arrian, καὶ ιδών τε ταπεινώς διακειμένους, καὶ ἀκούσας σύν οἰμωγή των πολλών βοώντων, καὶ αὐτῷ προχείται δάκρυα. Exped. Alex. VII.

Ibid. μηνας τρείς. He wintered at Corinth, and there wrote his Epistle to the Romans.

4. συνείπετο. This seems to refer only to Sopater: for the rest did not literally accompany S. Paul till after he had come to Troas, nor did they all go only as far as Asia: Trophimus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. Σώπατρος, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom, xvi. 21. Many MSS. read Σώπατρος Πύρρου.

Ibid. Θεσσαλονικέων. Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. Гаїог. Caius a Macedonian is mentioned xix. 20, which has led some persons to read Δερβαίος δέ Τιμύθεος.

Δερβαίος καὶ Τιμόθεος, Ασιανοί δὲ Τυχικὸς καὶ Τρό- Α. D. ε φιμος, ούτοι προελθόντες έμενον ήμας έν Τρωάδι 6 ήμεις δε έξεπλεύσαμεν μετά τὰς ήμερας των ἀζύμων 12, 20. από Φιλίππων, καὶ ήλθομεν πρὸς αὐτοὺς εἰς τὴν Τρω-Titus 3. 12. άδα άγρις ημερών πέντε, ού διετρίναμεν ημέρας έπτά. 7 Εν δέ τη μια των σαββάτων, συνηγμένων των μα-12. 42, 46. θητών του κλάσαι άρτον, ὁ Παυλος διελέγετο αυτοίς, 16. et 11. μέλλων έξιέναι τη έπαύριον, παρέτεινέ τε τον λόγον αμέγρι μεσονυκτίου. ήσαν δε λαμπάδες ικαναί εν τώ ο ύπερώω ού ήσαν συνηγμένοι, καθήμενος δέ τις νεανίας ονόματι Εύτυνος έπὶ της θυρίδος, καταφερόμενος ύπνω βαθεί, διαλεγομένου τοῦ Παύλου έπὶ πλείον, κατενεχθείς από του υπνου, έπεσεν από του τριστέγου 10 κάτω, καὶ ήρθη νεκρός. "καταβάς δὲ ὁ Παῦλος ἐπέ- m , Reg. πεσεν αυτώ, καὶ συμπεριλαβων είπε, "Μὴ θορυβείσθε 17, 21. 11" ή γαρ ψυχή αυτοῦ έν αυτώ έστιν." 'Αναβάς δέ 34. καὶ κλάσας άρτον καὶ γευσάμενος, εφ' ικανόν τε όμι-12 λήσας άχρις αύγης, ουτως έξηλθεν. ήγαγον δέ τον 13 παίδα ζώντα, καὶ παρεκλήθησαν ου μετρίως. 'Ημείς δέ προελθόντες έπὶ τὸ πλοίον, ἀνήχθημεν είς την Ασσον, έκείθεν μέλλοντες άναλαμβάνειν τον Παύλου ούτω γαρ ην διατεταγμένος, μέλλων αυτός πεζεύειν. 14 ώς δε συνέβαλεν ήμιν είς την Ασσον, αναλαβόντες

Ibid. Τρόφιμος was an Ephesian, xxi. 29.

ήμας. S. Luke here resumes the first person plural, which he had not used since xvi. 17. It is probable therefore that he had staid all this time at Philippi.

6. ἀζύμων. Easter this year fell on the 23rd of March.

 Many MSS. read συνηγμένων ήμών κλάσαι.

8. ησαν συν. Probably ημεν

καταφερόμενος—κατενεχθείς.
 The former implies the progress of his drowsiness, the latterhis being completely overcome by it.

11. outws. See Raphel ad 1.

Δ. D. αὐτὰν ψλθυμεν εἰς Μιτυλήνην κἀκείθεν ἀποπλεύ-15
συντες, τῆ ἐπικίση κατιρτήσυμεν ἀντικρὰ Χίου. τῆ
δὲ ἐτέρα πυρεβάλομεν εἰς Σάμων καὶ μείναντες ἐν
τ. 11. 12. Τρωγελλίμ, τῆ ἐχομένη ἤλθομεν εἰς Μίλητον. πἔ-16
κρινε γὰρ ὁ Παϊλος πυραπλεῦσαι τὴν Ἐφεσον, ὅπως
μὴ γένηται αὐτῷ χρουστριβήσαι ἐν τῆ ᾿Ασία. ἔσπευδε
γὰρ, εἰ δινατὸν ἔν εἰστῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

'Απὸ δὲ τῆς Μιλήτου πέμψας εἰς Εφεσον, μετ-17
-19 10. εκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. °ώς δὲ 18
παρεγένωτο πρὸς αὐτὸν, εἰπεν αὐτοῖς, " Ύμεῖς ἐπί" στασθε, ἀπὸ πρώτης ἡμέρας ἀφ΄ ῆς ἐπέβην εἰς τὴν
" ᾿Ασίαν, πῶς μεθ΄ ὑμῶν τὸν πάντα χρόνον ἐγενόμην,
" δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης 19
" καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάν" των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων · ὡς οὐ-20
" δὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγ" γείλαι ὑμῦν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ οἴ
P Μετ. 1. " κους, βιαμαρτυρόμενος Ἰουδαίοις τε καὶ Ελλησι 21
1ς. Luc. 24. " τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν

16. expure. Most MSS. read respires.

Ibid. Herrmoorns. It fell this year on the 13th of May.

17. πρεσβιτέρους. In v. 28. they are called ἐπίσκοποι. It appears also from 1 Tim. iii. 1. that there were then ἐπίσκοποι at Ephesus, and that Timothy had power to ordain them, v. 22. Perhaps the distinction did not yet exist: all πρεσβύτεροι were literally and by their office ἐπίσκοποι, and of these there were many at Ephesus: but

Timothy was the bishop, in the modern sense of the term, having authority over the presbyters.

19. πολλών is perhaps an interpolation.

20. δημοσία καὶ κατ' οίκους, in the place where the delegates from the different congregations met, and in the houses where these different congregations were held. See Mosheim de rebus ante Const. Cent. I. 37.

22 " Κύριον ήμων Ίησοῦν Χριστόν, καὶ νῦν ίδου, ένω

" δεδεμένος τω πνεύματι πορεύομαι είς Ίερουσαλημ.

23" τὰ ἐν αὐτῆ συναντήσοντά μοι μὴ είδως, ٩πλην ὅτις 21.4, 11. " το πνεύμα το άγιον κατά πόλιν διαμαρτύρεται λέ-

24 " γον, "Ότι δεσμά με καὶ θλίψεις μένουσιν. 'άλλ' 121.13.

" οὐδενὸς λόγον ποιούμαι, οὐδὲ ἔχω την ψυχήν μου

" τιμίαν έμαυτώ, ώς τελειώσαι τον δρόμον μου μετά

" χαράς, καὶ τὴν διακονίαν ἡν ἔλαβον παρὰ τοῦ Κυ- • Gal. 1. 1.

" ρίου Ἰησοῦ, διαμαρτύρασθαι το εὐαγγέλιον της γά-

25 " ριτος του Θεού. καὶ νύν ίδου, έγω οίδα, ότι ουκέτι

" όψεσθε το πρόσωπον μου ύμεις πάντες, έν οις

26" διηλθον κηρύσσων την βασιλείαν του Θεού. διο

" μαρτύρομαι υμίν έν τη σήμερον ημέρα, ότι καθαρός

- 27 " έγω από του αίματος πάντων' "ού γαρ υπεστειλά- " Lnc. 7. " μην τοῦ μὴ ἀναγγείλαι ὑμιν πᾶσαν τὴν βουλὴν τοῦ :1.
- 28" Θεού. προσέχετε οὖν έαυτοῖς καὶ παντὶ τῶ ποιμ- 1 Petr. 5. " νίφ, ἐν ῷ ὑμᾶς τὸ πνεῦμα τὸ ἄγιον ἔθετο ἐπισκό- 1, 2, et 4. "πους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἡν περι- 1.1. Ερί. 1. 29 " εποιήσατο διὰ τοῦ ἰδίου αἴματος. "ἐγὰ γὰρ οἴδα 14. 1 Pet. 1.

" τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύ- 5.9.

22. δεδεμένος τῷ πνεύματι. Spiritu munitus, firmatus et quasi circumligatus, Alberti, Palairet points it ral vur éya dedeuivos, τῷ πνεύματι πορεύομαι. But see ver. 23. xxi. 4.

25. This seems to imply that S. Paul never visited Ephesus after this time: unless he meant that all of them would not see him again; and there was at least an interval of four years before he could have been at Ephesus. See ver. 38. Tov Ocov is perhaps an interpolation.

28. Ocov-aimaros. The blood

must be referred to Christ, who Matt. 7.15is plainly called God: but many MSS. read suplow for Ocov. The Vatican MS. however has Ocov. and the church of God occurs eleven times in the New Testament, but the church of the Lord not once. The reading seems to be aiwards rob idiov.

29. apifir. This word generally means arrival; here it means departure, as in Demosthenes De Pace, p. 58. L. de Dieu. But it may mean, after this my visit to you.

" κοι βαρείς είς ύμας, μη φειδόμενοι του ποιμνίου 53. " καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦν-10 X 1. 17. Psal. 41.9. " τες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὁπί-Matt. 26. " σω αύτων. γδιο γρηγορείτε, μνημονεύοντες ότι τρι-31 21. 1 Joh. 2. 19. " ετίαν νύκτα και ήμεραν ούκ έπαυσάμην μετά δακy 19. 10. 2 Eph. 1.18. " ρύων νουθετών ένα έκαστον. * καὶ τανῦν παρατίθε- 32 " μαι ύμας, άδελφοί, τῶ Θεῶ καὶ τῶ λόγω της γά-" ριτος αὐτοῦ, τῶ δυναμένω ἐποικοδομῆσαι καὶ δοῦναι " ύμιν κληρονομίαν έν τοις ήγιασμένοις πάσιν. "άρ-33 a r Sam. 12.3.1 Cor. " γυρίου ή χρυσίου ή ίματισμοῦ οὐδενὸς ἐπεθύμησα" 11.9. et 12. " αυτοί δε γινώσκετε ὅτι ταις χρείαις μου καὶ τοις 34 13. b 18. 3. ο 18. 3. 1 Cor. 4.12. " οὐσι μετ' έμοῦ ὑπηρέτησαν αὶ χείρες αὕται. πάντας 1 Thess. 2. " ὑπέδειξα ὑμίν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβά-9. 2 Thess. 3. 8. " νεσθαι των άσθενούντων, μνημονεύειν τε των λό-" γων του Κυρίου Ίησου, ότι αυτός είπε, Μακάριον " έστι διδόναι μαλλον ή λαμβάνειν." · Καὶ ταῦτα 36 c 21. 5. είπων, θείς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. Ίκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ 37 έπιπεσόντες έπὶ τον τράχηλον τοῦ Παύλου, κατεφίλουν αυτόν οδυνώμενοι μάλιστα έπὶ τῶ λόγω ὧ εί-38 ρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρείν, προέπεμπον δὲ αὐτὸν εἰς τὸ πλοίον.

30. τοὺς μαθητὰς means the disciples, i. e. Christians: many of whom after the death of S. Paul were seduced to embrace the errors of the Gnostics. See 2 Thess. ii. 3. 1 Tim. iv. 1.

31. Tpuriar. See note at xix.

34. Compare 1 Cor. iv. 12.

which Epistle was written from Ephesus.

'ΩΣ δὲ ἐγένετο ἀναγθηναι ήμας ἀποσπασθέντας 21

35. των ἀσθενούντων. Chrysostom took it to mean the poor, and so Raphel.

Ibid. Maxápior. For this saying, which is not recorded by the Evangelists, see Fabricius, Cod. Apoc. N. T. p. 322.

άπ' αυτών, ευθυδρομήσαντες ήλθομεν είς την Κών, Α. D. 2 τη δε έξης είς την 'Ρόδον, κάκειθεν είς Πάταρα, και ευρόντες πλοίον διαπερών είς Φοινίκην, επιβάντες 3 ανήχθημεν. αναφάναντες δε την Κύπρον, και καταλιπόντες αυτήν εύώνυμον, έπλέρμεν είς Συρίαν, καί κατήνθημεν είς Τύρον έκεισε γαρ ην το πλοιον άπο-4 Φορτιζόμενον τον γόμον. εκαὶ άνευρόντες τους μαθη- e ver. 12. τας, επεμείναμεν αυτοῦ ἡμέρας επτά οίτινες τῶ Παύ- et 20. 23. λω έλενον διά του πνεύματος, μη άναβαίνειν είς 'Ιες ρουσαλήμι. Τότε δε εγένετο ήμας εξαρτίσαι τας ήμε- 1 20. 36. ρας, έξελθόντες έπορευόμεθα, προπεμπόντων ήμας πάντων σύν γυναιξί και τέκνοις έως έξω της πόλεως. καὶ θέντες τὰ γόνατα ἐπὶ τὸν αίγιαλὸν προσπυξά-6 μεθα. καὶ ἀσπασάμενοι άλλήλους, ἐπέβημεν είς τὸ 7 πλοίον, έκείνοι δε υπέστρεψαν είς τὰ ίδια. 'Ημείς δε τον πλούν διανύσαντες από Τύρου κατηντήσαμεν είς Πτολεμαίδα, και άσπασάμενοι τους άδελφους έμείνα-8 μεν ημέραν μίαν παρ' αὐτοῖς. τη δὲ ἐπαύριον ἐξελθόντες οι περί τὸν Παῦλον ηλθον είς Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον εΦιλίππου τοῦ εὐαγ- ε 6. ε. et 8. γελιστού, του όντος έκ των έπτα, έμείναμεν παρ Eph. 4.11. ο αυτώ. Ατούτω δε ήσαν θυγατέρες παρθένοι τέσσαρες η 2.17. 10 προφητεύουσαι. 'έπιμενόντων δε ήμων ήμερας πλεί- Joel. 2. 28. ους, κατηλθέ τις από της Ιουδαίας προφήτης ονόματι

CHAP. XXI.

3. We should probably read disaparetes την Κύπρον. There is a phrase somewhat similar in Lucian, τηλικούτον ἄχθος ἐπικείμενος. Necyomant. vol. I. p. 480.

8. οί περὶ τὸν Παῦλον is perhaps an interpolation, Ibid, Φιλίππου. See viii. 40. 9. θυγατέρες. Clement of Alexandria says, that his daughters married, vol. I. p. 535. Sozomen says, that they raised a person from the dead, VII. 27. but see Reliq. Sacr. vol. I. p. 30, 378.

Α. D. "Αγαβος. καὶ ἐλθῶν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην 11

53.

τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πό
κτετ. 33.

εἰ 20. 23.

δας εἶπε, " Τάδε λέγει τὸ πνεῦμα τὸ ἄγιον, Τὸν ἄν
" δρα, οὖ ἐστιν ἡ ζώνη αὖτη, οὕτω δήσουσιν ἐν Ἱε
" ρουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας

" ἐθνῶν." 'Ως δὲ ἡκούσαμεν ταῦτα, παρεκαλοῦμεν 12

ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς

1 20. 24. Ἱερουσαλήμ. Ἰἀπεκρίθη δὲ ὁ Παῦλος, " Τί ποιεῖτε 13

" κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν;

" ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς

" Ίερουσαλημ έτοίμως έχω υπέρ τοῦ ὀνόματος τοῦ m Matt. 6. " Κυρίου Ἰησοῦ." m Mη πειθομένου δὲ αὐτοῦ, ήσυ-14 10. Luc. 11. 2. et 22. 42. χάσαμεν εἰπόντες, "Τὸ θέλημα τοῦ κυρίου γενέσθω."

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε-15 βαίνομεν εἰς Ἱερουσαλήμ. συνῆλθον δὲ καὶ τῶν μαθ-16 ητῶν ἀπὸ Καισαρείας σὺν ἡμίν, ἄγοντες παρ' ῷ ξεν-ισθῶμεν, Μνάσωνί τινι Κυπρίφ, ἀρχαίφ μαθητῆ.

ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμέ-17

15. 13. νως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. τῆ δὲ ἐπιούση εἰσήει 18

6 Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς, 19
ἐξηγεῖτο καθ ἐν ἔκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς

ο Rom. 10. ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες 20
2. Gal. 1.

10. "Ayaβos. See xi. 28.

 11. Many MSS. read δήσας ξαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας.
 15. ἀποσκευασάμενοι. Probably

έπισκευασάμενοι.

14.

16. dyoves κ. τ. λ. either, bringing with them one Mnason a Cyprian, with whom we might lodge: or, bringing us to one Mnason, with whom &c. Wolfius

prefers the former, which is perhaps too Attic: Grotius and Valckenaer support the latter.

18. Ἰάκωβον. James the bishop of Jerusalem. See note at xii. 17. It would appear from this verse, that none of the apostles were now in Jerusalem.

έδοξαζον τον κύριον είπον τε αυτώ, " Θεωρείς, Α. D. " άδελφε, πόσαι μυριάδες είσιν Ιουδαίων των πεπι-

" στευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρ-

21 " γουσι. κατηγήθησαν δέ περί σοῦ, ὅτι ἀποστασίαν

" διδάσκεις άπο Μωσέως τους κατά τὰ έθνη πάντας

" Ιουδαίους, λέγων μη περιτέμνειν αύτους τὰ τέκνα,

22 " μηδέ τοις έθεσι περιπατείν. τί οδν έστι; πάντως

" δεί πλήθος συνελθείν άκούσονται γαρ ότι έλήλυ-

23 " θας. Ρτούτο οθν ποίησον, ο σοι λέγομεν είσιν 18.18. " ήμιν ανδρες τέσσαρες εύχην έχοντες εφ' έαυτων 13, 18.

24" τούτους παραλαβών άγνίσθητι σύν αύτοις, και δα-

" πάνησον έπ' αυτοῖς, "να ξυρήσωνται την κεφαλην,

" καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐ-

" δέν έστιν, άλλα στοιχείς και αύτος τον νόμον φυ-

25 " λάσσων, 9 περί δε των πεπιστευκότων έθνων ήμεις 915. 20, 29.

" έπεστείλαμεν, κρίναντες μηδέν τοιούτον τηρείν αύ-

" τους, εὶ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον

Ocor: and er rois loudaious for Loudains.

21. Edeou, Such as abstaining from blood, things stran-

gled. &c.

24. ἀγνίσθητι. This is the word used for the separation of a Nazarite in Numb, vi. It does not allude to the purification at the end of the vow, but to their abstaining and keeping themselves pure from certain things during the vow.

Ibid. danávyorov en abrois. When the vow was ended, the person was to make an offering, Numb. vi. 14, 15. and it sometimes happened, that persons were not able to provide these offerings, and therefore

20. τον κύριον. Probably τον could not be released from their vow. S. Paul now took upon him to defray this expense. See Josephus, Antiq. XIX. 6, 1, de

Bel. Jud. II. 15, 1.

Ibid. ΐνα ξυρήσωνται. They were not to shave their heads during the continuance of the vow, Numb. vi. 5; so that these persons had been waiting since the continuance of their vow, and not being able to provide the offering, they could not cut their hair. The phrase, in Evρήσωνται, is therefore equivalent to, that they may end their vow. Maimonides mentions the saying, Mihi incumbit, ut radatur Naziræus per me. The best MSS. read yv6σονται.

25. τηρείν - φυλάσσεσθαι.

Α. D. " καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν." Τότε ὁ 26 Παύλος παραλαβών τους ανδρας, τη έχομένη ημέρα τ 24. 18. Ναπ. 6. 13. σύν αυτοίς άγνισθεις είσηει είς το ιερον, διαγγέλλων F 24. 18. την έκπληρωσιν των ημερών του άγγισμου, έως οδ προσηνένθη ύπερ ένος εκάστου αυτών ή προσφορά. ώς δε εμελλον αι επτά ημέραι συντελείσθαι, οι άπο 27 της 'Ασίας 'Ιουδαίοι θεασάμενοι αυτον έν τω ίερω. συνέγεον πάντα τον ογλον, και έπέβαλον τας γείρας έπ' αυτον, κράζοντες, " "Ανδρες 'Ισραηλίται, βοηθείτε, 28 " οὖτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ " νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ δι-" δάσκων" έτι τε καὶ "Ελληνας εἰσήγαγεν εἰς τὸ " ίερον, καὶ κεκοίνωκε τον άγιον τόπον τοῦτον." * Ησαν γὰρ προεωρακότες Τρόφιμον τον Εφέσιον 20 8 20. 4. 2 Tim. 4. έν τη πόλει συν αυτφ, ον ενόμιζον ότι είς το ίερον 20. εἰσήγαγεν ὁ Παῦλος. Εκινήθη τε ή πόλις όλη, καὶ 30 t 26. 21. έγένετο συνδρομή τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ Παύλου, είλκον αυτον έξω του ιερού και ευθέως

έκλείσθησαν αι θύραι. ζητούντων δε αὐτον ἀποκτεί-31 ναι, ἀνέβη φάσις τῷ χιλιάρχω τῆς σπείρης, ὅτι ὅλη

There is a difference between these words. The Gentiles were not bound to keep these customs: but they were advised to guard against certain causes of offence. See xv. 21.

26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

27. ξμελλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one

of these, but probably without reason, vol. I. p. 112.

28. κεκοίνωκε. Philo Judæus says, θύνατος ἀπαραίτητος ώρεσται κατά τῶν εἰς τοὺς ἐντὸς περιβόλους παρελβόντων τῶν οὐχ ὁμοεθνῶν, vol. II. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχφ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, καθὰ δὲ συνήστο ταίς τοῦ ἰεροῦ στοαῖς, εἰς ἀμφοτίρας εἰχε καταβάσεις, δι' ων κατιώντες οἱ φρουροὶ, (καθήστο γὰρ

32 συγκέχυται 'Ιερουσαλήμ· δε έξ αὐτῆς παραλαβών Α. D. στρατιώτας καὶ έκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώ-

33 τας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. ^ατότε ἐγγίσας ^{α νει. 11}. ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἃν εἴη, καὶ τί ἐστι

34 πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὅχλῷ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον,

35 ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὅχλου.

36 τηκολούθει γὰρ τὸ πληθος τοῦ λαοῦ κράζον, " Αἰρε τ 22. 22. Lac. 23. 18.
" αὐτόν."

Joh. 19. 15.

37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, "Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε;" 'Ο δὲ ἔφη, " Ἑλληνιστὶ γινώσκεις;

38" οὐκ ἄρα σὰ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμε-"ρῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον

39 " τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;" Εἶπε τ 9.11, 30. δὲ ὁ Παῦλος, "Ἐγὰ ἄνθρωπος μέν εἰμι Ἰουδαῖος "Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολί-

del έπ' αὐτῆς τάγμα 'Ρωμαίων,) καὶ διιστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἰορταῖς τὰν δῆμον, ὡς μῆ τι νεωτερισθείη, παρεφύλαττον. De Bel. Jud. V. 5, 8.

34. ἐβόων. Many MSS. read ἐπεφώνουν.

Ibid. παρεμβολήν. Quarters for the soldiers. The tower of Antonia. Beza, L. de Dieu.

35. ἀναβαθμούς. Josephus, as quoted at ver. 31, mentions the καταβάσεις.

38. Alyúnrios. Josephus menvol. 1. tions this impostor approaching Jerusalem with thirty thousand men. From S. Luke's expression léayayàr, we may perhaps infer that these four thousand sicarii were induced to follow him from Jerusalem. Antiq. XX. 8, 6. De Bel. Jud. II. 13, 5. Josephus also mentions the rise of these sicarii.

39. οδε ἀσήμου. Xenophon calls Tarsus πόλιν της Κιλικίας μεγάλην και εὐδαίμονα; and Josephus says of it, Ταρσός γάρ

M III

A. D. "της· δέομαὶ δέ σου, ἐπίτρεψόν μοι λαλησαι πρὸς 53· "τὸν λαόν."

z 12. 17. et 13. 16. et 19. 33.

*'Επιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὰς ἐπὶ με τῶν ἀναβαθμῶν κατέσεισε τῆ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῆ Ἑβραίδι διαλέκτφ, λέγων, ""Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκού-2 σαντες δὲ ὅτι τῆ Ἑβραίδι διαλέκτφ προσεφώνει αὐ-

* 5. 34. et τοις, μάλλον παρέσχον ήσυχίαν. καί φησιν, * * Έγω 3 9. 11. et 21. 39. 2 Cor. " μέν εἰμι ἀνὴρ Ἰουδαίος, γεγεννημένος ἐν Ταρσῷ 11. 22. Gal. 1. 14. " τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῆ πόλει ταύτη Rom. 10. 2. " παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ

" ἀκρίβειαν τοῦ πατρφου νόμου, ζηλωτης ὑπάρχων b 8. 3. et 9. " τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον b ὁς 4 1. et 26. 9.
1 Cor. 15. 9. " ταύτην την ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων Gal. 1. 13. " καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖε 9. 2. et 26. " κας, ° ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ 5

"πρεσβυτέριον: παρ' ων καὶ έπιστολας δεξάμενος

"προς τους άδελφους, είς Δαμασκον επορευόμην,
"ἄξων καὶ τους έκεισε ὅντας δεδεμένους είς Ἱερου-

49.3. et 26. " σαλημ, ΐνα τιμωρηθώσιν. " Εγένετο δέ μοι πορευο-6

12. 1 Cor. 15.8. 2 Cor.

12. 2.

παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq. I. 6, 1. Stephanus Byz. calls it ἐπισημοτάτη.

CHAP. XXII.

3. Γαμαλιήλ. See v. 34. Josephus speaks of him as πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἰρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεία διαφέρειν. Vita, 38. S. Paul had been educated at Jerusalem ἐκ νεότητος, xxvi. 4.

Ibid. Ζηλωτής τοῦ Θεοῦ is used by Arrian, *Epictet*. II. 14. See xxi. 20.

5. δ ἀρχωρεύs. He seems to mean the high priest who had given him the letters to Damascus, who was probably Caiaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that μαρτυρεί is the future.

Ibid. πρὸς τοὺς ἀδελφούς. In ix. 2. it is πρὸς τὰς συναγωγάς.

μένφ καὶ ἐγγίζοντι τῆ Δαμασκῷ περὶ μεσημβρίαν Α. D.
 ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἰκανὸν 53.

7" περί έμέ " έπεσον τε είς το έδαφος, και ήκουσα 26.14,15.

" φωνής λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;

8" Έγω δε απεκρίθην, Τίς εί, κύριε; Είπε τε πρός

" με, Έγω είμι Ίησους ὁ Ναζωραίος, ον συ διώκεις.

9" Οἱ δὲ σὺν ἐμοὶ ὅντες τὸ μὲν φῶς ἐθεάσαντο, καὶ 19.7.

" ἔμφοβοι ἐγένοντο' την δὲ φωνήν οὐκ ήκουσαν τοῦ

10 " λαλουντός μοι. Είπον δέ, Τί ποιήσω, κύριε; 'Ο δέ

" κύριος εἶπε πρός με, 'Αναστὰς πορεύου εἰς Δαμα-

" σκόν κάκει σοι λαληθήσεται περί πάντων ων τέ-

11 " τακταί σοι ποιήσαι. 'Ως δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς

" δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν

12" συνόντων μοι, ήλθον είς Δαμασκόν. Β' Ανανίας δέε 9.17.

" τις, ἀνήρ εὐσεβής κατὰ τὸν νόμον μαρτυρούμενος

13" ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν

" πρός με καὶ έπιστας είπε μοι, Σαούλ άδελφε, άνά-

" βλεψον' καγώ αυτή τη ώρα ανέβλεψα είς αυτόν.

14 " h ὁ δὲ είπεν, 'Ο Θεος τῶν πατέρων ἡμῶν προεχει- h 3. 14, et

" ρίσατό σε γνώναι το θέλημα αὐτοῦ, καὶ ἰδεῖν τον 16. 1 Joh.

" δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐ-2.1.

15" τοῦ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους,

16" ων εώρακας καὶ ήκουσας. καὶ νῦν τί μέλλεις; ι Μαιι. 3.

" άναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας 1. 4. Luc.

17" σου, ἐπικαλεσάμενος τὸ ὅνομα τοῦ κυρίου. k Έγέ $^{-\frac{3}{8}\cdot\frac{3}{9}\cdot\frac{3}{26}}$.

" νετο δέ μοι ὑποστρέψαντι είς Ίερουσαλήμ, καὶ προσ-

" ευχομένου μου έν τῷ ἱερῷ, γενέσθαί με έν ἐκστάσει,

18" καὶ ίδειν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε

12. εδσεβήε. Many MSS. ἐπιθεὶς τὰς χείρας. read εὐλαβής. 16. τοῦ κυρίου. Probably αὐ-13. ἐπιστάς. In ix. 17. it is τοῦ. 8. 1.

Α. D. " έν τάγει έξ Ίερουσαλήμι διότι ου παραδέξονταί " σου την μαρτυρίαν περί έμου. Κάγω είπον, Κύριε, 19 1 ver. 4. " αυτοί επίστανται, ότι ένω ήμην φυλακίζων και δέ-

" ρων κατά τὰς συναγωγάς τοὺς πιστεύοντας ἐπὶ σέ m 7. 58. et " m καὶ ὅτε ἐξεγεῖτο τὸ αἶμα Στεφάνου τοῦ μάρτυρος 20 " σου, καὶ αυτὸς ήμην έφεστως καὶ συνευδοκών τη

" άναιρέσει αὐτοῦ, καὶ Φυλάσσων τὰ ἰμάτια τῶν ἀν-

1 9. 15. et " αιρούντων αυτόν. "Καὶ είπε πρός με, " Πορεύου, 21 13. 2. Gal. 1. 15. " ὅτι ἐγὰ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε."

et 2. 8. ο "Ηκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ 22 Eph. 3. 8. 1 Tim. 2. 7. έπηραν την φωνήν αυτών, λέγοντες. "Αίρε άπο της 2 Tim. 1. 0 21. 36.

" γης του τοιούτον ου γαρ καθήκου αυτον (ην." Κραυγαζόντων δε αύτων, καὶ ριπτούντων τὰ ιμάτια, 23 καὶ κονιορτον βαλλόντων είς τον άερα, εκέλευσεν αυ- 24 τον ο χιλίαρχος άγεσθαι είς την παρεμβολήν, είπων μάστιξιν άνετάζεσθαι αὐτὸν, ίνα ἐπιγνῷ δί ἡν αἰτίαν

» 16. 37. ούτως επεφώνουν αυτώ. Pώς δε προέτεινεν αυτόν τοις 25 ιμάσιν, είπε προς τον έστωτα έκατόνταργον ο Παῦλος, "Εὶ ἄνθρωπον 'Ρωμαίον καὶ ἀκατάκριτον έξεστιν " ύμιν μαστίζειν;" 'Ακούσας δε ο εκατόνταρχος, 26 προσελθών απήγγειλε τω χιλιάρχω λέγων, ""Ορα

20. τη αναιρέσει αὐτοῦ is per-

haps an interpolation.

23. ριπτούντων τὰ ἰμάτια, throwing off their clothes, preparatory to stoning him. See vii. 58.

Ibid. κονιορτόν. This also was perhaps indicative of their picking up stones to throw at him.

25. rois luaou has been taken to mean either the ropes with which he was bound, or the scourges: in either case the meaning is, that they were preparing to scourge him; but

rois lugou should be translated for the scourges, and movereur. or προέτειναν, (which is probably the true reading.) means, they were stretching him out, or making him bend forward.

Ibid. 'Popaior. " Illa vox et " imploratio, Civis Romanus " sum, quæ sæpe multis, in ul-" timis terris, opem inter bar-" baros et salutem tulit." Cic. in Ver. Act. II. 5. 57.

26. "Opa is perhaps an inter-

polation.

" τί μέλλεις ποιείν ό γαρ ανθρωπος ούτος 'Ρωμαίος 27" έστι." Προσελθών δέ ὁ χιλίαρχος είπεν αυτώ,

" Λέγε μοι, εὶ σὺ 'Ρωμαῖος εἶ :" 'Ο δὲ ἔφη, " Naί." 28' Απεκρίθη τε ο χιλίαρχος, "Ένω πολλοῦ κεφαλαίου

" την πολιτείαν ταύτην έκτησάμην." 'Ο δέ Παῦλος

29 έφη, " Έγω δὲ καὶ γεγέννημαι." Εὐθέως οὖν ἀπέστησαν απ' αυτου οι μελλοντες αυτον ανετάζειν, και ο γιλίαργος δε εφοβήθη, επιγνούς ότι Ρωμαίος έστι, καὶ ότι ήν αυτον δεδεκώς.

30 Τη δε επαύριον βουλόμενος γνώναι το άσφαλες. το τί κατηγορείται παρά των Ιουδαίων, έλυσεν αὐτον από των δεσμών, και εκέλευσεν ελθείν τους άρχιερείς καὶ όλον τὸ συνέδριον αὐτῶν καὶ καταγαγών τὸν

2 3 Παῦλον ἔστησεν εἰς αὐτούς. "Ατενίσας δὲ ὁ Παῦλος 9 24. 16. τῷ συνεδρίω εἶπεν, " Ανδρες ἀδελφοὶ, ἐγὼ πάση συν-

" ειδήσει άναθη πεπολίτευμαι τώ Θεώ άγρι ταύτης

2 " της ημέρας." 'Ο δε άρχιερευς 'Ανανίας έπεταξε 1 Reg. 22. 3 τοις παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε 2. Joh. 18.

ο Παύλος προς αυτον είπε, "Τύπτειν σε μέλλει ό 22.

28. κεφάλαιον answers to our word sum. Dio Cassius speaks of the freedom of Rome cost-

ing a large sum, LX. p. 955.

Ibid. Έγω γεγεννημαι. The people of Tarsus had taken part with J. Cæsar, and had suffered much from Cassius. Antony therefore gave them the freedom of the city, and Augustus extended their privileges. Tarsus was called Juliopolis. Hence S. Paul was by birth a Roman citizen. See Appian, de Bel.

27. el ov. Many MSS. omit Civ. p. 1077. Dio Chrys. XLVII. p. 508.

30. There are many various readings in this verse : the best MSS. read -ind Tor loudains, και έλυσεν αυτόν, και έκελευσε συνελθείν τούς άρχιερείς και πάν τὸ συνέθριον' καί κ. τ. λ.

CHAP. XXIII.

1. πεπαλίτευμαι τώ Θεώ. Ι have lived according to the laws

3. Túnrow. This may be considered prophetic. Ananias was killed in a sedition. Joseph, de Bel. Jud. II. 17, 2, 6, 9.

M m 3

" Θεός, τοίγε κεκονιαμένε καὶ σὰ κάθη κρίνων με 53. " κατά τον νόμον, καὶ παρανομών κελεύεις με τύπ-" τεσθαι." Οι δέ παρεστώτες είπον, "Τον άρχιερέα Δ t Exod. 22. " τοῦ Θεοῦ λοιδορείς:" "Εφη τε ὁ Παῦλος. " Ούκς " ήδειν, άδελφοί, ότι έστιν άρχιερεύς γέγραπται γάρ. " " Αργοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς." " Γνούς 6 n 24. 15, δε ο Παύλος ότι το εν μέρος έστι Σαδδουκαίων, το 5, 6. Phil. 3. 5. δέ έτερον Φαρισαίων, έκραξεν έν τῷ συνεδρίω, ""Αν-" δρες άδελφοί, ένω Φαρισαίος είμι, νίος Φαρισαίον " περί έλπίδος καὶ άναστάσεως νεκρών έγω κρίνομαι." Τούτο δε αυτού λαλήσαντος, ενένετο στάσις των τ Φαρισαίων καὶ των Σαδδουκαίων, καὶ ἐσχίσθη τὸ * Matt. 22. πλήθος. * Σαδδουκαίοι μεν γάρ λέγουσι μη είναι άνά-8 23. Marc. 12.18. Luc. στασιν, μηδέ άγγελον μήτε πνεύμα Φαρισαίοι δέ 20. 27. γ 5. 39. et ομολογούσι τὰ άμφότερα. Υέγένετο δὲ κραυγή με-ο 25. 25. et γάλη καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν 26. 31. Φαρισαίων διεμάχοντο, λέγοντες, "Ουδέν κακον εύ-" ρίσκομεν έν τῷ ἀνθρώπω τούτω. εἰ δὲ πνεῦμα ἐλά-" λησεν αὐτῷ ἡ ἄγγελος, μὴ θεομαχῶμεν." Πολλής 10

3. κεκονιαμένε. Appearing fair outwardly. See Matt, xxiii. 27.

5. Οὐκ ἦδειν. These words may perhaps be translated, I was not aware, that there is now an high priest. Ananias had been made high priest some years before, and was sent to Rome in consequence of a dispute between the Jews and Samaritans. During his absence Jonathan was made high priest, but was soon put to death by Felix, Ananias then returned from Rome, and took the office upon himself without any regular appointment. It was at this period that S. Paul

arrived at Jerusalem. See Michaelis, Introd. Vol. I. p. 51—54. Krebsius. Biscoe gives a different explanation, p. 64.

6. Papisaiov. Probably Papi-

oralwr.

8. Σαδδουκαίοι. Josephus says of them, ψυχής τε τὴν διαμονήν καὶ τὰς καθ ἄδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. De Bell. Jud. II. 8, 14.

Ibid. ἀμφότερα. The two things are, 1, the resurrection:

2, angels and spirits.

9. οι γραμματείς. Probably τινες τῶν γραμματέων. The words μὴ θεομαχῶμεν are omitted in many MSS.

δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ δια- A. D. σπασθῆ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα 53. καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

ΤΗ δε επιούση νυκτὶ επιστας αὐτῷ ὁ κύριος εἶπε, 2 18.9.

" Θάρσει, Παῦλε' ώς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ

" είς Ίερουσαλήμ, ούτω σε δεί καὶ είς 'Ρώμην μαρ-

12 " τυρήσαι." ^{*}Γενομένης δὲ ἡμέρας, ποιήσαντές τινες *ver.20,30.
τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἐαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἔως οδ ἀποκτείνωσι

13 τον Παῦλον ήσαν δὲ πλείους τεσσαράκοντα οἱ ταύ-

14 την την συνωμοσίαν πεποιηκότες δίτινες προσελθόντες τοις άρχιερευσι και τοις πρεσβυτέροις είπον,

" 'Αναθέματι άνεθεματίσαμεν έαυτους, μηδενος γεύ-

15 " σασθαι έως οὖ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν

" ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ,

" ὅπως αὔριον αὐτὸν καταγάγη πρὸς ὑμᾶς, ὡς μέλ-

" λοντας διαγινώσκειν άκριβέστερον τὰ περὶ αὐτοῦ

" ήμεις δέ, προ του έγγίσαι αυτον, ετοιμοί έσμεν του

16 " άνελεῖν αὐτόν." 'Ακούσας δὲ ὁ νίὸς τῆς ἀδελφῆς

Παῦλου το ενεδρον, παραγενόμενος καὶ εἰσελθών

17 εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ. προσκαλεσάμενος δὲ ὁ Παῦλος ἔνα τῶν ἐκατοντάρχων, ἔφη,

" Τον νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον"

18" ἔχει γάρ τι ἀπαγγείλαι αὐτῷ." 'Ο μὲν οὖν παραλαβὼν αὐτὸν ἥγαγε πρὸς τὸν χιλίαρχον, καί φησιν,

" Ο δέσμιος Παθλος προσκαλεσάμενός με ηρώτησε,

" τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λα-

19" λησαί σοι." Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ

10. εἰλαβηθείε. Probably φο12. The best MSS, read ποιήσωντες συστροφήν εί Ἰουδαΐοι.

γιλίαργος, καὶ ἀναγωρήσας κατ ιδίαν ἐπυνθάνετο, 53. " Τί έστιν, ο έγεις απαγνείλαι μοι:" Είπε δέ, ""Οτι 20 b ver. 12. " οί Ἰουδαίοι συνέθεντο τοῦ έρωτησαί σε, όπως αυ-" οιον είς το συνέδοιον καταγάγης του Παθλον, ώς " μέλλοντές τι άκριβέστερον πυνθάνεσθαι περί αύτου. " σὺ οὖν μὴ πεισθης αὐτοῖς ένεδρεύουσι γὰρ αὐτον 11 " έξ αυτών άνδρες πλείους τεσσαράκοντα, οίτινες " ανεθεμάτισαν έαυτους μήτε φαγείν μήτε πιείν, έως " οὐ ἀνέλωσιν αὐτόν' καὶ νῦν ἔτοιμοί είσι, προσδεγό-" μενοι την άπο σοῦ ἐπαγγελίαν." 'Ο μεν οὖν γιλίαο-22 γος απέλυσε του νεανίαν, παραγγείλας μηδενί έκλαλήσαι, "ότι ταύτα ένεφάνισας πρός με." Καὶ προσκα- 23 λεσάμενος δύο τινάς των έκατοντάρχων είπεν, " Έτοι-" μάσατε στρατιώτας διακοσίους, όπως πορευθώσιν " έως Καισαρείας, και ιππεις έβδομήκοντα, και δεξιο-" λάβους διακοσίους, άπο τρίτης ώρας της νυκτός" " κτήνη τε παραστήσαι, ίνα έπιβιβάσαντες τον Παῦ- 24 " λον διασώσωσι προς Φήλικα τον ήγεμόνα:" γράψας 25 έπιστολήν περιέχουσαν τον τύπον τούτον "Κλαύ-26 " διος Λυσίας τῶ κρατίστω ήγεμόνι Φήλικι, γαίρειν. " Τον ανδρα τούτον συλληφθέντα ύπο των Ιου-27 C 21. 33.

" δαίων, καὶ μέλλοντα άναιρεῖσθαι ὑπ' αὐτῶν, ἐπι" στὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν
" ὅτι 'Ρωμαῖός ἐστι. βουλόμενος δὲ γνῶναι τὴν αἰ- 28

20. μέλλουτες. Many MSS. have a better reading μέλλων.

21. τὴν ἐπαγγελιών. The order to be given by you for Paul to be brought to the council.

23. δεξιολάβους. Lancearios, satellites. Some say, that it was their special office to guard prisoners.

24. Φήλικα. Antonius Felix,

the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, Annal. XII. 54. Hist. V. 9. Sueton. Claud. 28.

25. τύπον. Conceived in this form.

" τίαν δι ἡν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς Α.
20" τὸ συνέδριον αὐτῶν ον εὐρον ἐγκαλούμενον περὶ 5

" ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανά-

30 " του η δεσμών έγκλημα έχοντα. μηνυθείσης δέ μοι " έπιβουλης είς τον ἄνδρα μέλλειν έσεσθαι ὑπὸ τών

" Ιουδαίων, έξ αὐτης ἔπεμψα πρός σε, παραγγείλας

" καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.

" "Ερρωσο."

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς

32 νυκτὸς εἰς τὴν 'Αντιπατρίδα. τῆ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν

33 εἰς τὴν παρεμβολήν οἴτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,

34 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ

35 πυθόμενος ὅτι ἀπὸ Κιλικίας, "Διακούσομαί σου," ἔφη, "ὅταν καὶ οἱ κατήγοροί σου παραγένωνται." Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου ψυλάσσεσθαι.

24 ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς 4 23. 2.

30. µillew is perhaps an interpolation.

31. And rys purros. Biscoe says that this does not necessarily mean in one night, but that they travelled by night, p. 356. Cæsarea was sixtymiles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two thirds of the distance.

32, πορεύεσθαι. Many MSS. read ἀπέρχεσθαι.

34. 6 hyendo is perhaps an interpolation.

35. πραιτωρίφ. The building of this magnificent palace by Herod is mentioned by Josephus.

CHAP. XXIV.

1. wire hipipas. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

'Ανανίας μετὰ τῶν πρεσβυτέρων καὶ ὁἡτορος Τερ-A. D. τύλλου τινός, οίτινες ένεφάνισαν τω ήγεμονι κατά 53. τοῦ Παύλου, κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγο- 2 ρείν ὁ Τέρτυλλος, λέγων, "Πολλής είρηνης τυγχά-" νοντες δια σού, και κατορθωμάτων γινομένων τώ " έθνει τούτω δια της σης προνοίας πάντη τε καί 3 " πανταγού, αποδεγόμεθα, κράτιστε Φηλιξ, μετα πά-" σης ευγαριστίας. "να δέ μη έπὶ πλείον σε εγκόπτω. 4 " παρακαλώ άκουσαί σε ήμων συντόμως τη ση έπι-" εικεία, ευρόντες γαρ τον ανδρα τούτον λοιμόν, και 5 " κινούντα στάσιν πασι τοις Ιουδαίοις τοις κατά την " οἰκουμένην, πρωτοστάτην τε της των Ναζωραίων " αίρεσεως "ος και το ίερον επείρασε βεβηλώσαι, ον 6 e ar. a8. " καὶ έκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡθε-" λήσαμεν κρίνειν. παρελθών δε Λυσίας ο χιλίαργος ? " μετά πολλής βίας έκ των χειρών ήμων άπηγαγε, " κελεύσας τους κατηγόρους αυτου έρχεσθαι έπὶ σέ 8 " παρ' οδ δυνήση αυτός άνακρίνας περί πάντων τού-" των επιγνώναι, ων ήμεις κατηγορούμεν αὐτού." Συνέθεντο δε καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ο έχειν.

'Απεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγε- 10 μόνος λέγειν, " Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ

1. τῶν πρεσβυτέρων. Probably πρεσβυτέρων τινῶν.

2. elphyss. Felix had liberated the country from banditti and impostors. Joseph. Antiq. XX. 8, 5. See Krebsius.

Ibid. κατορθωμάτων. Some

MSS. read διορθωμάτων.

3. πάντη τε καὶ πανταχού, at all times and in all places. These words are to be coupled with γινομένων, not with αποδεχόμεθα.

5. evolutes. The construction is imperfect. Many MSS. read orderes.

9. Eurideuro. Probably ouver-

10. Έκ πολλών ἐτών. This was spoken in 53; and so Tacitus, writing of the year 52, speaks of Felix jampridem Ju-

- " ἔθνει τούτφ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐ- A.D.
- 11 " μαυτοῦ ἀπολογοῦμαι δυναμένου σου γνώναι ὅτι 53
 - " ου πλείους είσι μοι ημέραι η δεκαδύο, άφ' ης ανέ-
- 12 " βην προσκυνήσων έν Ίερουσαλήμ. Γκαὶ οὕτε έν τῷι 25. 8. ει
 - " ἱερῶ εὖρόν με πρός τινα διαλεγόμενον ἡ ἐπισύστα-28.
 - " σιν ποιούντα ὄχλου, ούτε έν ταις συναγωγαίς, ούτε
- 13 " κατὰ τὴν πόλιν: οὖτε παραστῆσαί με δύνανται περὶ
- 14" ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι,
 - " ὅτι κατὰ τὴν ὁδὸν ἢν λέγουσιν αίρεσιν, οὖτω λα-
 - " τρεύω τῷ πατρώω Θεῷ, πιστεύων πᾶσι τοῖς κατὰ
- 15 " του νόμου καὶ τοῖς προφήταις γεγραμμένοις, ελ- ε Dan. 12.
 - " πίδα έχων εἰς τὸν Θεὸν, ην καὶ αὐτοὶ οὕτοι προσ- 28, 29.
 - " δέχονται, ανάστασιν μέλλειν έσεσθαι νεκρών, δι-
- 16" καίων τε καὶ ἀδίκων κέν τούτω δὲ αὐτὸς ἀσκῶ, 1 23. 1.
 - " απρόσκοπον συνείδησιν έχειν προς τον Θεον καί
- 17 " τους άνθρώπους διαπαντός. 'δι' έτων δὲ πλειόνων! 11. 29.
- " παρεγενόμην έλεημοσύνας ποιήσων είς τὸ έθνος μου Rom. 15.

dææ impositus, An. XII. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. εὐθυμότερον. Many MSS. read εὐθύμως.

11. δυναμένου σου γνώναι. Felix would know, that if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27. xxii. 30. xxiii. 12, 32. xxiv. 1. Most MSS. read

ημέραι δώδεκα without η.

14. κατά τὴν ὁδὰν ῆν λέγουστο αἴρεστο. Αἴρεστο was the common term for a sect, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17. xxvi. 5. It was not therefore necessarily

a term of repreach: but y odds, the way, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers.

15. verpov is perhaps an in-

terpolation.

16. ev roure, on this account.

L. de Dieu.

Ibid. ἀσκῶ is a neuter verb in Polybius, of περὶ τὰς βαναύσους τέχνας ἀσκοῦντες, IX. 20. Q.

17. δι' έτῶν πλειόνων. This speech was spoken in 53. The last time he had been at Jerusalem was in 48. See xviii. 22.

A. D. "της· δέομαὶ δέ σου, ἐπίτρεψόν μοι λαλησαι πρὸς
53: "τὸν λαόν."

212.17. et 2' Επιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὰς ἐπὶ 40
13.16. et
19.33. τῶν ἀναβαθμῶν κατέσεισε τῆ χειρὶ τῷ λαῷ· πολλῆς
δὲ σιγῆς γενομένης, προσεφώνησε τῆ Ἑβραΐδι διαλέκτῳ, λέγων, " Ανδρες ἀδελφοὶ καὶ πατέρες, ἀκού- 22
" σατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας." 'Ακού- 2
σαντες δὲ ὅτι τῆ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐ-

* 5. 34. et τοις, μάλλον παρέσχον ήσυχίαν. καί φησιν, " * Έγω 3 9. 11. et 21. 39. 2 Cor. " μέν εἰμι ἀνὴρ Ἰουδαίος, γεγεννημένος ἐν Ταρσφ 11. 22. Gal. 1. 14. " τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῆ πόλει ταύτη Rom. 10. 2. " παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ

" ἀκρίβειαν τοῦ πατρφου νόμου, ζηλωτης ὑπάρχων b8.3. et 9. " τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον b ος 4 τ. et 26.9.

1. et 26.9. " ταύτην την όδον έδίωξα ἄχρι θανάτου, δεσμεύων Gal. 1. 13. " καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖ-

c 9.2. et 26. " κας, ° ώς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸς
" πρεσβυτέριον " παρ' ὧν καὶ ἐπιστολὰς δεξάμενος

"προς τους άδελφους, είς Δαμασκον έπορευόμην,

" ἄξων καὶ τοὺς ἐκεῖσε ὅντας δεδεμένους εἰς Ἱερου-

d9.3. et 26. " σαλημ, ΐνα τιμωρηθώσιν. d εγένετο δέ μοι πορευο-6
12. 1 Cor.
15.8. 2 Cor.

12. 2. παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq. Ι. 6, 1. Stephanus Byz. calls

it ἐπισημοτάτη.

CHAP. XXII.

3. Γαμαλιήλ. See v. 34. Josephus speaks of him as πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἰρέσεως, οὶ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεία διαφέρειν. Vita, 38. S. Paul had been educated at Jerusalem ἐκ νεότητος, xxvi. 4.

Ibid. Ζηλωτής τοῦ Θεοῦ is used by Arrian, *Epictet*. II. 14. See xxi. 20.

5. δ ἀρχιερεύs. He seems to mean the high priest who had given him the letters to Damascus, who was probably Calaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that μαρτυρεί is the future.

Ibid. πρὸς τοὺς ἀδελφούς. In ix. 2. it is πρὸς τὰς συναγωγάς.

7 " περί έμέ " επεσόν τε είς το εδαφος, καὶ ήκουσα 26.14,15.

" φωνής λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;

8" Έγὰ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; Εἶπέ τε πρός

" με, Έγω είμι Ίησοῦς ὁ Ναζωραῖος, ον σὰ διώκεις:

9" Οι δε συν εμοί όντες το μεν φως εθεάσαντο, καὶ 19.7. Dan. 10.7.

" έμφοβοι έγένοντο την δέ φωνην οὐκ ήκουσαν τοῦ

10 " λαλοῦντός μοι. Είπον δέ, Τί ποιήσω, κύριε; 'Ο δέ

" κύριος είπε πρός με, 'Αναστάς πορεύου είς Δαμα-

" σκόν κάκει σοι λαληθήσεται περί πάντων ων τέ-

11" τακταί σοι ποιησαι. 'Ως δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς

" δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν

12 " συνόντων μοι, ήλθον είς Δαμασκόν. 8' Ανανίας δέε 9.17.

" τις, άνηρ εύσεβης κατά τον νόμον μαρτυρούμενος

13" ύπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθων

" πρός με καὶ έπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνά-

" βλεψον' κάγω αυτή τη ώρα άνέβλεψα είς αυτόν.

14 " b ο δε είπεν, 'Ο Θεος των πατέρων ήμων προεχει- h 3. 14. et

" ρίσατό σε γνωναι το θέλημα αὐτοῦ, καὶ ἰδεῖν τον 16. 1 Joh.

" δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐ-2.1.

15" τοῦ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους,

16" ὧν ἐώρακας καὶ ήκουσας. καὶ νῦν τί μέλλεις; ι ΜΑΝ. 3.

" άναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς άμαρτίας !. . . Luc.

17 " σου, ἐπικαλεσάμενος τὸ ὅνομα τοῦ κυρίου. k Έγέ $-{}^{3\cdot 3\cdot}_{k \ 0.36}$.

" νετο δέ μοι ὑποστρέψαντι είς 'Ιερουσαλήμ, καὶ προσ-

" ευχομένου μου έν τῷ ἱερῷ, γενέσθαί με ἐν ἐκστάσει,

18" καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε

12. εὐσεβής. Many MSS. ἐπιθεὶς τὰς χείρας. read εὐλαβής. 13. ἐπιστάς. In ix. 17. it is τοῦ.

τάνει έκπορεύεσθαι "Οί οδυ δυνατοί έν ύμιν," φησίς " συνκαταβάντες, εί τι έστιν έν τω άνδοι τούτω " κατηγορείτωσαν αυτού." Διατρίψας δε έν αυτοίς 6 ήμέρας πλείους ή δέκα, καταβάς είς Καισάρειαν, τη έπαύριον καθίσας έπὶ τοῦ βήματος, έκελευσε τον Παῦλον ἀχθηναι, παραγενομένου δὲ αὐτοῦ, περιέστησαν οι άπο Ίεροσολύμων καταβεβηκότες Ίουδαίοι, πολλά καὶ βαρέα αἰτιάματα Φέροντες κατά του ο 24.12. et Παύλου, α ούκ ἴσχυον ἀποδείξαι, οἀπολογουμένου 8 αὐτοῦ, " "Ότι οὕτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὕτε " είς το ίερον, ούτε είς Καίσαρα τὶ ημαρτον." '09 Φήστος δέ τοις Ιουδαίοις θέλων χάριν καταθέσθαι, άποκριθείς τω Παύλω είπε, " Θέλεις είς Ίεροσόλυμα " άναβάς, έκει περί τούτων κρίνεσθαι έπ' έμου:" Είπε δὲ ὁ Παῦλος, " Ἐπὶ τοῦ βήματος Καίσαρος 10 " έστως είμι, οδ με δεί κρίνεσθαι. 'Ιουδαίους οὐδέν " ηδίκησα, ώς καὶ σὰ κάλλιον ἐπιγινώσκεις Ρεί μέν 11 p 18, 14. " γαρ άδικω και άξιον θανάτου πέπραγά τι, ού παρ-" αιτούμαι τὸ ἀποθανείν εἰ δὲ οὐδέν έστιν ὧν ούτοι " κατηγορούσί μου, ούδείς με δύναται αύτοις γαρί-" σασθαι. Καίσαρα έπικαλούμαι." Τότε ὁ Φήστος 12 συλλαλήσας μετά τοῦ συμβουλίου, ἀπεκρίθη, "Καί-" σαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύση."

> 5. oi evvaroi. Homines potentes, qui auctoritate dignitateque cæteris omnibus præstant.

Ibid. ἀνδρὶ τούτφ. Many MSS. read ἄτοπον for τούτφ.

6. Most MSS. read ἡμέρας οὐ πλείους ὅκτω ἡ δέκα.

7. Many MSS. read αὐτὸν after περιέστησαν, and αἰτιώματα

καταφέροντες without κατὰ τοῦ Παύλου: but in ver. 8. τοῦ Παύλου ἀπολ.

10. οδ με δεί κρίνεσθα. He perhaps alludes to his being a Roman citizen.

11. Krebsius wrote a dissertation, de pravocatione Pauli ad Cæsarem. 13 'Ημερών δέ διαγενομένων τινών, 'Αγρίππας ο βασιλεύς καὶ Βερνίκη κατήντησαν είς Καισάρειαν, άσπα- 55. 14 σόμενοι του Φήστου. 9 ώς δὲ πλείους ημέρας διέτοι- 9 24. 27. Βον έκει, ὁ Φήστος τῶ βασιλεί ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, "'Ανήρ τις έστι καταλελειμμένος 15" ύπο Φήλικος δέσμιος, περί ού, γενομένου μου είς " Ιεροσόλυμα, ένεφάνισαν οι άρχιερείς και οι πρε-" σβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δί-16" κην' προς ούς απεκρίθην, ότι ούκ έστιν έθος 'Ρω-" μαίοις χαρίζεσθαί τινα άνθρωπον είς απώλειαν, " πρίν η ο κατηγορούμενος κατά πρόσωπον έχοι τους " κατηγόρους, τόπον τε απολογίας λάβοι περί τοῦ 17" έγκλήματος, συνελθόντων οθν αύτων ένθάδε, άνα-" Βολήν μηδεμίαν ποιησάμενος, τη έξης καθίσας έπὶ 18" του βήματος, έκέλευσα άχθηναι τον άνδρα περί ου " σταθέντες οι κατήγοροι ουδεμίαν αιτίαν επέφερον 19" ων ύπενόουν έγω. ζητήματα δέ τινα περί της ίδίας " δεισιδαιμονίας είγον προς αυτον, και περί τινος 'Ιη-20" σοῦ τεθνηκότος, ον έφασκεν ὁ Παῦλος (ην. ἀπο-

" ρούμενος δε έγω είς την περί τούτου ζήτησιν, έλε-

13. 'Aypinnas, Agrippa II. son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five years after, A. D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took away Chalcis from him, and gave him Iturea, Trachonitis, Batanea, and Abilene. Nero, A. D. 55, added part of Galilee, Perwa, and some other towns. After a reign of fifty-

one years he died A. D. 100.

Ibid. Bepving. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Polemon king of Cilicia. See Juvenal, VI. 154. Biscoe, p. 46,

16. els dnúlesav is perhaps

an interpolation.
18. ἐπέφερου. Many MSS. read έφερον ών ύπ. έγω πονηρών. 20. rourov. Probably rourow.

26. 31.

" γον, εί βούλοιτο πορεύεσθαι είς Ιερουσαλήμι κάκει A. D. 55. " κρίνεσθαι περί τούτων, του δέ Παύλου έπικαλεσα- 21 " μένου τηρηθήναι αυτον είς την του Σεβαστου διά-" γνωσιν, έκελευσα τηρείσθαι αυτον, έως οδ πέμθω " αύτον προς Καίσαρα." 'Αγρίππας δὲ προς τον 22 Φηστον έφη, " Έβουλόμην καὶ αυτός του άνθρώπου " ἀκοῦσαι." 'Ο δέ, " Αύριον," φησίν, " ἀκούση αὐ-

" TOU." Τη οδυ έπαύριου έλθόντος τοῦ Αγρίππα καὶ της 23 Βερνίκης μετά πολλής φαντασίας, και είσελθόντων είς το άκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ άνδράσι τοις κατ' έξοχην οδσι της πόλεως, και κελεύσαντος του Φήστου, ήχθη ὁ Παῦλος. καί φησω ό 14 Φήστος, "'Αγρίππα βασιλεύ, καὶ πάντες οι συμπα-" ρόντες ημίν ανδρες, θεωρείτε τούτον, περί οδ παν " το πληθος των Ιουδαίων ένέτυχον μοι έν τε Ίερο-" σολύμοις καὶ ἐνθάδε, ἐπιβοώντες μη δεῖν ζην αὐτον " μηκέτι. " έγω δε καταλαβόμενος μηδεν άξιον θα- 35 s 23. 9. et " νάτου αυτον πεπραχέναι, και αυτού δε τούτου έπι-" καλεσαμένου τον Σεβαστον, έκρινα πέμπειν αυτόν. " περὶ οδ ἀσφαλές τι γράψαι τῷ κυρίω οὐκ ἔχω. δίο 26 " προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ. " βασιλεῦ 'Αγρίππα, ὅπως τῆς ἀνακρίσεως γενομέ-" νης σχώ τι γράψαι. άλογον γάρ μοι δυκεί, πέμ- 2?

> " uâvau." 'ΑΓΡΙΠΠΑΣ δέ προς τον Παύλον έφη, " Έπε- 26 " τρεπεταί σοι ύπερ σεαυτοῦ λέγειν." Τότε ὁ Παῦ-

" ποντα δέσμιον, μη καὶ τὰς κατ' αὐτοῦ αἰτίας ση-

^{21.} πέμψω. Probably ava- MSS. read κατελαβόμην, and omit kai before avrov. πέμψω. 25, καταλαβόμενος. Many 26. γράψαι. Probably γράψω

Alberti.

Gamaliel, xxii. 3.

Essenes. Vita.

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4. ek veórgros. Because he

5. aipeow. Josephus applies

Ibid. ἀκριβεστάτην. For ex-

was educated in the school of

this term to the three sects of

the Pharisees, Sadducees, and

2 λος απελογείτο, εκτείνας την χείρα, "Περί παντων Α. D.
" ων έγκαλουμαι υπο 'Ιουδαίων, βασιλευ 'Αγρίππα, 55.
΄ ήγημαι έμαυτον μακάριον, μέλλων ἀπολογείσθαι ἐπὶ
3 " σοῦ σήμερον μάλιστα γνώστην ὅντά σε πάντων
" τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ
4" δέομαί σου, μακροθύμως ἀκοῦσαί μου. Τὴν μὲν
" οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς
" γενομένην έν τῷ ἔθνει μου έν Ἱεροσολύμοις, ἴσασι
5" πάντες οἱ Ἰουδαῖοι, 'προγινώσκοντές με ἄνωθεν, ¹ 23. 6. Philipp. 3.
" έὰν θέλωσι μαρτυρείν, ὅτι κατὰ τὴν ἀκριβεστάτην 5.
" αίρεσιν της ημετέρας θρησκείας έζησα Φαρισαίος·
6" καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγ- "24.15,21.
" γελίας γενομένης υπό τοῦ Θεοῦ ἔστηκα κρινόμενος, et 22.18.
7" είς ην τὸ δωδεκάφυλον ημών εν εκτενεία νύκτα καὶ 49. 10.
" ημέραν λατρεύον έλπίζει καταντήσαι περί ης έλ-2 Sam.7.12
" πίδος ἐγκαλοῦμαι, βασιλεῦ 'Αγρίππα, ὑπὸ τῶν 'Ιου-11. Esa. 4.
8" δαίων. τί; ἄπιστον κρίνεται παρ' ύμιν, εὶ ὁ Θεὸς ει 9. 6. ει
9" νεκρούς έγείρει; * έγω μεν οὐν ἔδοξα έμαυτῷ προς Jer. 23, 5.
" τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ έναντία Ezech. 34.
10 " πράξαι' το καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολ- 24. Dan 9.
" λους των αγίων έγω φυλακαις κατέκλεισα, την 7. 20.
x 8. 3. et 9. 1. et 23. 4.
CHAP. XXVI. pressions in Josephus confirm- Gal. 1. 13.
3. γνώστην. For the accusaing this, see Biacoe, p. 85; and 1Tim.1.13.
tive absolute, see Elmsley ad note at xxii. 3. 78.3.
Heraclid. 693. Wolfius, Raphel, 6. Many MSS. read ris els

7. vixra sal iµipar λατρεύειν seems to have been a phrase for constant devotion. See Luke i. 75. ii. 37. xviii. 1. xxiv. 53. 1 Tim. v. 5. 1 Thess. v. 17.

τούς πατέρας ήμών.

Ibid. Many MSS. read έγκαλούμαι ὑπό Ἰουδαίων, βισιλεύ, without 'Αγρίσπα.

Nn

- Α. D. "παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών ἀναιρουμέ-
 - 55. " νων τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας 11
 - " τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡνάγκα-
 - " ζον βλασφημείν' περισσώς τε έμμαινόμενος αὐτοίς,
- 2 9. 2. et " ἐδίωκον ἔως καὶ εἰς τὰς ἔξω πόλεις. " ἐν οἶς καὶ 12 22. 6. " πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ
- 9.3. " έπιτροπης της παρά των άργιερέων, " ημέρας μέσης, 13
 - " κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
 - " λαμπρότητα τοῦ ἡλίου, περιλάμψαν με Φῶς καὶ
 - " λαμπροτητά του ηλίου, περιλαμψάν με φως και
 - " τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπε- 14
 - " σόντων ήμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν
 - " πρός με καὶ λέγουσαν τῆ Ἑβραΐδι διαλέκτω, Σαουλ,
 - " Σαούλ, τί με διώκεις; σκληρόν σοι πρός κέντρα
 - " λακτίζειν. 'Εγω δε είπον, Τίς εί, κύριε; 'Ο δε εί- 15
 - " πεν, Έγω είμι Ίησους, ον συ διώκεις. άλλα ανά-16
 - " στηθι, καὶ στηθι έπὶ τοὺς πόδας σου εἰς τοῦτο
 - " γὰρ ἄφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ
 - " μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι, έξαι-17
 - " ρούμενός σε, έκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὖς
- bEsa. 35. 5. " νῦν σε ἀποστέλλω, b ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ 18 et 42. 7. " ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας
- Ερh. 1. 18. Col. 1. 13. " τοῦ Σατανᾶ ἐπὶ τόν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφε-1 Pet. 2. 25. " σιν ἀμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πί-

12. ev ols. In the performance of which, as in xxiv. 18.

14. τη Έβραΐδι διαλέκτφ. This proves that S. Paul addressed Agrippa in Greek. Many MSS. read φωνήν λέγουσαν πρός με τη Έβ, δ.

15. Many MSS, read ὁ δὲ κύριος.

16. ὧν τε δφθήσομαί σοι. This seems to promise future reve-

lations. See xxii. 17. Gal. ii. 2. 2 Cor. xii. 2. Eph. iii. 3. It may be paraphrased, and of the things which I shall tell you in future revelations.

17. ἐξαιρούμενος σε, ἐκ τοῦ λαοῦ. Selecting you, that out of the Jews and the Gentiles, (to whom I am now sending you,) you may open the eyes of some of them. Most MSS. omit νῦν.

- 19" στει τη είς έμε. "Όθεν, βασιλεῦ Αγρίππα, ούκ Α. D.
- 20 " έγενόμην ἀπειθής τῆ οὐρανίω ὀπτασία, ° ἀλλὰ τοῖς 55.
 - " ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν ετ 13. 14.
 - " τε την χώραν της Ἰουδαίας, καὶ τοις ἔθνεσιν, ἀπ- et 22.17, Ματι. 3.
 - " αγγέλλων μετανοείν καὶ επιστρέφειν επὶ τον Θεον. 8.
- 21 " άξια της μετανοίας έργα πράσσοντας. Ενεκα τού- 1 21. 30.
 - " των με οι Ιουδαίοι συλλαβόμενοι έν τῶ ἰερῶ, ἐπει-
- 22 " ρώντο διαχειρίσασθαι. επικουρίας οὖν τυχών τῆς
 - " παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,
 - " μαρτυρούμενος μικρώ τε καὶ μεγάλω, οὐδὲν έκτὸς
 - " λέγων ων τε οι προφήται έλάλησαν μελλόντων
- 23 " γίνεσθαι, καὶ Μωσῆς, ε εἰ παθητὸς ὁ Χριστὸς, εἰ e ver. 18. " πρώτος έξ άναστάσεως νεκρών φώς μέλλει καταγ - Col. 1. 18.
- 24" γέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι." Ταῦτα δὲ αὐτοῦ Luc. 2. 32. άπολογουμένου, ὁ Φηστος μεγάλη τη φωνή έφη,
 - " Μαίνη, Παῦλε' τὰ πολλά σε γράμματα είς μανίαν
- 25 " περιτρέπει." 'Ο δέ, "Ου μαίνομαί," φησι, "κρά-
 - " τιστε Φήστε, άλλ' άληθείας και σωφροσύνης ρή-
- 26 " ματα αποφθέγγομαι. 'έπίσταται γαρ περὶ τούτων ὁ (Joh. 18. 20.
 - " βασιλεύς, προς ον καὶ παροησιαζομένος λαλώ, λαν-
 - " θάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ
- 27" γάρ έστιν έν γωνία πεπραγμένον τοῦτο. πιστεύεις,
 - " βασιλεῦ 'Αγρίππα, τοῖς προφήταις; οἶδα ὅτι πι-
- 28" στεύεις." 'Ο δε 'Αγρίππας προς τον Παῦλον έφη,
- 29" Έν ολίγω με πείθεις Χριστιανον γενέσθαι." 'Ο
 - 22. μαρτυρούμενος. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.
 - 23. el παθητός. He uses this phrase, as meaning that he was in the habit of reasoning out

of the prophets, whether Christ

was to suffer.

28. iv ollyw generally signifies shortly, in a short time: but here it is the same as παρ' όλίyov, within a little. S. Paul in his answer makes a play upon the word. Raphel.

δὲ Παύλος είπεν, "Εύξαίμην αν τω Θεω, καὶ έν A. D. " όλίγω καὶ έν πολλώ, οὐ μόνον σὲ άλλα καὶ πάντας " τους ακούοντας μου σημερον γενέσθαι τοιούτους " όποιος κάγω είμι, παρεκτός των δεσμών τούτων." Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ 30 ήγεμων, ή τε Βερνίκη, και οι συγκαθήμενοι αυτοίς. 1 23. 9. et h καὶ ἀναγωρήσαντες ελάλουν πρὸς ἀλλήλους, λέγον-31 25. 25. τες, "Οτι ούδεν θανάτου άξιον ή δεσμών πράσσει ό

" ἄνθρωπος οὖτος." 'Αγρίππας δὲ τῷ Φήστω ἔφη, 32 " Απολελύσθαι έδύνατο ο ανθρωπος ούτος, εί μη " ἐπεκέκλητο Καίσαρα."

ι 'ΩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς την Ίτα- 27 i 25. 12. λίαν, παρεδίδουν τόν τε Παῦλον καί τινας έτέρους δεσμώτας έκατοντάρχη, ονόματι Ιουλίω, σπείρης Σεβαστής. ἐπιβάντες δὲ πλοίω 'Αδραμυττηνώ, μέλλον-: τες πλείν τους κατά την 'Ασίαν τόπους, άνηνθημεν, 19. 29. et ουτος συν ημίν "Αριστάρχου Μακεδόνος Θεσσαλο-

Col. 4. 10. νικέως. τη τε έτερα κατήχθημεν είς Σιδώνα 'Φιλαν-3 1 24. 23. et 28. 16. θρώπως τε ο Ἰούλιος τῶ Παύλω χρησάμενος, ἐπέ-

τρεψε προς φίλους πορευθέντα έπιμελείας τυγείν.

29. ἐν πολλφ. Many MSS. read έν μεγάλω,

30. Most MSS. read dviory τε without καὶ ταῦτα εἰπόντος αὐ-TOÙ.

CHAP. XXVII.

1. ἐκρίθη τοῦ ἀποπλείν ἡμᾶς. Valckenaer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12. 1 Cor. ii. 2: he compares also Acts xx. 3. èyiνετο γνώμη του υποστρέφειν, and thinks that here the meaning is the same as we de eyevero apiσις του αποπλείν. But in all

these cases we may supply sepi. See also I Cor. vii. 37. Gal. iii.

Ibid. oneipys SeBaoris. Josephus mentions idny innies mλουμένην Σεβαστηνών being at Cæsarea a little before this time. De Bel. Jud. II. 12, 5. Biscoe conceives this to have been an independent cohort. p. 312. See x. 1.

2. µέλλοντες. Some MSS. read μελλοντι πλείν είς.

Ibid. 'Αριστάρχου. See xix. 29. xx. 4. Col. iv. 10. Philemon 24.

4 κάκείθεν άναγθέντες ύπεπλεύσαμεν την Κύπρον, διά ς το τους ανέμους είναι έναντίους, το τε πέλαγος το. κατά την Κιλικίαν και Παμφυλίαν διαπλεύσαντες. 6 κατήλθομεν είς Μύρα της Λυκίας. Κάκει εύρων ό έκατόνταρχος πλοίον 'Αλεξανδρίνον πλέον είς την 7 Ιταλίαν, ένεβίβασεν ήμας είς αυτό, έν ικαναίς δέ ημέραις βραδυπλοούντες, και μόλις γενόμενοι κατά την Κνίδον, μη προσεώντος ημάς του άνέμου, ύπε-8πλεύσαμεν την Κρήτην κατά Σαλμώνην μόλις τε παραλεγόμενοι αυτήν, ήλθομεν είς τόπον τινά καλούμενον Καλούς Λιμένας, δ έγγυς ην πόλις Λασαία. 9 Ίκανοῦ δὲ χρόνου διαγενομένου, καὶ όντος ήδη έπισφαλούς του πλοός, δια το και την νηστείαν ήδη 10 παρεληλυθέναι, παρήνει ὁ Παῦλος λέγων αὐτοῖς. " Ανδρες, θεωρώ ότι μετὰ υβρεως καὶ πολλης ζη-" μίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, άλλά " καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν." 11 Ο δε έκατόνταρχος τῷ κυβερνήτη καὶ τῷ ναυκλήρω

4. ὑπεπλεύσαμεν was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, we sailed close under the southern shore of Cyprus.

 Σαλμώνην. Pliny calls it Sammonium, IV. 12. Dionysius, Salmonis, 110. It was a promontory on the eastern side of Crete.

8. Λασαία. No other writer mentions such a city in Crete. Pliny speaks of Lasos. The Vulgate reads Thalassa. Biscoe thinks that ἐγγὸς ἢν may imply that the city was in ruins, p. 348.

9. morelar. This was the fast on the 10th day of the month Tisri, which fell this

year on the 19th of September. See Levit. xvi. 29. xxiii. 27. Philo Judæus mentions the weather being stormy at this time, vol. II. p. 296, 297. and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says, "Post hoc" tempus (xviii Kal. Octob.) "usque in 111 Idus Novemb. "incerta navigatio est, et discrimini propior." V. 9.

10. Θεωρώ ότι — μέλλεω. Raphel brings many similar instances from Polybius and Arrian.

11. ναυκλήρφ. The owner of the ship.

έπείθετο μάλλον η τοις ύπο του Παύλου λεγομένοις. άνευθέτου δε τοῦ λιμένος ὑπάργοντος προς παραχει- 12 μασίαν, οι πλείους έθεντο βουλην άναγθηναι κάκείθεν, είπως δύναιντο καταντήσαντες είς Φοίνικα παραγειμάσαι, λιμένα της Κρήτης βλέποντα κατά λίβα καί κατά χώρον, υποπνεύσαντος δε νότου, δόξαντες της ι προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο την Κρήτην. μετ' ού πολύ δὲ έβαλε κατ' αυτης άνε- 14 μος τυφωνικός, ο καλούμενος Ευροκλύδων, συναρ-15 πασθέντος δε του πλοίου, και μή δυναμένου άντοφθαλμείν τῷ ἀνέμφ, ἐπιδόντες ἐφερόμεθα. νησίον δέ 16 τι υποδραμόντες καλούμενον Κλαύδην, μόλις ίσχύσαμεν περικρατείς γενέσθαι της σκάφης ην άραντες. 17 Βοηθείαις έγρωντο, υποζωννύντες το πλοίον Φοβούμενοί τε μη είς την σύρτιν έκπέσωσι, χαλάσαντες τὸ σκεύος, ούτως έφέροντο. Σφοδρώς δε χειμαζομένων 18 ήμων, τη έξης έκβολην έποιούντο και τη τρίτη αυτό-19

12. έθεντο βουλήν, Consilium

dederunt, Raphel.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phœnix.

Ibid. ἄραντες εc. την ἄγκυραν.

Bos, Palairet, Alberti.

Ibid. acrov. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean close, or near, . Horace, Carm. I. 14, 6. by Krebsius and Alberti. Pliny mentions Asus in Crete, but it was inland.

14. κατ' αὐτῆς ες. Κρήτης. Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has Euroaquilo; and Bentley would read Εὐρακύλως. It seems to mean a stormy east wind.

15. enidórtes, sc. eautous. Ra-

phel.

17. ὑποζωννίντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term XXVII. 3. and Plato speaks of ὑποζώματα των τριήρων, de Repub. X. See

Ibid. The σύρτω. On the

coast of Africa.

Ibid. χαλάσαντες το σκείος. pulling down the mast and rigging. In ver. 19. it is σκευή.

18. εκβυλήν επυιούντο, they threw out part of the cargo: 20 χειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν μήτε δὲ Α. Π ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέ- 55.
ρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-

21 ηρείτο πάσα έλπὶς τοῦ σώζεσθαι ήμᾶς. πολλης δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσφ αὐτῶν εἶπεν, " Εδει μὲν, ὡ ἄνδρες, πειθαρχήσαντάς " μοι μὴ ἀνάγεσθαι ἀπὸ της Κρήτης, κερδησαί τε

22 " τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. καὶ τανῦν παρ-" αινῶ ὑμᾶς εὐθυμεῖν" ἀποβολὴ γὰρ ψυγῆς οὐδεμία

23 " ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι " τῆ νυκτὶ ταύτη ἄγγελος τοῦ Θεοῦ, οδ εἰμὶ, ὧ καὶ

24 " λατρεύω, λέγων, Μη φοβού, Παῦλε, Καίσαρί σε

" δεῖ παραστῆναι καὶ ἰδοὺ, κεγάρισταί σοι ὁ Θεὸς

25" πάντας τους πλέοντας μετὰ σοῦ. διὸ εὐθυμεῖτε,

" ἄνδρες" πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ 26 " ὁν τρόπον λελάληταί μοι. " εἰς νῆσον δέ τινα δεῖ = 28.1.

26 " ον τρόπον λελάληται μοι. " είς νήσον δέ τινα δεί " 2
27 " ήμας έκπεσειν." 'Ως δε τεσσαρεσκαιδεκάτη νὺξ

έγένετο, διαφερομένων ήμων έν τῷ 'Αδρία, κατὰ μέσου τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ

28 αὐτοῖς χώραν καὶ βολίσαντες εὖρον ὀργυιὰς εἴκοσι βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὖρον

29 οργυιας δεκαπέντε· φοβούμενοί τε μήπως είς τραχείς τόπους εκπέσωμεν, εκ πρύμνης ρίψαντες αγκύρας

3° τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν

not the whole of it, see ver. 38.

19. ἐρρίψαμεν. Probably έρ-

21. κερδήσαι, evitare. So Josephus, τό γε μιανθήναι τὰς χείρας σὐτοὺς κερδαίνειν, Antiq. II. 3, 2. See Beza, Elsner, Palairet.

27. 'Aδρίq. Strabo says that the name of Adriatic was extended in his day to the Ionian sea.

 The best MSS, read μήπου κατά τραχείς τόπους έκπεσωμεν. Α. D. σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας

55. μελλόντων ἀγκύρας ἐκτείνειν, εἰπεν ὁ Παῦλος τῷ 31
ἐκατοντάρχη καὶ τοῖς στρατιώταις, "Ἐὰν μὴ οὖτοι
"μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε."

Τότε οἱ στρατιώται ἀπέκοψαν τὰ σχοινία τῆς σκά- 32
φης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὖ ἔμελλεν 33
ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἄπαντας μετα-
λαβεῖν τροφῆς, λέγων, "Τεσσαρεσκαιδεκάτην σήμε-
"ρον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν
"προσλαβόμενοι. διὸ παρακαλῶ ὑμᾶς προσλαβεῖν 34
"τροφῆς τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
^α Μαιτ. 10. "ὑπάρχει " οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς
30. Ιπο. 12. "

α Matt. 10. " υπαρχει: " ουδενος γάρ ύμων θρίξ εκ της κεφαλης 30. Lnc. 12. " πεσείται." "Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐ- 35 οι Sam. 9.
13. Joh. 6. χαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας 11. 1 Tim. ἤρξατο ἐσθίειν. εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐ- 36 τοὶ προσελάβοντο τροφῆς: ἦμεν δὲ ἐν τῷ πλοίω αἰ 37

P 2. 41. et πασαι P ψυχαὶ διακόσιαι έβδομηκονταέξ. κορεσθέν- 38 7. 14. Rom. 13. 1. τες δὲ τροφης, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν

Τρεί. 3. 20. σῖτον εἰς τὴν θάλασσαν. "Ότε δὲ ἡμέρα ἐγένετο, τὴν 39 γῆν οὐκ ἐπεγίνωσκον κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόντες εἴων 40 εἰς τὴν θάλασσαν, ἄμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῆ πνεούση

30. exreiver. They pretended that they were taking the boat to let down the anchor at some little distance from the head of the ship.

34. The best MSS. read μεταλαβείν and ἀπολείται.

40. είων είς την θάλασσαν. They let the ship make way.

Ibid. dvértes ràs severapias. Alberti says that ships had two rudders, one in the prow, and one in the stern; and that when the chains were loosened, they went lower into the water, and checked the motion of the ship.

41 κατείχον είς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν' καὶ ἡ μὲν πρώρα. ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ

42 της βίας των κυμάτων. των δε στρατιωτών βουλη ενένετο ίνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις έκκο-

43 λυμβήσας διαφύγοι. ὁ δὲ ἐκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβαν, ἀπορρί-

44 ψαντας πρώτους έπὶ τὴν γῆν έξιέναι, καὶ τοὺς λοιποὺς, οὺς μὲν ἐπὶ σανίσιν, οὺς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

28 'ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡτ 27. 26.
2 νῆσος καλεῖται' Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν ο Rom. 1.

τυχοῦσαν φιλανθρωπίαν ἡμῖν' ἀνάψαντες γὰρ πυρὰν, 14.11. Col.

προσελάβοντο πάντας ήμας, δια τον ύετον τον έφεστω-

3 τα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πληθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθηψε τῆς χειρὸς αὐτοῦ.

4 ώς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, " Πάντως φο-" νεύς ἐστιν ὁ ἄνθρωπος οὖτος, ὁν διασωθέντα ἐκ τῆς

5 " θαλάσσης ή δίκη ζην οὐκ εἴασεν." 'Ο μεν οὖν Marc. 16. άποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. 19.

6 οι δε προσεδόκων αυτον μελλειν πίμπρασθαι ή κα- 14.11.

Ibid. sareixov els ròv alyuakóv. They made for the shore. Raphel.

CHAP. XXVIII.

1. Μελίτη. The majority of commentators suppose this to

be Malta, though some have conceived it to be an island in the Adriatic.

 πίμπρασθαι, to be inflamed, and swell. See Num. v. 21, 22, 27. χρείαν.

56.

ταπίπτειν ἄφνω νεκρόν έπὶ πολύ δὲ αὐτών προσδοκώντων, και θεωρούντων μηδέν άτοπον είς αυτον γινόμενον, μεταβαλλόμενοι έλεγον θεον αυτον είναι. Έν δε τοις περί τον τόπον εκείνον ύπηρονε γωρία: τῶ πρώτω της νήσου, ὀνόματι Ποπλίω, δε ἀναδεξά-* lac. 5.14, μενος ήμας τρείς ήμερας φιλοφρόνως έξενισεν, * έγε-8 15. νετο δε τον πατέρα του Ποπλίου πυρετοίς και δυσεντερία συνεγόμενον κατακείσθαι πρός ον ο Παύλος είσελθων, και προσευξάμενος, έπιδεις τας γείρας αύτῶ, ἰάσατο αὐτόν, τούτου οὖν γενομένου, καὶ οἰο λοιποί, οι έγοντες άσθενείας έν τη νήσω, προσήρ-

Μετά δε τρείς μήνας ανήχθημεν έν πλοίω παρα-11 A.D. κεγειμακότι έν τη νήσω, 'Αλεξανδρίνω, παρασήμω Διοσκούροις καὶ καταχθέντες είς Συρακούσας, έπε-12 μείναμεν ήμέρας τρείς. όθεν περιελθόντες κατηντή-13 σαμεν είς 'Ρήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραίοι ήλθομεν είς Ποτιόλους οδ ευρόντες 14 άδελφούς, παρεκλήθημεν έπ' αυτοίς έπιμείναι ήμέρας

χουτο καὶ έθεραπεύουτο οἱ καὶ πολλαῖς τιμαῖς έτί-10 μησαν ήμας, και αναγομένοις επέθεντο τα προς την

7. τῷ πρώτφ. An inscription has been found in Malta, in which the person is called πρώτος Μελιταίων. In Cicero's time Malta was subject to the prætor of Sicily. In Ver. IV. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of

10. την χρείαν. Probably τάς xpelas.

11. παρασήμω Διοσκούροις. The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. Antiq. vol. I. p. 864.

Ibid. en' avrois. Probably map' αὐτοῖς.

15 έπτά καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. κἀκεῖθεν Α. D. οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς 56. ἀπάντησιν ἡμῖν ἄχρις ᾿Αππίου Φόρου καὶ Τριῶν Ταβερνῶν οῦς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

16 ⁷ ΟΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος γ 24. 23. et παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη τῷ δὲ ^{27. 3.} Παύλω ἐπετράπη μένειν καθ ἐαυτὸν, σὺν τῷ φυλάσ-

- 17 σοντι αὐτὸν στρατιώτη. "'Εγένετο δὲ μετὰ ἡμέρας 2 21. 33. et τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν 'Ιου-25. 8. δαίων πρώτους' συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, ""Ανδρες ἀδελφοὶ, ἐγὼ οὐδὲν ἐναντίον ποιήσας "τῷ λαῷ ἡ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ Ίερο-" σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν 'Ρωμαίων'
- " τιλεγόντων δὲ τῶν Ἰουδαίων, ἡναγκάσθην ἐπικαλέ- 31.
 - " σασθαι Καίσαρα, ούχ ώς τοῦ ἔθνους μου ἔχων τι
- 20 " κατηγορήσαι. 'διὰ ταύτην οὖν τὴν αἰτίαν παρεκά- '23.6. et
 - " λεσα υμᾶς ἰδεῖν καὶ προσλαλησαι ἔνεκεν γὰρ τῆς 26.6, 7, 29.
 " ἐλπίδος τοῦ Ἰσραηλ τὴν ἄλυσιν ταύτην περίκει 2 Tim. 1.

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, "Ab Appii Foro hora" quarta: dederam aliam paulo "ante Tribus Tabernis. II.-10. 16. στρατοπεδάρχη. The com-

16. στρατοπεδάρχη. The commander of the prætorian bands, who at this time was Burrus. He commanded them from 51 to 62: before and after his time

there were two commanders. Krebsius. For prisoners from the provinces being committed to the præfectus prætorii, v. Plin. Ep. X. 65.

Ibid. kat iavrov is either by himself, or according to his own fancy. Bezn and Alberti render it secretar.

Ibid. στρατιώτη. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, Ep. V. De Tranquil.

- " μαι." Οἱ δὲ προς αὐτὸν εἶπον, " Ἡμεῖς οὖτε γράμ- 11 " ματα περί σου έδεξάμεθα άπο της 'Ιουδαίας, ούτε " παραγενόμενος τις των άδελφων απήγγειλεν η έλα-
- 4 24. 5, 14. 4 λησέ τι περί σου πονηρόν, δάξιούμεν δέ παρά σου 22 " άκουσαι α φρονείς περί μεν γαρ της αιρέσεως τω-" της, γνωστόν έστιν ημιν ότι πανταγού άντιλέγεται."
- «Ταξάμενοι δε αυτώ ημέραν, ήκον προς αυτον είς την 23 e 26. 6. ξενίαν πλείονες· οίς έξετίθετο διαμαρτυρόμενος την βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ιησού, ἀπό τε του νόμου Μωσέως και των προφη-
- των, από πρωί εως έσπέρας. εκαί οι μεν επείθοντο 24 τοις λεγομένοις, οι δε ηπίστουν, ασύμφωνοι δε όντες :: προς άλλήλους άπελύοντο, είποντος του Παύλου όπμα έν, ""Οτι καλώς το πνεύμα το άγιον ελάλησε διά " Ήσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

ε Esa. 6. 9. " Ελέγον, 'Πορεύθητι προς τον λαον τούτον και 36 Ezech.12.2. « εἰπε, 'Ακοή ἀκούσετε, καὶ οὐ μὴ συνήτε' καὶ βλέ-14. Marc. 4.
12. Luc. 8. " ποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ 27 10. Joh. 12. "ή καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως 40. Rom. "ή καρδία τοῦ

11. 8. " ήκουσαν, καὶ τοὺς ὁφθαλμοὺς αὐτῶν ἐκάμμυσαν

" μήποτε ίδωσι τοις όφθαλμοις, και τοις ώσιν άκου-

" σωσι, καὶ τῆ καρδία συνῶσι καὶ ἐπιστρέψωσι,

h 13. 46. et " καὶ ἰάσωμαι αὐτούς.' h Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι 28 18. 6. Luc. " τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐ-

" τοὶ καὶ ἀκούσονται." Καὶ ταῦτα αὐτοῦ εἰπόντος 29

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison.

23. Erviav. See Philemon

25. Most MSS. read warious

20. This verse is omitted in many MSS: as are the words o Haulos in ver. 30.

Κεφ. 28.

ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

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άπηλθον οἱ Ἰουδαίοι, πολλην έχοντες ἐν ἐαυτοῖς συ- Α. D. ζήτησιν.

3° ΈΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίφ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους 3¹ πρὸς αὐτὸν, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παβρησίας ἀκωλύτως. :



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